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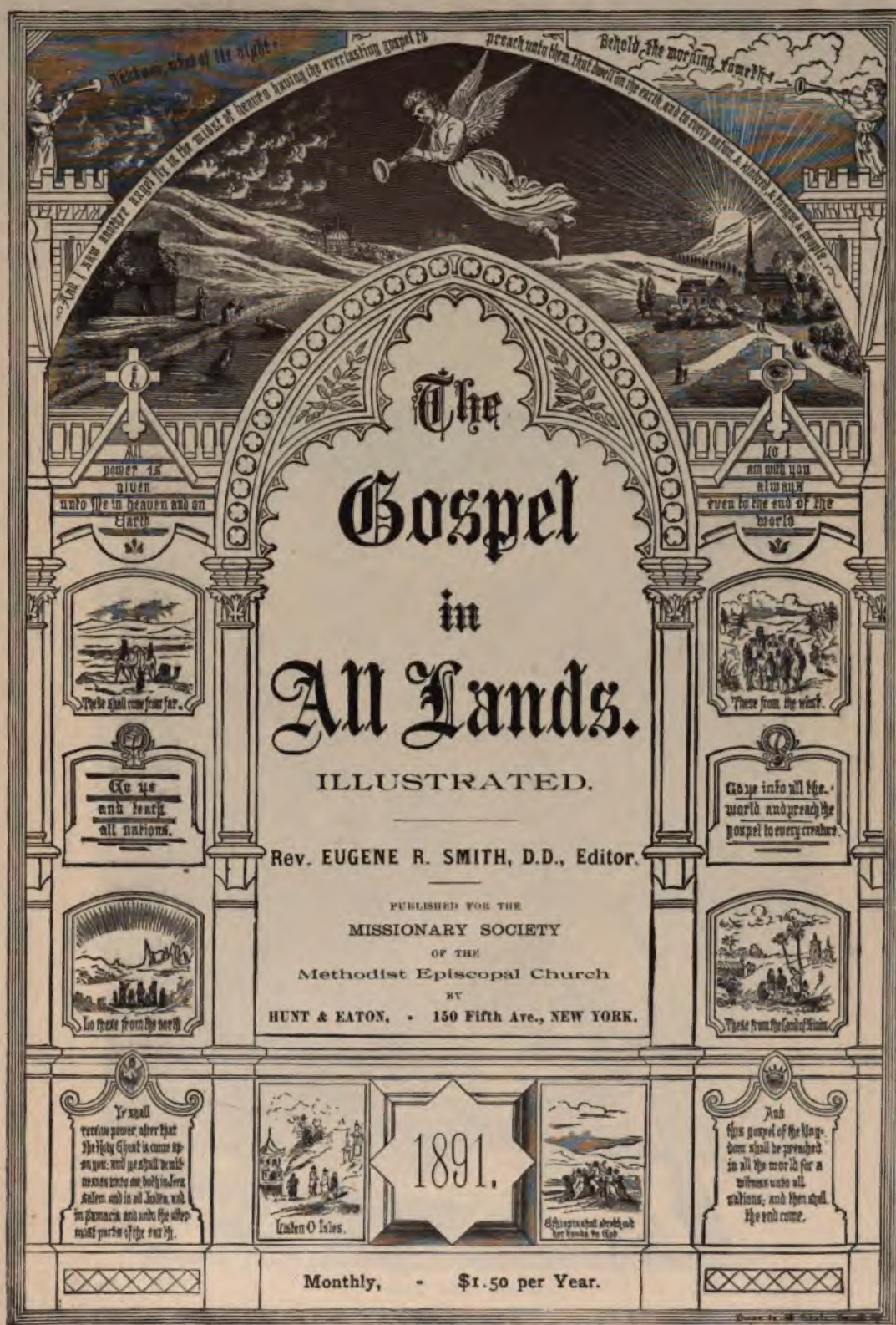
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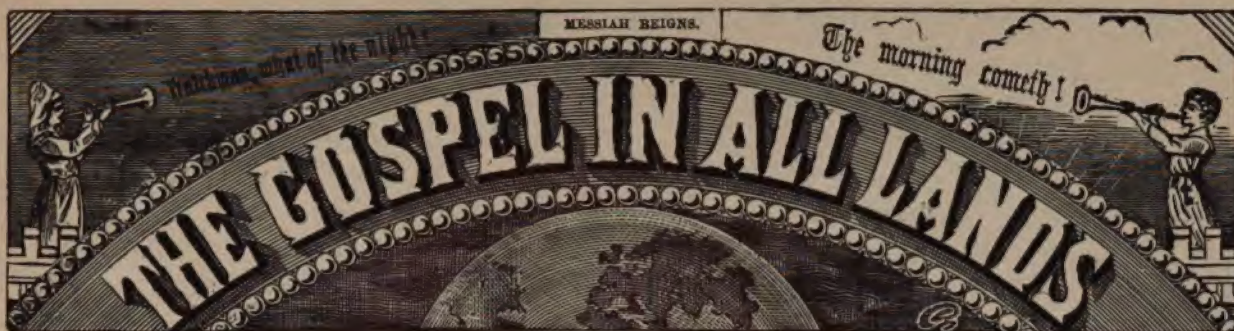
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Gospel in All Lands.





Q 61959



Eugene R. Smith, D.D.,
Editor.

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Fifth Ave. & 20th St.,
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INDIAN MEDICINE-MEN.

Poetry and Song.

A Call to the Front.

BY REV. A. S. HOUSTON.

"A million a month! thirty thousand a day!"
So, they tell us, the heathen are passing away;
And what are you doing to stem this dark tide,
Drifting down the broad way thro' the gate that is wide?

For ages on ages the cloud has hung dense,
While up before God goes the cry, sharp, intense,
From Africa, China, and dark Singapore,
"Come, give us some light from eternity's shore."

"Our lands are now open, the bars are let down,
The stern opposition is melted and gone;
Three million adherents, in three hundred tongues,
Are chanting the praises of Christ in their songs."

In fifty short years the Fijis are won,
And the land of Japan, "land of uprising sun,"
Is proving the "nation that's born in a day,"
With dark Madagascar fast pressing this way.

"I will give thee the heathen," God said to his Son;
Then hasten, ye Christians, if earth must be won!
For the heathen are dying thirty thousand a day;
Haste! ere they all pass to the great judgment-day.

"All power is given to me," Jesus said;
And, "lo, I am with you, by my Spirit led;
Go, preach ye this Gospel to earth's farthest bound,
Till in every dark dwelling my praises shall sound."

In our land are thousands to tell the good news,
Salvation is offered to all, if they choose;
While many may see the heathen's great need,
Very few are now going where God seems to lead.

A few earnest ones to the heathen have gone,
A few souls are saved, but the millions pass on;
The fast-ticking clock measures off the life-roll,
Let us lay aside pleasure to save a lost soul.

Our lives are so short, th' work is so great;
The harvest is white, God says, "Do not wait;
The reward, such as angels would joyfully own,
A share in Christ's kingdom, a place on his throne."

As the firmament's brightness the wise shall appear,
The faithful the welcome of Jesus shall hear;
Then "our hope and our joy," our radiant "crown,"
Will be many souls about the white throne.

"A million a month! thirty thousand a day!"
Then pray, give, and work, ere they all pass away;
Ere you meet these doomed millions in sin's helpless chains;
And you'll find earthly loss is infinite gain.

Gilman, Ia.

True Life.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest:
Lives in one hour more than in years do some,
Whose fat blood sleeps as it doth slip along their veins."

—Bailey's "Festus."

World, Work, Story.

The Indians among whom the Methodist Episcopal Church has Missions.

BY REV. A. B. LEONARD, D.D., CORRESPONDING SECRETARY.

[Extracts from a report made to the Board of Managers of the Missionary Society after a visit to the Indians in New York, Michigan, and Wisconsin, and correspondence with the missionaries in other States and Territories.]

The Onondaga Reservation lies a short distance south of the city of Syracuse, N. Y., and is within the bounds of the Central New York Conference. The tribal relation, which is a fatal barrier to even a fair civilization, is here maintained. The land is held in common, and its occupancy by a member of the tribe is subject to the decision of a council constituted of chiefs. This greatly obstructs any important improvements in the line of agriculture or buildings, such as dwelling-houses, barns, etc. No one knows how long he will be allowed to occupy the land he may improve or live in the house he may erect. This reservation system promotes idleness and roaming from one part of the reservation to another.

There is uncertainty in the minds of the Indians as to what policy the State will pursue concerning these reservations. Reports are circulated among the tribe of a contemplated allotment of lands by the State. The man who improves a farm may find when allotment comes that in part or in whole his improvements become the property of another. There is, therefore, nothing to stimulate the Indian to industry and to a bettering of his temporal condition. He does not have the motive to labor which ordinarily inspires the white man, namely, that he will certainly reap the results of his industry. The tribal relation, moreover, promotes domestic and social immorality. Not being citizens, the Indians are not subject to State law except in flagrantly criminal matters. For theft or murder they are tried and punished by the State, but of their social and domestic relations the State takes no notice. The marriage relation is almost utterly disregarded among the pagan Indians, who constitute fully three fourths of the tribe. Indian marriages consist of simply living together as husband and wife, and such relations continue only while both parties are satisfied. Separations are numerous, and often cause neighborhood disturbances and crimes. Family ties are very weak and uncertain. Lewdness and intemperance abound. The social and domestic relations and moral condition of these Indians do not admit of description.

What is true of the Onondagas is true also of the other tribes within the State of New York. The Indian reservations of New York are like ulcers upon a fair and beautiful face. The very first step toward the elevation of these Indian tribes is the destruction of the tribal relation through allotment of their lands. It is said that there are serious difficulties in the way of

such allotment, but the State of New York should find some way to solve those difficulties and rid the State of a condition of things that is simply a disgrace to the civilization of the age.

The Onondagas number about four hundred. The State supports a school for their benefit, but as there is no law to compel attendance, and the parents either oppose or take little interest in educational matters, the attendance is small and irregular. The language of the Onondagas has not been written, and so they have no literature. A few of them have learned to read the Mohawk, and some of these have the Scriptures in that dialect. The hymns used by our Christian Indians are in the Mohawk language. We have here a comfortable, neatly kept house of worship and a modest little parsonage, which is as bright and sweet as a Christian home can be; made so by the excellent wife of the missionary, Rev. Abraham Fancher, who gives all of his time to this work. The membership of the church is about sixty. There are a few more who claim to be Methodists, but they are of very uncertain character. The missionary receives \$500 missionary money, which constitutes his entire support. The amount contributed by the Indians no more than provides meagerly for current expenses.

The Tonawanda Reservation, in the bounds of the Genesee Conference, is occupied by the Senecas. The tribe numbers between six and seven hundred persons, and their moral condition is the same as that of the Onondagas. We have here a small chapel, built about two years ago. The membership is small, consisting of fourteen full members and four probationers. The attendance upon religious services is small, never reaching more than forty, and frequently a much smaller number. There is no Sunday-school. The missionary sometimes holds class-meeting in connection with his Friday evening service. There is a lodge of Good Templars, numbering about forty. The only Sunday service is held by an Indian who is a Presbyterian, who is allowed to preach on Sabbath evenings, and receives for his services what the people choose to give. These Indians are sadly neglected.

The Baptists have a commodious brick church near ours, in which an old Indian preaches on the Sabbath, but no missionary money is appropriated for his support. The Presbyterians have a house of worship, but they do not sustain a regular service. It was reported that they were about to begin their work anew. The Christian Indians are about equally divided between the Baptists, Presbyterians, and Methodists.

The Cattaraugus Reservation is also in the Genesee Conference, and is occupied by the Seneca Indians. The tribal relation and the social and moral conditions inseparably connected with that relation are found here as in the other cases. There are about fifteen hundred Indians on this reservation. We have a membership of thirty, with twenty probationers. There is no Sunday-school, but prayer and class meetings are sustained somewhat irregularly. Our house of worship, built

about fifty years ago, is in a dilapidated condition, and must be repaired if our work is continued.

The Presbyterians have a good church and parsonage, and support a missionary. Their membership numbers eighty-six active and seventy-three nominal members. The State has built and sustains an asylum here for Indian orphans, children under sixteen years of age. It now contains over one hundred orphans, is well managed, and is doing an excellent work.

The St. Regis Reservation is on the St. Lawrence River, in the bounds of the Northern New York Conference. They number about three thousand, among whom there are about three hundred Protestants and seven hundred Roman Catholics, the balance being pagan or destitute of any religion. We have a church with a membership, including probationers, of about sixty persons, and a Sunday-school is sustained.

MICHIGAN.

In Michigan the condition of the Indians is somewhat better than in the State of New York. Here the reservation, as such, has been abolished. The Indians, so far as they have lands at all, hold them in severalty. A great mistake was made by the government, when the allotment was made, in giving to the Indians titles for their lands without any restriction as to their right to sell.

The tribal relation does not here exist. They are citizens and subject to the laws of the State. Their domestic and social relations, though shockingly bad sometimes, are better than in the State of New York. They are more industrious and enterprising, and, upon the whole, upon a higher plane of morality and civilization.

The Isabella Mission is in Isabella County, in the Michigan Conference. The Indian population numbers about six hundred. We have about two hundred church members, including probationers. There are four congregations. Three of the houses of worship are made of logs, while the fourth is a frame structure. There are no Sunday-schools, and the work, as a whole, is very feebly sustained.

In Mason and Oceana Counties there is an Indian population of 1,400. We have one congregation in Mason County attached to Scottville Charge. There being no church building the services are held in a school-house. In Oceana County we have no work, and the Indians have no attention except from the Roman Catholics.

Petoskey Mission, bordering upon Lake Michigan on the west, is an important work. The Indians are a mixture of Chippewas and Ottawas. They are the best dressed and most civilized of any Indians I had the opportunity of seeing in the State of Michigan. There are three congregations, Petoskey, Horton's Bay, and Susan Lake. The aggregate membership is about ninety.

The Roman Catholics are doing some work, but the difference between the Protestant Indians and the Catholics here, as elsewhere, is so marked that all who come in contact with them note at once the superiority of the former over the latter.

The Kewawenon Mission is located on the east side of Kewena Bay, which extends southward from Lake Superior. The Mission property contains thirty acres of land, about fifteen acres of which is cultivated by the missionaries. The Indian population is about two hundred. Our church membership is eighty-five. A Sunday-school and prayer and class meetings are fairly sustained. The social and domestic relations of these Indians are not what could be desired, but there is gradual improvement in these regards.

We have several other Missions in this State. In Iosco and Alcona Counties there are about eighty Indians of the Chippewa tribe, among whom we have a membership numbering twenty-five. We have a neat church building. They have no Sabbath-school, for the reason that there is no one competent to superintend one. A common public school is taught six months in the year.

In Saginaw County there are about two hundred Indians of the Chippewa tribe, among whom we have two prosperous churches, with a membership of twenty-seven in one and eighteen in the other.

In the western part of Antrim County there are one hundred and fifty Chippewa Indians, among whom we have a church of twenty-six members and four probationers.

At Northport, in the north-eastern part of Leelanaw County, there are about four hundred Indians, among whom we have fifty-nine church members and ten probationers. There is a Sunday-school also, averaging an attendance of twenty-seven. Both the Presbyterians and the Roman Catholics are doing some work among these Indians, the latter having a school. In Calhoun, Allegan, and Ottawa Counties there are about one hundred and fifty-eight Indians of the Pottawottamie and Ottawa tribes, among whom we have a church of sixty-two members and ten probationers.

Munissing Mission, Alger County, has an Indian population of one hundred, among whom we have a society of forty worshipping in a log church.

Bay Mills Mission, Chippewa County, has a population of one hundred and seventy-five Indians. Here we have a small frame church and parsonage, worth about \$400. There are fifty members.

Hannville Mission, Menominee County, has a population of about seventy-five Indians. Here we have a small log meeting-house and a membership of thirty-five.

The Oneida Indian Mission, in Wisconsin, is located twelve miles north-east of Appleton. The reservation is twelve by ten miles, and the Indian population is 1,775. These Indians are said to be increasing in numbers. Their lands have been recently allotted. They cannot sell, mortgage, or give away their lands for twenty-five years. Here we have a valuable Mission property of 77 acres, 30 acres of which are under cultivation and 47 are covered with a good growth of timber. Of the 30 acres improved, 18 acres are planted and 12 acres used for pasture land. We have a good comfortable parsonage and a very poor house of worship, which was erected fifty years ago by the Missionary So-

ciety. Our church has a membership of two hundred and sixty-five, with fifty-five probationers. A Sunday-school and prayer and class meetings are well sustained. The domestic and social relations of these Indians compare favorably with their white neighbors.

The Navajo Indians occupy a reservation in north-eastern Arizona and north-western New Mexico, ninety miles long and sixty miles wide. They number 20,000, are wholly pagan, and without Christian missionaries. They are represented as peaceful, somewhat intelligent, and disposed to be industrious. They have herds of horses and cattle, and flocks of sheep and goats. Their wool-clip a year ago was over one million pounds.

Their women manufacture excellent blankets and the men are skillful in the manufacture of trinkets for ornamental purposes.

In November, 1889, the General Missionary Committee decided to open a Mission to this tribe and made a contingent appropriation of \$5,000 for that purpose. The Mission has been opened by Rev. T. G. Wiltsee, superintendent, and there is good prospect for success.

Montana.—There are about twenty thousand Indians in Montana, but we have no organized work among them. The tribes are as follows:

Bloods, Blackfeet, Piegans, Crows, Gros-Ventres, Assinaboines, Sioux, Flat-Heads, Pend d'Oreilles, and Kootenais. Several years ago we had a contract-school at Fort Peck Agency under the supervision of the United States Indian Agency. In 1881 Rev. S. E. Snyder, now Presiding Elder of Helena District, Montana Conference, was sent out by this Board as superintendent of an industrial boarding-school, and served successfully in that capacity until he was appointed Indian Agent by the government. After Brother Snyder's removal another superintendent was appointed, who remained a short time and was succeeded by still another, who occupied the position but a little while. We failed to find a suitable person to fill the vacancy, and the contract with the government was not renewed. The school has since been under the supervision of the government; the Sunday-school has been continued, and has been supplied with literature from our Sunday-School Union.

Nooksack Mission is located on the Nooksack River, in Washington. Number of Indians, about 200; membership, 150; with a Sunday-school of 30 pupils. This Mission is represented as being in a thriving condition. Rev. J. W. Patterson is the missionary. Brother Patterson says we should have a Mission at once among the Quillaiute Indians. He says: "I have preached among them, and they said to me again and again, 'We want the white man to come and tell us about Jesus and how to be good.' We anxiously hoped last year that something could be done to give these thirsting people the water of life."

Brother Patterson further says: "The Klamath Indians are in the same needy state, and should have a missionary at once." The Lummi and Neah Bays greatly need missionaries. The Roman Church has a school among the Quillaiutes, and the government has

a school at the Neah Bay and Lummis. No other work is done among the tribes except what is done by our Church.

The Yakama Nation numbers 3,273 persons; 1,572 are on the reservation, and 1,701 are in the adjoining country. Our missionary, Brother Gascoigne, says: "The condition of the church is prosperous. There is much true piety among our people. Seven hundred Indians are members of our congregation, and consider themselves Methodists; 152 are members of our church, 75 children are in the Sunday-school; 700 of these Indians are pagans, and 172 are Romanists. There are fewer Romanists than in former years."

These are the Indians among whom Father Wilbur, of precious memory, labored so long and so successfully. Three churches and a parsonage were built on the reservation, for which no deeds were secured. Rev. G. W. Booth, presiding elder, has been trying to secure deeds, but at last advices has not succeeded.

From a letter by Rev. B. C. Swartz, Superintendent of our Indian Mission Conference, I gather the following respecting our Missions in the Indian Territory:

Osage Nation.—Saybrook Mission has twenty-two members, sixteen of whom are girls in Mrs. Gaddis's school at Pawhuska. There are thirty-two members, one half of whom are Indians.

Cherokee Nation.—On Big Creek, among the Cherokee freedmen, we have 150 members and probationers. Island Ford Mission has four preaching-places and thirty members, many of whom are colored Cherokee freedmen. Two small houses of worship are greatly needed. A primary school is in operation, supported mainly by the government. Catoosa Mission has two mixed societies, the Indians numbering twenty-five. Delaware has one society, with twenty members. Clarimore has six Indian members. Ashton has sixteen members; two churches are greatly needed, in which, when erected, schools would immediately be opened for both white and Indian pupils, and would be practically self-supporting. Wyandotte Mission has three preaching-places, one house of worship, and a parsonage. One more church is greatly needed. Talleguah has thirty-five members, all of whom are Indians except seven. There are six preaching-places; four houses of worship are greatly needed, and there should be three primary schools opened.

Choctaw Nation.—Cameron Mission has eight preaching-places, with about one hundred members, two thirds of whom are Indians. Five churches are greatly needed and several schools should be opened. Cowlington has four preaching-places, and two small churches are needed. Poteau has four preaching-places and needs two small churches.

Creek Nation.—At Tulsa we have a society (number not given), about one third of the members being Indians. A school has been kept here for more than two years by the daughters of our missionary, Rev. B. Mowbray, for which they have received but about \$25. Unless support can be obtained the school will be

closed. It will require about \$100 per year to continue this school, and that sum should be appropriated.

The Creek Nation is very favorably disposed toward our Church, and a little assistance now would establish our work among them on a permanent basis. There is probably no portion of the Indian Territory where we could accomplish a greater work.

At Broken Arrow Mission there are four preaching-places, with about fifty members, all Indians, and a full-blood Creek is pastor. A new church is needed. Salt Creek Mission has four appointments and fifty members, all Creek Indians. They have commenced to build two churches and need assistance. When these churches are finished, schools will be opened in them at once.

Chickasaw Nation.—Here work has been opened at three or four points, and there is good prospect of success. Three schools should be opened at once. In the territory belonging to this nation there are about twenty-five thousand white people, many of whom are destitute of both school and church privileges. Pawnee and Ponca Mission is reported in a flourishing condition, but no statistics are received.

There are several tribes, as the Sac and Fox, Seminoles, Cheyennes, Arrapahoes, Iowas, Wichitas, Kiowas, Comanches, Kickapoos, and Kaws, among whom we have no work, but where there are open doors to very needy peoples. The whole Indian Territory is a mission-field which has been too long neglected, and to which the General Missionary Committee should give special attention.

New Hope Seminary and McCabe Seminary, under the auspices of the Woman's Home Missionary Society, are doing excellent work. Our school work in the Territory needs to be increased many fold.

The Indian Medicine-Men, Burial of the Dead, etc.

The medicine-men among the Indians pretend to be the mediums of communication between the spirit world and the Indians, and in times of sickness will seek to charm and drive out the evil spirit from the invalid. When milder measures do not succeed, they will dance around the patient for hours, yelling and beating drums.

If, notwithstanding the efforts of the medicine-man, death comes, they calmly submit to the inevitable.

A recent writer gives the following account of burial of the dead among the North-west Indians and belief as to the destiny of the spirit:

"In burial the body is interred in the ground with the head toward the west, and alongside the corpse are placed his former hunting and warlike implements. The grave is covered over with wicker-work or bark. Meat, soup, and other food is left upon the grave. Strips of folded birch bark are hung round the grave to scare off the spirits.

"They believe that between this world and the next flows a deep, dark river, over which the souls of men

must pass on a pole. Good men have no trouble in this passage, but the wicked fall over and are carried by the swift current into the region of darkness. The Chippewas have a modification of this belief. They believe that the souls of men are ferried down the dark river, which divides this world from the one beyond the grave, in a stone canoe, which bears them to a lovely lake, in the midst of which is an isle of transcendent bliss, and here, in the sight of it, they receive their final judgment. If their good actions predominate, they land on the island to be happy forever; but if the balance is borne down by their evil deeds, then the stone canoe sinks and leaves them up to their chins in water, to behold, with unavailing longing and struggling to reach it, the blissful land from which they are forever excluded."

The Methodist College in India.

This college is situated at Lucknow, the intellectual city of northern India and the center of the Hindustani language. This institution, the only Methodist college in India, is at the front just now calling for aid for buildings. The government of India, recognizing the need, has given us a plot of land—just the plot we desired. They connect with their gift two conditions: (1) That the plans of buildings shall be such as the government approve, and (2) that the buildings be completed by May, 1892. The plans have been approved, and we now appeal to the Church for \$20,000 for the buildings. This college is demanded by every argument that can be brought forward in favor of education.

1. The institution will stand in the center of a population of quite 50,000,000 people, where the desire for a higher education is daily growing.

2. There are more than 18,000 pupils in our own schools from which to draw, and in other schools around us there are nearly 300,000 more.

3. Our Christian youth require a college. Their number is daily increasing, and we already have some 6,000 Christians and inquirers in our schools, being four times as many as all the other Missions together can show in these provinces.

4. Our evangelistic work, which is doubling our Christian community every two years, is very largely the fruit of our schools, and we dare not go forward with this unless we can educate as we go. Our only safeguard against such a rush into the Church is careful, thorough Christian education, as good as the best and as high as the highest.

For more facts concerning higher education in India, please read the following testimonies of well-known missionaries in India. These were called forth by certain questions asked by the Missionary Committee of the Church of Scotland.

I. From the REV. JOHN NEWTON, M.A., missionary of the Presbyterian Church in the United States of America at Lahore, North India [the oldest missionary in India]:

Though my knowledge is mainly local, yet as all missionary schools and colleges are, I believe, conducted on substantially the same plan and with similar results, what is seen in the Punjab is, no doubt, seen in other parts of the country as well.

Mission schools and colleges almost every-where stand in marked contrast with government institutions of the same class. There can be no doubt that the religious and moral influence of government education is the reverse of what we could wish, and consequently its social influence too. It could not well be otherwise, since in this education God is systematically ignored, and much of the teaching has a directly atheistic tendency. The sad effect of such teaching often obtrudes itself on our notice.

Mission students, on the contrary, though very few of them are actually converted, generally go out into the world with a conviction that Christianity is at least better than any other religion; while many who are never baptized, and who, therefore, are not publicly known as Christians, privately profess faith in Christ and tell us that their hope in salvation is through him. While government students often oppose the Gospel as preached by evangelists in public places, it is a rare thing for any one to do so who has been instructed in a mission school. For these reasons it does seem desirable not only to maintain the mission schools and colleges now in existence, but to multiply them, and to increase their efficiency by securing the assistance of Christian instead of heathen teachers wherever such can be had. At the same time, I think that far more attention should be given than is usual in many of our Missions to the direct preaching of the Gospel to the people at large, especially to the villagers and to the poor every-where. Hitherto the most abundant fruit in the form of conversions has been gathered in this way. And a high order of education is by no means essential to most of the men engaged in this kind of work, while yet some of the most successful preachers are men of high culture.

I should say that evangelizing far and wide by godly men and women, some of whom may have no claim to learning, ought to be done by all means, and that the work of education ought not to be left undone.

II. From the REV. WILLIAM MILLER, C.T.E., LL.D., Principal of Christian College, Madras:

It is a mere commonplace to one who knows any thing of real mission work in India, that but for the effect of Christian education the central Hindu people would be as untouched to-day as it was when the early Roman Catholic missionaries used to say that it was an absolute impossibility that a Brahmin should become a Christian. In present circumstances to give up mission schools would be simply to give up work among the real people of the country. . . .

There is the possibility of institutions having a religious character becoming very widely influential, and largely directing the tendency and general effect of education at large. The Jesuits, with their accustomed foresight, have seen this—not as yet any other Roman Catholics, so far as I know. But in this Presidency and Bombay the Jesuits are now making the most determined bid for the foremost place in education. I do not know that they are quite so active in the north, but for every province of India it is a mere question of time. Here and in Bombay they are doing all that can be done by lavish outlay, by ingratiating themselves with the people, by yielding in the meantime to every popular impulse to make their colleges the dominating ones. They know that if they gain the youth they gain the land, and they can look forward and be patient.

If "Protestant Christian high-schools and colleges were

abolished," Jesuit schools and colleges would certainly step into the place which government is vacating, and even so far as government does not vacate it would give their own spiritual and moral impress to every thing. Protestant schools and colleges have still certain advantages, but will, in any case, find it very hard to maintain their place in front of the lavish expenditure, the patient determination, and organizing skill of the Jesuits. To abolish Protestant schools and colleges would be simply to hand over the future of India to the Jesuits. They expect that through education the future will be theirs; and with the narrowness of view characteristic of Protestant Missions, I greatly fear that their expectation will be realized. Now, I would rather that India should become Jesuit than that it should become absolutely irreligious; but it is not a prospect to which I look forward with pleasure. The Jesuits are at work toward their ends by other than direct means. I have reason to believe that the attacks so often made by the secular and Anglo-Indian press upon Protestant Mission education are made in the interest of the Jesuits. They are now immensely more active in education than any Protestant Mission, but their institutions are never attacked in the ordinary secular press, which tries so hard by every weapon of misrepresentation and abuse to induce Protestants to give up educational work. It would not surprise me if some of the papers at home which take the same line were also laboring for the great Jesuit end, but as to this I do not pretend to know any thing.

... In glancing through my letter, I observe I have said nothing on the probable effect of Roman Catholic education on the religion and morals, etc.; but I am very hurried, and I need not discuss this. You know at home, as well as we, what Jesuitism is, and can understand what effect its dominance would have. I am no fanatic about such matters, and have friends whom I value among Roman Catholics; but I may remind you that if the mind of India be molded by Jesuit influence, the effect will be in the highest degree adverse to all that Protestants value most in religion and morals and culture generally.

III. From the REV. F. H. BARING, M.A., Fellow Punjab University:

In reply to the questions in the circular you have kindly sent me, I would say:

1. That in my opinion it is most important that there should be one thoroughly efficient Protestant missionary college in each part of India. I would urge this not only on account of the Christian influence the professors have on their pupils, but also because their influence on the university, senates, and in other ways is invaluable.

2. At the same time, it appears to me that it would be much the best plan if the various missionary societies would unite to make one strong college (as in Madras), and not spend their strength on more than one college in each part of India.

3. The Brahmos and others do a great deal by lectures to the educated classes in various places, a work which, it seems to me, has received scarcely sufficient attention from missionary societies. I hope your committee may see their way to do something more than is being done at present in this direction.

With regard to your paragraph five, I may mention that, so far as my experience goes, I do not know one missionary who would willingly employ a non-Christian teacher were a Christian available. I would, however, deprecate the home authorities making any hard-and-fast rules on the subject. The missionaries are well worthy of confidence, and should be trusted to do what is best under the circumstances.

IV. From the REV. W. SHOOLBRED, D.D., missionary

of the United Presbyterian Church to Beawar, Rajpootana, and ex-Moderator of U. P. Synod:

As I have a very strong opinion on the necessity of keeping up your colleges and high-schools in India, I send you just a line to say so.

Apart from the very important work which these institutions is doing in leavening the best young minds in India with Christian truth, and thus preparing the educated classes for receiving Christianity *en masse* when caste bonds are relaxed and broken, I regard them as serving a most important and valuable purpose in keeping the higher education in missionary rather than government hands. The education given in government colleges is in most instances a curse rather than a blessing to the young Hindus. A great many of the professors and teachers are, I am sorry to say, atheists, agnostics, or positivists. These make no scruple of violating the neutrality clause, and teach their hopeless and soul-destroying doctrines, sowing them broadcast among the pupils; while the Christian teachers in government colleges who have a conscience are obliged to respect the neutrality clause, and refrain from teaching Christianity. The result of withdrawing the mission colleges would simply be to throw the whole higher education of the country into the hands of these atheistic government teachers, with a most disastrous effect on the future moral and spiritual state of the youth of India.

I would, therefore, strongly deprecate the closing of your colleges, which have done and are doing a noble work, and which, if the higher castes in India are to be effectually reached and acted on, must be maintained.

V. From GEORGE SMITH, Esq., C.T.E., LL.D., Secretary of Free Church, Foreign Missions Committee:

I am so hard driven that I see no chance of doing justice to the circular even shortly. I can only say that the lives and writings of Carey and Duff, John Wilson and Stephen Hislop, are unanimous in the conclusion that the best means of evangelizing the Brahmanical and educated natives of India is the Christian college taught by aggressively Christian men ever on the watch, and with leisure to seek for inquirers among the students.

In any missionary method all depends, under the Spirit of God, on the men whom you send out as missionaries. If full of zeal for souls, as well as cultured, they will use the method—educational, preaching, medical—best fitted to bring about conversions. If the Church at home does its duty to such men by prayer and means, the fruit will come, though not always in the way or at the time expected.

VI. From J. MURDOCH, LL.D., Indian Agent Christian Vernacular Education Society:

I beg to acknowledge, with thanks, the receipt of the copy of your "Interim Report on Educational Missions in India." One good result of the inquiry is, that it has elicited such a valuable collection of letters on the subject. Brief replies to your circular will now be sufficient.

It would be a great calamity if the higher education in India fell exclusively into the hands of government, the Jesuits, and Hindus. In each presidency there should be one thoroughly equipped Protestant college, directly evangelistic in its aim and course of instruction. It should be manned exclusively by picked men, ordained missionaries, able to resist the secularizing influence of university examination. All connected with it should feel that they are missionaries and not simply professors.

Dr. Millar says: "When the work of mission schools begins

to be adequately followed up in India, which it has not even begun to be, it will be time enough to ask for any tangible evidence of what it has effected." (Interim Report, p. 50.) How is this to be done? Principally by the appointment of missionaries to labor among the educated classes, to deepen, if possible, any impressions produced in schools and colleges. The number of missionaries employed need not, perhaps, be greater than at present, for in some places educational work might be concentrated."

With such facts before the Methodist Episcopal Church, will her one college in India be left uncared for when God is by baptisms filling this Church with children at the rate of 200 per month—children that must be educated? This is the first expensive building the India Mission has ever asked, and in comparison with other lands this is but little. Twenty thousand dollars will give us our buildings all complete. Last year the sum given in dollars was less, as the American silver bill had not then changed the money-markets of the world.

Dr. Peck, at our Mission Rooms, 150 Fifth Avenue, New York, will give information and receive funds for this college, as will Dr. Baldwin, at same address. Dr. Johnson, who has lived many years in Lucknow, is also now in America, and can give full particulars. Address also at Mission Rooms.

Signed, for Board of Trustees,

E. W. PARKER, *President*.

B. H. BADLEY, *Secretary*.

Our Debt to the Heathen, and Its Payment.

BY REV. WILBUR F. COOKMAN.

TEXT.—I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you which are at Rome also (Rom. I. 14, 15).

The work of preaching the Gospel to every creature, of Christianizing the world, and of helping the Church in heathen lands to a self-supporting basis is a work of such magnitude and duration as to demand for our missionary organizations broad and permanent foundations.

The call of the Church for men and women to devote their lives to this work meets with a hearty response; but the call for money to equip, send, and support them falls in a measure unheeded. This does not prove that the Church is poor in gold and silver; the facts contradict that; but it does prove that she is spiritually poor and heavy of hearing. This latter defect, which is largely responsible for the former, will be remedied in part, at least, when the pulpit sounds the true note with proper emphasis.

The pulpit has been too well content in having reached the shallow landsprings of the emotion whose supply is only temporary; we must dig for the mountain currents of conscience and intelligence. When these shall have been thoroughly probed we shall have abundant and perpetual supplies.

The text reveals the relation and consequent obliga-

tion of the Christian Church to the non-Christian world in a light that addresses itself at once to her intelligence, her conscience, and her sense of honor.

In declaring himself a debtor to the Greek and to the barbarian, St. Paul represents his fellow-apostles and the whole Church of all ages. This acknowledgment is not made on the ground of a special commission to the Gentiles exclusively. It is true that he was a chosen vessel to bear the Lord's name unto the Gentiles, but not to them exclusively, for he gave large place in his sermons, epistles, and the churches he established to the Jew. His commission to bear the Lord's name unto the Gentiles did not differ from the great commission given to the twelve other than in its breadth. It was a repetition of a part of the great commission; a repetition made necessary because the twelve had either failed to understand the universal character of their orders, or had willfully disobeyed through prejudice against the Gentiles.

God gives no commissions, imposes no obligations, offers no privileges under the New Testament dispensation that include or exclude any man or people on the ground of nationality. The death of the Son of man meant the breaking down of the middle wall of partition between man and man. In Christ Jesus there is neither Greek, nor Jew, nor Roman, circumcision nor uncircumcision, but all are one in Christ Jesus.

If there were any exclusive features about St. Paul's commission they were geographical. He was to give himself chiefly to Gentile localities. Such distinctions may yet be made in the divine call to labor in spiritual vineyards. Bishop Taylor and some of his heroic band believe in a special call to Africa, and we are not disposed to call in question their faith.

Then St. Paul and his fellow-apostles were laboring under the same general and universal commission, "Go ye into all the world and preach the Gospel to every creature." Again, the great commission as given to the twelve applies to the Church. The twelve disciples represented, yea, constituted the Church. The pronoun ye of that commission was used in the same sense as previously in "ye are the salt of the earth," and "ye are the light of the world;" no one would argue that the earth lost its salt with the death of the twelve, or that the light of the world went out with the lives of the apostles.

The Church of God is one in all ages and in all climes. This is shown by the one foundation—Christ. If the foundation is one the superstructure must be one. He is the foundation of the apostles and prophets, and "other foundation can no man lay." This unity is shown also in the one head, "and he [Christ Jesus] is the head of the body, the Church." If there is but one head there can be but one body.

In his intercessory prayer Jesus prays not for his disciples alone, but for all who should believe on him through their word, that they might all be one.

The Church being one in foundation, in head, in origin, and in privilege, is one also in duty. Hence, the

obligations upon her in her early history are still binding, unless the occasion which imposed them has passed away. In this case it has not, for there are hundreds of millions of human creatures who have not had the Gospel preached to them. Therefore, if Paul and his fellow-apostles were debtors to the heathen, so are we who constitute the Church of to-day.

Having, then, put the Church upon the ground occupied by St. Paul when he gave expression to the text, let us now survey the wide range of our obligation.

The Epistle to the Romans was written in Corinth, and the writer adopted the Greek method of classifying the world's inhabitants. The Jew divided mankind into two classes—Jew and Gentile. The Greek divided them into two sets of classes, one based upon nationality—Greek and barbarian—and the other upon intellectual status—wise and foolish.

These two sets of classes embraced all men, and Paul meant to admit that he was a debtor to all men; and that the Romans might fully understand him, he ventures a degree of repetition by naming them specifically. If such was the sweep of his debt, and we stand in his room, ours is alike all inclusive; no race, no nation, no locality, no intellectual status, no color is excluded from the realm of our obligation.

But this is not merely a debt of the Church in its collective capacity. Paul did not say *we* are debtors; but he speaks in the singular, and says, "*I* am debtor;" and I would remind you, Christian mother or sister, that God stands you in Paul's footprints, and he would have you say in the same spirit in which these words were originally uttered, as you look out and behold the vast millions who sit in the regions of darkness, I am debtor to all these. A great debt! do you say? but not greater than are your resources, not wider than your possible influence. A stone dropped into a lake will displace every particle of water in that lake, so God designs that every Christian shall exert an influence that shall never cease, until from center to circumference the race shall be lifted a notch higher in the scale of spiritual, moral, social, and physical improvement. St. Paul is still paying his debt, his influence is still living and widening, and will continue until the utmost bounds of the human race are reached. A great debt, indeed, is ours, but when we look godward our resources are unlimited. The philosophy of this debt is not to be found in the principle of value received.

The poverty of heathenism is apparent in this, that it has nothing to give. It never contributed any thing to the world's progress, its course has been steadily downward. Heathenism to-day, untouched by Christianity, is worse than heathenism 2,500 years ago. It cannot reproduce the golden ages of Egypt, Babylon, Greece, or Rome. Its unaided production of great men is a thing of the past. Its most prominent intellectual productions are saturated with poison, and cannot benefit us only as Christianity has the power to neutralize their deadly influence and extract their sweetness; the touch of its social system is paralyzing; the breath of its morals

is death; it cannot break off its own shackles or lift up itself from the accumulated *débris* of ages, much less can it help others. On the ground of value received we owe the heathen nothing, he has given us nothing.

Neither is the philosophy of this debt to be found chiefly in the fact that the heathen is our fellow-man, our brother, though he has claims upon us on that ground that we cannot ignore. But it is in this, that God has given us something for the heathen, and God has made the Church the custodian of the Gospel for all the world, the executor of Christ's estate. Who are the legitimate heirs of this bequest? To whom does the Gospel belong?

It has already been said that the Church is a debtor to the whole world, but as this was only a deduction from the assumed relation between St. Paul and the Church of this age, and might be called in question, we desire to rest this important truth upon a broader basis. Let us hear then:

1. The testimony of the prophets of the Old Testament. Moses says: "In thee [Abraham] shall all the families of the earth be blessed." Also, "Rejoice, O ye nations, with his people." Why rejoice, but in the prospect of sharing with them the blessings of the Messiah's reign?

David in portraying the extent of Solomon's kingdom at the same time gives us a type of Christ's kingdom. He says: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him."

Isaiah says: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek." Also, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles."

Hear also the witness of Daniel: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."

These witnesses, though Jews, agree in their testimony that Christ's kingdom is an universal kingdom; hence, all his subjects are entitled to the blessings of his reign.

2. Look again for light on this important question to Christ's human relations. Relationship is the chief ground on which heirship is determined. Jesus does not make prominent his Jewish origin. In both his public and private discourses he omits any reference to any special relation, by descent, to the Jew. St. Matthew traces his origin back to Abraham—does not stop with Isaac, in whom Abraham's seed was called, and thus relate him exclusively to the Jew; but goes back to Abraham, and makes him a brother to Ishmael as well as to Isaac. Luke traces his genealogy back to Adam, and thus makes him a brother to all of Adam's descendants.

Again, Jesus does declare himself to be the "Son of

man," in a higher sense than he is the son of Mary, though she were both Jew and Gentile. He is the Son of man in its generic sense. He is focalized humanity. Just as a ray of sunlight is a combination of all the colors of the solar spectrum, and is equally related to each, so is Jesus a combination of all the elements of all the nations. He is perfect humanity and equally related to all people. Then all people have a like claim upon him. Every son and daughter of Adam is his heir. At the same time that one angel shouted to the Jewish shepherds, "Unto you is born this day a Saviour," another whispered into the listening ear of the far off East, "Unto you a King is born," and we of the far West have taken up the strain and sing,

"To us a child of hope is born,
To us a son is given;"

and who dare deny our right to sing that sentiment? Then, if he is equally related to all men, and heirship is determined on the basis of relationship, all men are alike his heirs; and though the inheritance may have fallen into the hands of a few, it is not theirs exclusively.

3. The invitations of Jesus show who are his heirs. These invitations are universal. An invitation always carries with it an implied promise to bestow the thing to which invited. Here, then, are invitations and promises, upon the same conditions, to all.

4. The impartial character of Christ's personal ministry shows that the benefits of his kingdom were designed alike for all; his personal benefactions were conferred irrespective of nationality or social or intellectual condition. It is true that he confined himself to Palestine, and concentrated himself largely upon twelve men; but it was a necessity that he should concentrate himself somewhere—a necessity that grew out of the obtuseness of men's minds to perceive, and the slowness of their hearts to believe the truth. If you would kindle a fire with the sun's rays you must focalize and hold them steadily upon combustible material. However hard and obdurate, the Jewish people afforded the best soil to be found at that time for the reception of the truth; and the simple yet strange-minded disciples were the most docile of that nation; but it is a glorious fact that Jesus did "eat with publicans and sinners," and conveyed his healing, forgiving, and happyfying power without respect of persons.

5. Again, Jesus died for all men; "he tasted death for every man," etc. Then all should be privileged with the benefits of his death, and they are deprived of their rights to whom these privileges have not come. Who is responsible for this deprivation?

6. The gift of tongues on the day of Pentecost and subsequently indicates God's design as to the spread of the Gospel and the universal heirship of man. In the light, then, of prophecy; in view of the equal relationship of Christ to all men; from the testimony of the universal character of his invitation, the impartial character of his personal ministry, the unlimited application of his death, and the provision made in the gift of tongues for preaching the Gospel to all nations, who can

deny that every man is an heir of Christ, or that all should enjoy the benefits he has provided, or that the Church to whom he has committed his estate should make an universal distribution of it? Christ and the Gospel no more belong to us than they do to the blackest and veriest savage of the jungles of Africa, and God holds us under bond to give these riches to that savage. He is what he is because he has not them; we are what we are because we have; reverse our possessions in this and you reverse our conditions.

THE PAYMENT.

It is of great importance that we have a right disposition toward a debt, and specially toward one that God imposes; for a mere outward service is not pleasing to him. "If there be first a willing mind it is accepted according to that a man hath." "The Lord loveth a cheerful giver." Paul showed his disposition toward his debt in two ways:

1. He acknowledged it. This is what some professing Christians do not do. They regard missionary work as mere charity, and they can give or withhold; and the pulpit too often presents it as a charity, that which appeals to the sympathies. But it is more than that—it is a debt; it appeals to our sense of justice and honor, and no man can be just or honorable in the sight of heaven who, seeing this matter in its true light, does not acknowledge it as a debt. In asking for contributions to our missionary enterprises we are asking people to pay an honest debt, to be just and loyal to God and man; and our request should be presented with more authority and assurance than that possessed by the tax-gatherer of a government that insures life, protects property, and fosters virtue; for God is the great governor, and it is the benign influence of his government that has bestowed upon men all their wealth, and given them the ability to extend his rule to earth's remotest bounds. We are not asking for what belongs to man, but for what belongs to God, and the most simple justice ought to prompt to a hearty response. We are asking for God's gold to transmute into redeemed souls.

2. Again, Paul's disposition toward this debt is seen in his expressed purpose to do all in his might to pay it: "As much as in me is," etc. Paul was not partial toward the Romans; his disposition toward them was the same as that toward the Greeks and all other barbarians. His whole life was one desperate effort to pay this debt in full to all men. Have we such a holy determination? Have we such a zeal in this work as will enable us to say to the heathen when we meet him at the judgment, "I did what I could to save you?" The facts and figures do not show a general consecration of the Church to the payment of this debt. If the Church were fully devoted in purse and heart and brain to the accomplishment of this task, in one fourth of a century the most solitary places of the earth would be made to rejoice. O, for a Pauline missionary enthusiasm to seize the Church! Then would she have \$50,000,000 upon her altar for this work where now she has only \$1,500,000.

The currency with which this debt must be paid is the Gospel of Christ. There can be no substitute for this. We are giving heathenism the material and intellectual products of our Christian civilization; and that is well. But that is not the work of the Church as such, and these things are no substitute for the Gospel, though they help in its distribution. It is not the duty of the Church to educate in the arts, sciences, and literature, only as they are needful in preparing the way for and helping in the distribution of the Gospel. To give the Gospel pure and simple is the duty of the Church; and this is the supreme and primary need of the heathen. It is the need of the soul; without it the soul has no food, no drink, no clothes, no rest, no hope, no light, no life; and the soul is the man. The soul's need is the source of all need, and the soul's supply will culminate in supplies for the entire man—"Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Give the heathen the Gospel and you give him in embryo all that the highest forms of civilization signify, save their vices. Mr. Gladstone says, "It can and will correct all that needs correcting; leading statesmen, scholars, thinkers, and reformers depend upon it as the chief hope of humanity. There can be no substitute for the Gospel. There must be no failure in giving this—the supreme, the all comprehensive thing."

THE METHOD OF PAYING THIS DEBT.

The method announced by Paul, as by Jesus, was that of *preaching* the Gospel.

In his Epistle to the Romans Paul writes the Gospel. It is presented in a strong light in almost every feature; yet he does not regard his duty to the Romans done until he has *preached* to them this Gospel. Jesus commanded his disciples to *preach* the Gospel to every creature.

The Ethiopian eunuch had the prophecy of Isaiah, and was reading that portion of it where the Gospel is most concentrated. Indeed, the picture before his eyes was the cross with its bleeding victim, and the interpretation thereof; yet the Lord sends Philip to *preach* that same Gospel to him that he was reading. A preached Gospel is just as necessary to the heathen to-day as it was then. It is a good thing to give the Bible, but that must be followed by the living preacher. The eunuch did not understand what he read, and many heathen have made long journeys to find a missionary to explain to them the Gospel that they have read. Then the living preacher is necessary to give a living demonstration of the word of God; for in the track of the missionary, and oftentimes ahead of him, go men and women to practice the vices that have grown up in the fertile soil of Christian lands; and often before the heathen sees the missionary he sees the rum-seller, the gambler, the sharp, unprincipled tradesman, and all those lewd fellows of the baser sort, who claim to represent our Christian civilization. A sad experience with this class drives the heathen to say, "If these are the products of Christianity we want none of it." The missionary is neces-

sary to counteract this effect and give a true representation of the effect of the Gospel upon the lives of men.

But while this debt is to be paid with a *preached* Gospel, it must not be inferred that the sole responsibility devolves upon the preacher. God means to equalize the burdens of life. He says, "Bear ye one another's burdens." There are two factors in this work—the preacher and the sender: "How shall they preach except they be sent?" When God calls a man to preach the Gospel, he calls the Church not only to hear that man, but to send him to preach. In the fact that hundreds of men and women are offering themselves for missionary work, God is calling loudly to the Church for the means with which to send them, and we must either go or send—preach in person or by proxy. When the drafts were made during the Civil War to replenish the army, the man who was drafted could do only one of two honorable things—go or send a substitute. God has issued a draft for the prosecution of this war between light and darkness out on the far frontier, and this draft has fallen upon the whole Church—not a member has escaped; and we must go, send, or act the deserter's part and suffer his fate.

The need of more soldiers is great. Those upon the field see that the enemy is demoralized, but they are too few to fully seize the golden opportunity, and are crying to us for help. Bishop Taylor wants scores of recruits in Africa. Bishop Thoburn thinks that the time has come in India for a nation to be born in a day. More helpers are needed both at home and abroad, in all parts of the world; and hundreds of men and women equipped with an education, with a consecration to God, and with the baptism of the Holy Ghost, are saying, "here am I; send me." O, for a consecration of the sending power which God has bestowed upon the Church in great measure!

The measure of our individual obligation in the payment of this debt is shown by the text—"as much as in me is." Paul meant to say that he was under obligation to the extent of his ability to preach the Gospel to all classes here named, and we must measure our obligation by the same standard. The missionary must take as his motto—

"'Tis all my business here below
To cry, Behold the Lamb;"

and they have a grand record in their devotion to the work to which the Church has sent them. Now, we who stay at home, and thus take upon ourselves the responsibility of sending, must send to the extent of our ability in sending power, which consists chiefly in our money. It may be impossible for one to determine for another how much should be given; but it is perfectly safe to say and easy to demonstrate that the Church as a whole is not doing her duty.

The average member of the Methodist Episcopal Church is worth about \$800, and that wealth is increasing at the rate of \$40 per year. The average contribution for distinctively missionary work, excluding local

city missions, for the year ending October 30, 1889, was 70 cents per member. At least one seventh of this was given by non-members, leaving an average of 60 cents; adding to our treasures on earth \$40 per annum, and 60 cents to our treasures in heaven through the payment of an honest debt.

Again, see how this compares with the expenditures of the servants of the devil, to sustain and extend his kingdom. The whisky bill of this country is at least \$1,000,000,000 per year. If one fourth of the whole population drink, the bill averages \$66. Wicked men paying \$66 to satisfy their thirst for strong drink, and good men expending 60 cents to satisfy their thirst for "souls away from home!"

I submit to the judgment and conscience of the Church, that five cents per month does not represent our average ability to pay our debt to the heathen. The very moderate slave of tobacco will expend five cents per day for what he claims to be nothing more than a luxury. I ask, Is it right and just before God and man to expend \$1 50 per month for a hurtful luxury, and only five cents to pay an honest debt that is due and pressing? Business sense demands that we dispense with luxuries when debts are pressing and ability is limited; how much more does it demand that we abstain from expensive poisons in order to meet our obligations and maintain our integrity.

Finally, let us notice the necessity for a *speedy* payment of this debt. A church no more than an individual can afford to be indifferent to a debt. A persistent refusal or an unnecessary tardiness in payment will sacrifice public confidence and favor. The condition upon which the Lord promised to be with his disciples was that they go into all the world and preach the Gospel; and this is the condition upon which the Church is to maintain his presence and power. It is only when she has been active in missionary work that she has been prosperous. Her interests at home demand a consecration to God for the salvation of the uttermost parts of the earth. Then the condition of the heathen makes the demand for the payment of this debt supremely urgent. The heathen world is suffering indescribable poverty that the Gospel would relieve.

Bishop Foster says: "The conspicuous feature of heathenism is poverty. You never saw poverty. It is a word of meaning you do not know. What you call poverty is wealth, luxury; think of it not as occasional, but as universal, continent-wide. Put into it hunger, nakedness, bestiality; take out of it all expectation of something better to-morrow. Their poverty is so deep that they are not able to supply their merely brute wants. Many of them do not average for the subsistence of themselves and their families three cents per day or its equivalent." I have heard Bishop Thoburn say that in their tours he and his helper were under obligation to take their supplies with them because the people were too poor to feed them. A missionary tells us that the widows of India have to support themselves by the most menial and laborious toil; and that they only receive

from six to nine cents per week. The antidote for this poverty is the Gospel. It opens up a thousand new lines of remunerative employment, and guarantees to the laborer his hire. What it has done for our land in this, it will do for others.

Bishop Foster says: "These lands under the doom of such wretchedness might equal, and many of them surpass, the land in which we dwell, had they what we could give them." But it is the spiritual need of our creditors that makes the demand the most urgent.

The heathen are without hope. A missionary says: "I have been in China for twenty years, and have never found a single man who has any hope beyond the grave. I have never seen any expression of hope written upon the tombs of the dead." Think of this you who see in the rainbow of your tears the promise of departing clouds; you who see in the faces of your dying loved ones the dawn of a more glorious day; you who expect to have in your last hour the presence of One who "can make a dying bed feel soft as downy pillows are." Think of the hundreds of millions who with bleeding hearts and famishing spirits are wandering on the desert road of life that ends in hopeless death.

I think we can agree that there is no hope for man in the non-Christian world; it has nothing to give, not a rag, not a crumb.

Do you say the heathen are not asking for the Gospel? A beggar sat by the side of the crowded thoroughfare in silence. A Christian man stopped and said to him, "My friend, you look to be in need; why don't you beg?" His reply was, "Sir, do you see these ragged clothes, these bony hands, these shrunk cheeks, these sightless eyes? These, sir, are begging with a thousand tongues!" This beggar is the heathen world; stop a moment, look at him; see his poverty written in most vivid colors on all his surroundings; see his oppressed, down-trodden condition; see his extreme spiritual destitution, his helplessness, and his hopelessness. These are begging with a thousand tongues, not for charity, but for the payment of a just debt that has been overdue for centuries.

Awake, O thou Church of the living God, to the great necessity and the great responsibility, for ye are debtor both to the Greeks and to the barbarians, both to the wise and to the unwise, and it can only be paid in Gospel coin.

The Missionary Outlook.

BY REV. JUDSON SMITH, D.D.

[A Paper presented at the Annual Meeting of the American Board at Minneapolis, October 9, 1890.]

Two conditions at least are essential to successful warfare. In the first place, there must be courage, strength, address, and persistence, the qualities of the true and veteran soldier. There must also be foresight, a comprehensive view of the whole movement, skillful combination and quick generalization, the qualities of the captain and great commander. Neither avails much

without the other; but together they are resistless and carry the day.

The foreign missionary enterprise of our times is a campaign of most varied and complex character, on a colossal scale, that embraces the nations of the earth and sweeps the centuries in its sublime developments. It is wholly in place, therefore, to study it under the analogy of warfare, and to call attention, as the occasion may serve, to limited portions of the field, to particular agencies and methods, and again to cast the eye in a wider view over the salient features, the more commanding aspects and main incidents of the movement as a whole. For the full enlistment of feeling and purpose both lines of study are needful. The examination of particular fields, methods, and agencies yields a vivid sense of reality, and kindles personal interest; while the broader view deepens faith and braces the will and lifts up the soul to the vision and support of God's mighty thoughts which run through all the nations and move on to their completion,

"While the eternal ages watch and wait."

At this time we take the wider view, and seek an outlook over the whole field at home and abroad. Much that is familiar will be found, some well-worn paths will be trod afresh; but doubtless something beyond the common view will also come to sight, some rare inspiring glimpse of that unseen, pervasive Spirit which moves through all, encompasses all, inspires and glorifies all. It will surely not be in vain if we come back from our Pisgah with deepened sense of the grandeur of this work, and with profounder joy that unto us is given a real share in this master-movement of the ages, the advancing and triumphant kingdom of our God.

I. We note first some of the signs which appear in the foreign field.

1. Christianity is coming to be the dominant religion of the world. This is its character and destination, as the Scriptures every-where distinctly teach. No narrower view will satisfy our Master's precept or fill out his promise. The history of the Church reveals a perpetual movement toward this end, the implicit recognition among the Christian generations that their faith and salvation are to overspread the earth and possess all nations. The practical accomplishment of this aim is the explicit purpose and animating motive of modern missions.

But the peculiarity we now consider is the fact that already, in a degree unknown before, Christianity is attaining its object and asserting its rightful place in the thoughts of men. Statistics disclose the fact that the adherents of Christianity already outnumber those of any other religious faith on the globe. The nominally Christian peoples of the world are reckoned at 450,000,000, while the Buddhists, who come nearest in point of numbers, are only 390,000,000. This alone is a most significant fact.

But the supremacy of the Gospel of which we speak includes much more than mere numerical superiority.

The leading powers of the world to-day are England, Germany, and the United States; all of them Christian states, their life permeated with Christian thought and sentiment, their history and institutions and policy controlled by Christian ideas. Wherever their influence is felt, wherever their colonies or commerce or national life are found, there Christianity stands forth the acknowledged—I had almost said the embodied—religious faith. England's empire, girdling the world, is the wonder of the present age, and almost every year witnesses its enrichment and expansion. By the recent treaties with other powers some of the richest and most populous parts of Africa, themselves the natural seats of empire, have been added to the already world-wide dominions of the English crown. Germany is swiftly following in the same steps, and within a decade has planted itself on the east and west coasts of Africa, among the islands of the Pacific, and is ever planning still further enlargement. The United States is the acknowledged leading power on the western continent, and is at this very time entering into closer and more influential relations with all the other American nations. The public opinion of the civilized world, the shaping of the future on all the continents and islands of the earth, in God's providence, is mainly committed to these peoples. The significance of this fact, and its bearings on the dominance of the Christian faith throughout the world, are too plain to be ignored. Let a single fact, the growing prevalence of the English tongue, illustrate what is here suggested. For the 6,000,000 who spoke English in Milton's day there are now at least 100,000,000 to whom it is either the mother-tongue or the common language of daily intercourse. No other tongue is known in so many parts of the globe, or is extending its area like this.

Among the influences that are working the regeneration of British India none is so deep or reaches so powerful a hand into the future as Christian truth and life. It is politicians and statesmen, native as well as foreign, who see and confess the fact. Christianity, and not Brahmanism or Hinduism, is the rising faith of the mighty empire. In Japan, under circumstances all its own, the same transformation is taking place with almost unexampled rapidity. Christ, and not Confucius or Buddha, sways the scepter of religious empire there. Southern Africa, under English colonial influence and missionary laborers from many lands, is as thoroughly Christian to-day as England was in the days of Alfred the Great. And, in spite of what is said of the rapid spread of Islam, it scarcely admits of question that the substantial gains of Christianity within the Congo Free State and the spheres of English and German influence fully equal those of Mohammedanism in those and other parts. Australia is under no other religious influence that for a moment compares with that which Christianity exerts. It is too much to say that the Gospel has yet taken any such possession of Chinese thought and life as to threaten the early displacement of Confucianism or Buddhism; but it is speaking quite within bounds to

say that Christianity is the only faith that is growing and aggressive within the empire, and that the process is already begun which in due time will lead to its universal supremacy. The native converts have almost trebled within thirteen years. The Scriptures are widely circulated, and are speaking to the nation in their own tongue, wherein they were born, the wonderful works of God.

It is inspiring to note the noble part which the nations of Europe are taking in opening and developing the mighty continent of Africa. And it is as significant as it is inspiring. There is nothing like it in all the previous history of the world. The great powers of the world, which are great because they are Christian, arrange by treaty and conference and diplomacy the distribution of influence throughout that vast and populous domain. Such questions in past ages were submitted to the dread arbitrament of the sword. That peaceful conference now suffices is due to that subtle, choice fruit of the ages which we call civilization, whose only seat is in the Christian nations, and whose main source and strength are in the Gospel of Jesus Christ. This fact is of far wider significance than is measured by its bearings on Africa alone; it denotes a new era in the development of mankind, the dawn of a nobler style of human life than has thus far appeared. Christianity is mounting to an unrivaled supremacy in the world's affairs, and the fact we here contemplate sets this forth as in a mirror, and compels the acknowledgment of every mind. The prophecy of Milton in his poem of the Nativity is growing into solid fact before our very eyes: the gods of the nations and the false faiths of the earth shroud their faces and flee away at the glorious advent of the Son of God, the world's Redeemer and everlasting King.

2. A second fact of wide reach and special significance is the growing ease of communication between all parts of the world. Time was when the remoter counties in England were as far apart in point of time as Europe and America are to-day; when a voyage across the Atlantic was as formidable an undertaking as it is now to make the circuit of the globe. But with the introduction of steam-ships and railways, and the constant improvements in machinery; with the net-work of telegraph lines covering the great continents, and sunk beneath the seas, and binding all parts of the world into the circuits of swift intelligence, space and time are almost annihilated, the continents are near neighbors, and even the islands of the sea have lost their isolation and form a part of the closely linked system of the world. The message of Queen Victoria upon the opening of a new Parliament appears in the daily press of Europe, America, and Australia while its echoes still linger in the chamber of the peers. Every morning at the breakfast-table we read of the movements of yesterday in the great capitals of the world; of events at Zanzibar, Singapore, Hong Kong, and Sydney. Letters reach Boston from Turkey in eleven days, from India and Japan in twenty-five days, from China and South Africa in forty days. The ends of the earth are thus brought together;

the effect of near neighborhood is thus increasingly realized, in better acquaintance, truer appreciation, kinder sentiments, and a deepening sense of mutual duty among the nations. The world is one, its inhabitants are one race, its nations kindred, its hopes and fortunes one. Travel and commerce feel the impulse of this widening circle of human life; the civilization of the foremost nations tends to spread itself far and near; common interests grow up to bind nations and peoples into a living unity. The vision of England's great laureate is fulfilling itself in the events of the times:

"Till the war-drum throb no longer, and the battle-flags are furled,

In the parliament of man, the federation of the world.

And the kindly earth shall slumber, lapped in universal law."

All this tells with direct and powerful effect upon the work of missions; the most precious treasure in the world's exchange is the word of God; the costliest gift is the life of Christian faith; the swiftest messenger is he "that bringeth good tidings of good, that publisheth salvation." There never was a day when a life of Christian devotion could make itself felt so far and so powerfully upon its own contemporaries. Think of the seven long months required by the first missionaries of the Board to reach India, and the five months' voyage of the pioneers to the Sandwich Islands, and the slow communication between them in those far-off regions and the missionary rooms at home; and consider what it means that in our day the life and thought of the Christian world may flow almost without obstruction or delay through the most distant portions of the globe. What a challenge to our zeal! What a mighty stimulus to our endeavor! The prophetic cry leaps to our lips: "Arise, shine, for thy light is come; and the glory of the Lord is risen upon thee!"

3. Closely connected with this striking fact is another, often mentioned, but which cannot be too often commented on, namely, that, with only here and there an exception, the one thousand million unevangelized peoples of the world are accessible to the Gospel and its messengers. Corresponding to the quickening of communication by steam and electricity has come the breaking down, on a grand scale, of internal barriers, of the hostility of princes and governments, of the prejudice of peoples, the strength of foreign customs and alien faiths. Turkey, Persia, British India, China, Japan, the continent of Africa on all its coasts and in its deep interior, the islands of the sea, the nations of unevangelized America, all are accessible; the Gospel may be preached and the Church organized and a Christian civilization inaugurated without question and without delay. Even those regions which hitherto have seemed inaccessible, like the Soudan and Thibet, are steadily losing their isolation and drifting out into the open sea of human knowledge and unrestricted intercourse. Never before since the dispersion of the nations from the plains of Shinar have all the diverse elements of the human race come so near to each other or been acces-

sible as they now are to the truth and grace of the living God. The fact here stated is most impressive in itself. Taken in connection with other facts of the times, it seems almost to become articulate in the testimony it gives to the presence and gracious purposes of God. Such opportunities as are thus presented to the Christian world of to-day have never been known before, and they make an appeal for effort and devotion which is simply overwhelming and resistless.

4. We next consider the success of modern missions. An enterprise like this, that aims at the conquest of the whole world to Jesus Christ, cannot be carried to completion in one generation or in one country. The changes it proposes are too radical and sweeping; the opposition it encounters is too deep and inveterate; the field in which it operates is too vast to admit of any thing but a gradually increasing change and growth. But measured by any proper standards the success of modern missions is simply amazing and wholly without a parallel in Christian history save in the apostolic age.

For a single indirect proof look at the changed tone of secular remark and comment within the last fifty years. Then missions were almost totally ignored by the secular press; and if mentioned at all it was to point a sarcasm or emphasize a sneer. To-day it is no longer good form for the secular press either to overlook or to discredit the missionaries or their work. The fashion rather is to applaud their worth and the value of their work, and to draw from these sources the means of instructing the general public in important facts and of enlarging the circle of human knowledge. Now, such a change denotes, not the regeneration of editors and reporters, but the unanswerable success and dignity of the missionary work. Nothing but overpowering proofs of the success of this work could avail thus to change contempt to respect, and silence or sneers into open praise. Similar to this is the testimony repeatedly borne by men in civil life in India and China and Turkey to the wholesome influences accompanying the missionary work, the invaluable support thus given to law and order and thrift, to domestic and to public virtue. Additional weight is given to this testimony when we recall that, in not a few instances, it comes from men not predisposed to judge favorably of aggressive Christian work, not moving in circles accustomed to speak of missionaries with love or praise. Nothing but the plain undeniable facts in the case could work such conviction or call out such commendation.

But we may well point to some of the facts which reveal the majestic power and precious fruits of the Gospel on heathen soil. At the World's Missionary Conference in London, of 1888, there stood up on one occasion a veteran of the Wesleyan Mission to the Fiji Islands, and in simple words told his marvelous story. Fifty years before he went to those islands to find the whole population sunk in gross idolatry and barbarism, given over to cannibalism, the dread of all mariners, the despair of the human race. He came to London to speak of those same islands as Christianized, the people all recovered

from their former vices and degradation, and now well clothed, well housed, thrifty, industrious, sober, attending divine worship every Lord's day in greater proportion to their whole number than is true in the most favored localities in New England, giving of their substance to religious objects beyond all precedents in Christian lands. What a transformation! And it is due solely to Christian missions. It is an absolute refutation of all that has ever been said about the failure of missions. If there were nothing to show for the hundred years of missions but *this*, it would be an unanswerable proof of their success.

But there is much to show besides this. 'The Hawaiian Islands, every-where recognized now as a Christian nation, seventy years since were sunk to almost as low a pitch of degradation as the Fiji Islands. And it is not commerce nor diplomacy nor education that has wrought the change. It is the Gospel of Jesus Christ and the labors of the Christian missionary. The Society Islands tell the same tale. The Samoan Islands repeat the history and renew the wonder. Madagascar shines in the same light, revealing the power and reality of the Christian transformation. Japan is in the same moral furnace and discloses the same celestial power at work. And all through India and China, in Burma and Siam, in Persia and Turkey, in many parts of Africa, this re-creation of man, of domestic life, of the nation, and of human society, in the image of God, moves forward from its hopeful beginnings to its glorious and consummate end. In all these regions the Christian Church is rising, the Bible is speaking its heavenly messages in the native tongues; mission-schools are training men and women for Christian life and work in homes and churches, and the silent leaven of the godly life of missionary and native believer is permeating society and preparing the elements of noble manners, purer laws, and a Christian civilization. Three million adherents distributed through all the great nations and at strategic points; the Bible translated into 300 different languages or dialects; 100,000 picked youths in the higher mission-schools; 400,000 under Christian education—these are a few of the facts which suggest the steady and grand advance this work is recording.

But even more impressive than all such statistics is the rate of growth from year to year. In some countries converts and pupils are doubling every other year; in slow-moving China they are doubling every five years. The movement is already of grand proportions, but it is only at its beginning. It gathers strength and breadth and momentum every year. The blessing of God is upon the workmen and upon their work; no weapon that is formed against them can permanently prosper.

What considerations could awaken a livelier hope or more robust enthusiasm than the simple record of this modern missionary work? Beginning in weakness, without observation, contending against tremendous obstacles at home and abroad, with no lure to ambition or pride, with no support from numbers or public opinion, steadily winning its way till its stations have been planted on

well-nigh every continent and island of the earth, till its achievements have rung recognition and applause from reluctant lips and pens the wide world over, there is no more fascinating story of real life during all the centuries since the Gospel first began to speak to men. It is the open record of God's presence in the earth, and of his unflinching purpose to give to his adorable Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession."

II. Thus far we have looked abroad for the signs of the times. But it is equally in place to survey the facts here at home. *There* the work is attempted, there the strenuous patient toil is rendered, there the advance is made and the victories are won. *Here* the work is planned, here it is supported by prayer and gifts and loyal hearts, here it is re-enforced and its aggressive power enlarged. Important as are the facts we have been considering, they do not stand alone, but are joined in a vital unity with other facts immediately about us here in Christian lands.

1. We first consider the question of means. The income of the several foreign missionary societies of the times increases steadily from year to year. Beginning with less than \$1,000 for its first yearly receipts the American Board now reports above \$600,000. The total sum expended yearly upon the foreign field by Protestant Christendom amounts to about \$11,000,000. This growth, however cheering, does by no means measure the financial ability of the churches. The wealth that is so rapidly accumulating in our land comes in fair proportion to the members of Christian churches; and were the necessity seen and felt the sums at command for this foreign work could be doubled or even quadrupled at once. Doubtless this vast increase of wealth is a providential preparation for the sublime opportunity that greets us in every unevangelized portion of the globe. Many another noble end this wealth in Christian hands will serve, and its priceless fruits shall enhance the glory of our Christian civilization in many forms; but its noblest use must be to spread Christ's Gospel to new regions and to build his kingdom in a thousand spots amid the ruins of Satan's power. Happily, we may already see these results in some degree; great fortunes bestowed to forward these grander movements of the age; the great gifts of an Otis, a Swett, and a Hand are sure to be repeated; while the privilege of bearing a personal share in the world's evangelization, even by the bestowment of the smallest sums, will be more widely appreciated and more heartily chosen. To have the power to make these gifts, and thus lift a struggling enterprise to its feet, and preach the Gospel to thousands and millions now unreached—what an honor is it! what a privilege to use it for the glory of God and the salvation of men!

2. We next consider the supply of laborers for the foreign field. This is a fundamental inquiry, since above all other human agencies concerned in the spread of the Gospel the living preacher and teacher is the most indispensable and precious. It is true that the number required

can never be absolutely great. The very aim and method of missions forbid this. The foreign laborer seeks at the earliest possible date to render himself needless to the work by raising up a competent native force into whose hands the work, in all its departments, may pass. The missionary, in this sense, fulfills to the native pastor the office of John the Baptist to our Lord: "He must increase, but I must decrease." Thus, of necessity, the demand for missionaries is a limited demand. But we hasten to say that the limit in every field is still far, far beyond any thing that has yet been reached. Scarcely six thousand laborers all told, men and women, represent all the societies of Protestant Christendom on the foreign field to-day. Not a call that comes to the Foreign Boards for re-enforcements exceeds the need that is obvious and urgent. The force now employed might be doubled twice over without meeting the real need. The great Shanghai Conference, of May last, speaking in the name of all the evangelical missions now in China, and in view of the measureless opportunities of that field, deliberately appeals to the Christian nations to send 1,000 new men to that empire within the next five years. No man who knows the facts will accuse them of exaggeration. Africa's need is to the full as great as that of China, and would be instantly voiced by the missionaries there if they could speak together.

In view of such calls, and we have only begun the list, how striking is the fact, which every one must concede, that the Christian nations are able to send out a devoted and well-trained man in answer to every call, and still have thousands more to spare. Our colleges and higher seminaries for men and women, our theological schools, are multiplying year by year and are filled to overflowing with the choicest youth the sun ever shone upon. By the thousands they leave these schools every year to enter the paths of duty and service which God appoints. Never did such opportunities greet the educated and foremost youth of the world. Not when Plato taught in the Academy and made Greece strong with wise men and brave; not when Julius Cæsar annexed Gaul to Rome and Europe to civilization, and opened a splendid career to fame and power for thousands of Rome's noblest sons; not even when Paul crossed the Ægean in obedience to the heavenly vision to add a continent to the Christian Church, and led young Timothy and Silas to those great exploits at Thessalonica and Berea, at Corinth and at Athens. A grander service, on a wider arena, reaching on to vaster and more remote results, to-day awaits our noble youth in Turkey and India, in the mightiest empires of the Orient, in the vast continent of Africa.

And the appeal is felt, the inspiration of a splendid service is caught, and the response of heroic devotion is not slow to follow. We are told that already more than five thousand youth have given their sacred pledge to enter this field of glorious service as Providence shall open the way; and the hearts of other thousands are rising within them at the call of God. Few things are found more inspiring in Christian annals than this

serious, deliberate espousal of the foreign missionary work by the young men and women of highest culture and promise in the length and breadth of the land. It gives us all the enthusiasm and glow of the mediæval crusades, with no touch of their fanaticism, and with an aim lifted infinitely above that in scope and moral significance. Doubtless not all who are pledged will go. Doubtless, also, not all who will go are pledged. But, notwithstanding all, this movement is of God, and touches the deeper springs of character, and has its obvious significance as a providential preparation for the day of greater things which is dawning on every mission field around the globe.

3. The Christian Church is committed to this work as it has never been before. At the London Conference of 1888 141 societies were reported, representing nearly every Protestant communion in the world. No body of Christians deems itself fully abreast of its duty and opportunity that has not its representatives in the foreign field. To such a degree is this the fact that even those bodies which are less evangelical, the Universalists and the Unitarians, are beginning to awake to the privileges of this work and to send their men abroad. More and more is it seen and felt that the evangelization of the world is the supreme aim and highest achievement of the Christian Church, and that a personal share in this service does not belong simply to the few men and women who are in the field but is a vital and indispensable part of all Christian life and service. The progress in this respect, since the work began, is most striking; probably in no single feature has the century witnessed a more impressive transformation in the temper and aims of the Church. Certainly no single condition is so intimately connected with the growth and power of the missionary work of the age. More fundamental than all questions of money and of men is the spirit of the Church.

If the tone of Christian life answers to the calls of the hour, and deepens throughout the churches and schools and homes of the land, and falls into closer harmony with the word and the Spirit of God, the last and supreme condition of success will be met and the future of this vast work will be assured. Missionaries share the life and sentiments of their lands and times; the stream of gospel truth and influence which flows from them abroad can rise no higher than its fountain-head. There is no charm in missionary service itself to lift a man out of his times and surroundings. It is the piety of our homes and schools which the missionaries we send will take and exhibit upon the foreign field. It is the consecration which we possess that they will reveal. It is our habitual ideals which will shape their life and toils. It is in vain to look for results on mission ground greatly different from those which exist at home. If we wish to see a fervent, evangelical, self-denying, heroic, patient, and aggressive Christian life rising in China and India and Africa, there is no choice; we must cherish such a life at home and make it the inspiring background of the missionaries' toil. Money, favoring providences, labor-

ers, all other things are vain if the Christian spirit be worldly or weak. If heathenism be ever overcome and the Gospel made to take its place, the Christian world, as one organic whole, must do it. We who stay at home are as really concerned in the success of this work as they who go abroad; and it will languish when we faint; it will fail when our faith fails; it will grow when we bear it on our hearts; it will move forward resistlessly to glorious success when we throw ourselves into it as we did into the war for the Union, reckless of cost, of strength, of time, and of life itself.

When the hour drew near that our Lord was to be offered up, he went apart from the multitude, and from his disciples also, and in solitary communion with the Father gathered the strength with which he bore the insult and cruel wrongs and speechless agony of the betrayal, the desertion, the cross itself, through which a world's redemption was won. In the secret places of prayer and heavenly communion the Church of our Lord must in like manner gather the spiritual power in which it shall go forth to win to his obedience the nations whom he has redeemed.

[The Committee to whom the paper of Dr. Judson Smith was referred after it was read, reported as follows:]

We agree most heartily with the paper as to the abundant reasons for thanksgiving and inspiration which the review furnishes, and desire to emphasize the appeal for the more zealous and effective prosecution of this great campaign. With reference to this a few suggestions offer themselves.

First of all, let us caution ourselves as to expecting overmuch from the leadership of Christian nations in the world's affairs. Undoubtedly they are becoming more and more the dominant forces in its civilization. But it is not to be forgotten that while they are thus opening the way for the incoming of Christianity among the nations, they are at the same time furnishing the most potent hindrances to its success. Behind the opium traffic, that awful curse whose withering touch is like a plague of death upon not less than 150,000,000 of Chinese, is Christian England; and with no excuse whatever save the profits she wrings out of the bodies and souls she helps to destroy. Behind the infernal liquor traffic with which the Dark Continent is being scourged worse, even, than by the infamous slave-trade, are Christian Germany and Christian America, and with the profits of their rum and gin as their only excuse. Behind the flood of infidelity and rationalism pouring steadily into India and Japan, and counterworking powerfully the efforts of our missionaries, are all three of these Christian nations, and with avowed hostility to Christ and his Gospel as their inspiring cause.

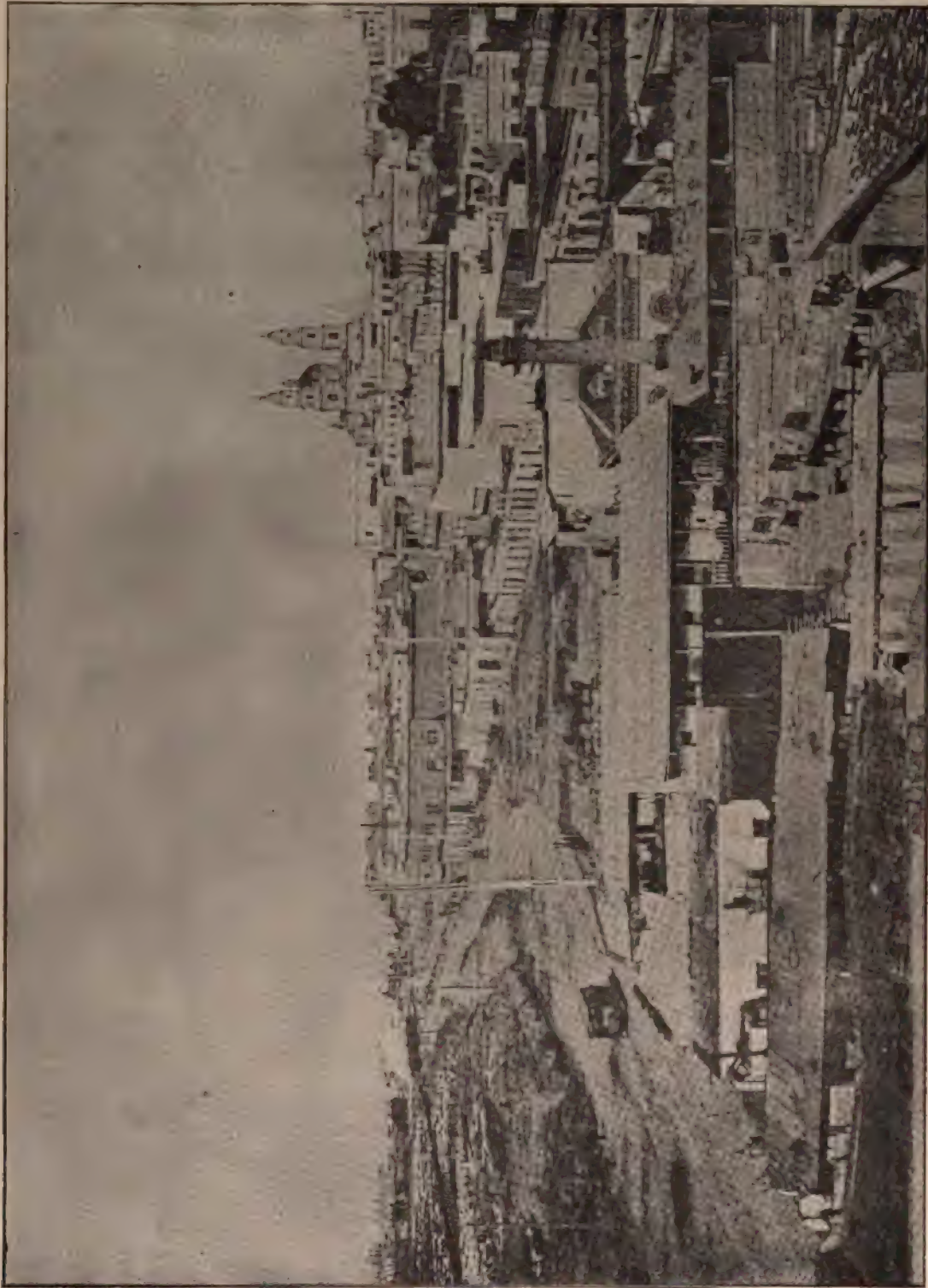
While, therefore, we rejoice in seeing these great Christian powers enlarging their sphere of influence over the nations, let us not fail to pray, and to pray earnestly, and, as respects our own country, *to vote as we pray*, that these mighty dominators of national destiny may be led to wield their power in the fear of God and for the furtherance and not the hindrance of his Gospel.

Then there is imperative need, in the judgment of the committee, of a greatly deepened sense of our responsibility, as the followers of Christ, in respect to the missionary work. First of all, we need to remind ourselves that we are, as the paper states, conducting a grand campaign. We are under orders—orders that are peremptory and admit of neither excuse, debate, nor delay. We have no option. We cannot plead

disabilities or difficulties. Our great Commander says: "Go ye! preach my Gospel to every creature;" and go we must. Costs are nothing; obstacles nothing; possible non-success or defeat nothing. "Ye are my friends, if ye do whatsoever I com-

mand rings like a bugle blast, and we must obey or be false to our sacramental vows.

It would do the Churches of our day good to feel the sharp grip of this clear, unquestioned necessity. No word is more



SOUTHERN PART OF THE CITY OF BUENOS AYRES.

mand you." Though on every side there towered Chinese walls mountains high, though money must needs be poured out by millions; aye, though on this side were death-belts like those of Africa, and on that the fiercest savages and cannibals of the Fiji Islands, it would not matter. The word of com-

mand needed in these times of lax obligation and lax conscience and lax morality than that old word—*duty*. A pilgrimage under the brow of the old mount that flamed and thundered, and out of the ineffable splendors that enshrined Jehovah sent forth the tables of the *law*, would help not a few of God's people to

remember that obedience to God's commands is now as ever a prime condition of his blessing. Red Seas and Amalekites will evermore give way when the chosen people promptly and loyally follow the pillar of cloud and of fire.

Springing out of such increased convictions of personal duty will naturally flow two results: the consecration of persons and the consecration of property. We must have more laborers for the great field. True, there is a noble company of 5,000 youth now under pledge to enter the missionary service. Let us rejoice with full hearts for such a proof of increased interest in spreading the Gospel. But what are these among a thousand millions sitting in the region and shadow of death, and on whose ears the name of Jesus has never fallen? Secretary Smith says the entire force of toilers now in the mission field, counting men and women, is only 6,000. And he says, further, that this force might be doubled twice over without meeting the real need. China alone needs a full thousand and Africa surely as many more. Whence, then, shall these so urgently needed reinforcements come? They must come chiefly from our homes; from yours and from mine. We must consecrate our children, and we must do it not reluctantly, not after we have prayed to be excused, but gladly, and only wishing we had more to offer. Only when in every Christian home there is such a spirit shall we see the response there ought to be to this appealing cry from every quarter of the globe for helpers in the vast harvest-field.

Buenos Ayres and Montevideo.

Dr. C. W. Drees sent from South America five electrotypes representing two scenes in Buenos Ayres, two in Montevideo, and one in Chili, to be used in the November number of GOSPEL IN ALL LANDS with the reading matter which he furnished, but they did not arrive in time. They will be found in this number, and we also give some account of Buenos Ayres, the capital of the Argentine Republic, and of Montevideo, the capital of Uruguay, taken from *The Capitals of Spanish America*.

BUENOS AYRES.

Buenos Ayres, with its 434,000 inhabitants, is the most enterprising, prosperous, and wealthy city in South America—a regular Chicago—the only place on the continent where people seem to be in a hurry, and where every body you meet appears to be trying to over-



PLAZA DE LA VICTORIA IN BUENOS AYRES.

take the man ahead of him. There are banks at Buenos Ayres with capital greater than any in the United States, and occupying buildings finer than any banking-house in New York—palaces of marble and glass and iron. There are more daily papers in Buenos Ayres than in New York or London. It has parks and boulevards, public libraries, two universities, art schools, hospitals, asylums, etc., and gas companies, and five street railways.

The finest church building is called the "Church of the Recoleta" (remembrance). It is of pure Roman architecture, in Italian marble, beautifully carved, and cost about \$250,000. There are twenty-four churches belonging to the Roman Catholics, also a Church of England society, a Scotch Presbyterian, an American Presbyterian, a German Evangelical, three Methodist churches, and a Jewish synagogue.

MONTEVIDEO.

Montevideo, a city of 120,000 inhabitants, lies upon a tongue of land which stretches out into the river Plate, nearly the shape of Manhattan Island, on which New York city stands, except that it has the Atlantic Ocean on one side and a river sixty-five miles wide on the other. No city is more delightfully situated. The real name of Montevideo is San Felipe de Montevideo, which translated into English means, "I see the hill of St. Philip." The hill which the discoverer saw used to be called after the apostle, but now is called the "Cerro." It has a picturesque old fortress on its crest. It is claimed that Montevideo is the most healthy city in the world, and there is no reason why it should not be, as

the natural drainage is perfect, and the climate is about like that of Tennessee, the cold weather of winter being moderated by the Gulf Stream from the ocean, and the heat of summer by the sea-breeze.

Around the curve of the bay, fronting the water, are a series of beautiful villas, the suburban residences of wealthy men, built in the ancient Italian style with all the luxury and lavish display of modern extravagance. There are many beautiful residences and fine stores in Montevideo. The Hotel Oriental is built of Italian marble and luxuriously furnished. There are hospitals, asylums, fifty-five miles of street railways, boulevards and parks, gas and electric lights, and every thing you find in the most modern cities.

In the center of the city are two large public squares. One, the Plaza Constitution, is a military parade ground, and upon it fronts the government buildings and military barracks. The other is Plaza Washington, named in honor of the Father of American Liberty. Standing on the Plaza Constitution one sees towering up the great cathedral. The city has twenty-three daily papers.

Worship in Russia.

Throughout Russia the devotion of the men is noticeable. Every-where else in Europe, in papal and Protestant churches alike, the women are in a large majority, but in Russia this is not so. I do not know the real reason for this peculiarity of Russian religious life. It cannot be due alone to that ignorance which is the mother of devotion, for the high as well as the low are constant in attendance on religious services. The extreme devotion of the czar may doubtless have some influence upon those who live but to obey him, and training from early childhood is also a potent force in securing such observance. Whatever the explanation may be, the fact is every-where evident.

On coming to the door of a Russian church one is confronted with a line of greasy and dirty old men or women in dingy black, with brass money-boxes in their hands, which they jingle at the visitor, at the same time courtesying and bowing like jumping-jacks. Having passed this barrier, there is next a candle-stand, where every devout Russian buys a candle, large or small, according to their piety or purse. Bearing this in one hand, the worshiper goes up to one of the shrines, drops on his knees, bows till his head touches the floor, and crosses his breast with the thumb and two forefingers of his right hand (the three fingers thus joined representing his faith in the Trinity). He continues to bow and cross till he reaches the shrine at which his prayers and offerings are to be presented. There he lights his candle from the holy fire and puts it in a silver stand which has manifold sockets full of similar candles. This done, he retires a little way, and there stands and kneels and prostrates himself to the floor for a longer or shorter time.

Irreverent foreigners who attend the services of the

Greek Church in Russia are likely to be taught good manners. If they do not remove their hats promptly on entering the churches, it will be done for them without ceremony; if they talk and disturb the worshipers, no such leniency will be shown them as in Roman Catholic countries. There is no distinction of rank or place in the churches, no entrance fees, no pews, not a seat, and no reserved places. All the congregation stand or kneel or lie prostrate. The Church service is in the Slavonic tongue, but the people can usually follow it, and sometimes join fervently in the choral parts, the responses, and short prayers.

The regular service begins with a call to worship, then hymns and psalms are sung, then prayers are intoned for the Church and its priests, for peace and union of Christian Churches, and for every member of the imperial family separately. The Gospel is read and explained by a priest, there are more prayers, the communion is celebrated, after which come thanksgivings and a benediction. At the evening service the Old Testament is read, and this service is generally regarded as a preparation for the more important and principal service of the day. While it is true that individuals of a congregation sometimes join in the choral parts, they are not expected to make any responses, and the usual custom is for the priest, a deacon, a reader, and a double choir to perform the whole service.—*Augustus, in N. Y. Observer.*

The Capital of Finland.

Helsingfors, the capital of Finland, is the largest city of Finland. It has more than fifty thousand inhabitants, the noble fortress of Sveaborg to guard the entrance to its harbor, an immense Lutheran and an elegant Russian church, a charming park, and the university which used to be at Abo. It is not an old town, for Gustavus Vasa founded it in the sixteenth century. War, plague, famine, and fire ravaged it, and after one hundred years it had only a population of 5,000; but since Finland became connected with Russia, and since the city became the capital of Finland, it has grown in population, importance, and elegance.

Its harbor is extensive and thoroughly protected by the formidable fortress of Sveaborg. This fortress commands the entrance to the harbor so completely, and is so well manned, that it is entitled to be called the Gibraltar of the North. During the Crimean War the English and French squadrons bombarded the place without disturbing the equanimity of the garrison of 10,000 men which was quartered here. Not one of the seven islands on which the fortress is built was taken, nor was one of the 900 cannon which bristled from the ramparts dismantled.

There is a Lutheran church at Helsingfors capable of accommodating 3,000 persons. It is built upon a lofty rock, and can be seen far out on the Baltic. Twelve apostles stand in stone upon the roof, and Luther,

Melanchthon, and Agricola, the Bishop of Finland, stand inside. Here, also, we meet our first Russian church, an elegant and imposing building of stone, in the form of a Greek cross, with finely formed domes, which, with the roof, are painted a dazzling white. The interior is rich with massive stone columns and fine paintings, and gaudy with gold and silver picture-frames and ecclesiastical furniture.

One does not think of Finland as a literary place, but many American colleges would add several pages to their annual catalogue if they possessed half the treasures in books and collections which are modestly reposing at Helsingfors in the Alexander University. There is a physical cabinet, and a Russian library of 52,000 volumes in the Russian and Polish languages, a fine collection of coins, and a natural history museum, especially rich in specimens of the zoology of Finland. Besides these there are three magnificent rooms which contain the regular library of the university, which embraces 150,000 volumes, and are adorned with colossal busts of Shakespeare, Beethoven, and the Finnish poets Franzen and Runeberg; in the center of one of the rooms is a fine marble group, and other sculptures enrich the library.

There are two large laboratories and museums of anatomy, ornithology, minerals, and ethnography. This latter collection contains local antiquities, and has a very rich exhibit of stone, bronze, and iron weapons and implements of the prehistoric age of Finland and the Finnish race. In the center of the town is the students' house, with a reading-room where foreign journals and magazines are furnished in great variety, and a library of 30,000 volumes with a courteous librarian. There are other fine rooms, including a music hall where public and amateur concerts are given; and besides all these accommodations for the students, Helsingfors has another library with capacious rooms and book-shelves established for the use of the working classes.

With its fortress and churches, its university and library, its observatory and botanical garden, its beautiful park and fine promenades, and clean streets entirely free from beggars, the capital of Finland is a place well worth a visit by the traveler in Scandinavia and Russia. —Augustus, in *New York Observer*.

Protestantism in Finland and Its Missions.

BY REV. B. A. CARLSON.

The different missionary unions in Finland are as follows:

The Hedbergians, calling themselves the Lutheran Gospel Union. In the year 1842 a division took place in the Pietistical movement then going on in this country. The Rev. F. Hedberg was the leader of the separationists, and he is still, at least, the honorary head of the new movement then begun. The old Pietistical revival is now almost at an end; not a few religious people having joined the movement, they have constituted themselves into the "Lutheran Gospel

Union" as above mentioned. This union is publishing two religious periodicals, one in Finnish and one in Swedish; they have quite a large circulation. Twelve preaching book-hawkers (called "colporteurs") are employed by them, and many priests within the state Church show an interest in this work.

Laestadianism, or the "Hihhulites" (from their cry of "hih-hu" when in a state of rapture), may be said to have begun in 1845. These people consider themselves, and nobody else, as constituting the Church of God on earth; and their chief characteristic is the importance which they attach to the confession of sins before the Church. As soon as sin has thus been confessed, absolution by the elders follows. Like the Gospel Union, they have not separated from the State Church, but receive the sacraments there. The movement is spreading among the "lower classes" in towns. Some of its adherents are very fanatical.

The Lutheran Missionary Society, formed within the State Church, is working for the foreign mission. It began in 1868, and has at present five missionaries in the Ovambo country, in Africa, and 282 natives baptized. The secretary of the society is pastor G. C. Totterman, who is also the superintendent of the mission school at Helsingfors.

The Waldenstromians, who in this country have managed to gather a party calling themselves the Free Church People, of which, however, not all entertain the same rather rationalizing theological views with Waldenstrom. They began here in 1880. Neither have these people withdrawn from the State Church. Still, they do not wish to have any thing to do with it. They have a kind of confession put down in a pamphlet. This writing they call their program. In it they make severe attacks on other professors, considering themselves as being the only Christians that are entitled to existence in this country, working, as they profess themselves to be, for the spiritual renovation of the established Church of Finland. Most of their societies stand in connection with the Mission Alliance (or Covenant) in Sweden, the secretary of which is Rev. E. J. Ekman, in Stockholm. They employ in this country eleven missionaries, who work in the following places: Helsingfors, Ekenas, Abo, the large island of Aland, the parish of Nerpes, Wasa, Tammarfors, Wiborg, Dahlsbruk iron-works, Tavastehus, and St. Petersburg. They form societies and Sunday-schools wherever they are able to, and build meeting-houses, which they call "alliance-houses." They issue a periodical called *Evangelical Christianity*. How large their membership is I do not know, no statistics having been published by them.

The Baptists began their work in Finland in 1854, through a preacher from Sweden by the name of Mollersvard. The work is chiefly carried on in the country among the Swedish-speaking population on the coast of the province of Ostro-Bothnia, this coast being the middle part of the western coast of Finland. They have also some small societies in Helsingfors, Nikalai-

stad, Nya Korleby, Jakobstad, Kuopio, and St. Petersburg. As far as I know, there are no more than five missionaries working within the denomination. They are paid by friends of the same persuasion in America,

Sunday-school scholars, and 65 Sunday-school teachers. The leading person is the Rev. N. Janson, in Monsala.

The Salvation Army began in 1889. They have only two corps, one at Helsingfors and one at Borga.



THE MOUNT AND FORT AT MONTEVIDEO.

and are, as before stated, working chiefly in the province of Ostro-Bothnia and St. Petersburg. The societies in other parts of the country are taken care of by some member thereunto appointed by their respective congregations. They have 18 societies, 1,008 members, 718

Methodism began, strictly speaking, to organize in 1884, though it was begun here some years earlier by preachers who came from Sweden, and a class was formed in Ostro-Bothnia. Its missions are placed in the towns of Helsingfors, Ekenas, Abo, Bjorneborg,

Kristinestad, Nerpes, Nikolaistad, Gamla Karleby, Wiborg, and St. Petersburg. They have 2 chapels; 8 missionaries, all ordained; 515 members on probation and in full connection; 11 Sunday-schools, with nearly 700 children; and they are also publishing a monthly paper, the *Nya Budbararen*.

The Natives of Alaska.

BY WILLIAM WELLS, LL.D.

The natives of Alaska are a remarkable study in many respects. Indians, in our understanding of the word, they are not. Old navigators among the islands on the coast declare that they have again and again seen Japanese junks wrecked on the coast, carried thither evidently from the Asiatic side by the famous Japanese warm current that makes all south-eastern Alaska so different from the interior beyond the mountain range, where every thing becomes Siberian in character. These people have also the features, habits, and the peculiar skill of the Japanese; and, like them, when trained in the ways of civilization, are mostly kind and inoffensive. Like the Japanese and Chinese, they are extremely fond of games of chance. As our gamblers have cards they have what are called "gambling-sticks." These are small cylindrical pieces of wood carved in antique style, and the game consists in guessing which one of these sticks will come out first or last when shuffled and thrown down on the ground on a board. In this simple game they will, when excited, risk all they have in the world, even to home and wife and children—for the father has limitless power over these, even to selling them into slavery for life.

They have extremely strange ideas of a Supreme Being and a future state. These are so involved with all sorts of superstitious notions that it is difficult to tell what they really believe. They believe in witches, however, and fear them greatly. In this matter they are very cruel. They will accuse young girls of being witches, and scourge them till they sometimes die because they are supposed to have caused the severe illness or death of some one. They have what they call "medicine-men," who are mere impostors and use no remedies for the sick, but simply practice incantations. Failing in this they accuse some person of having interfered with and destroyed their influence by witchcraft. In their turn the medicine-men are frequently whipped

to death when they fail to cure their patients by their incantations. It seems quite inconsistent that human beings so sensible in many respects should be so wrong-headed in this.

They seem in many respects fatalists, and blindly wedded to their ways. They submit quietly to whatever comes, and their relatives pay no attention to them and let them die. When death comes the body is usually burned. Hence their cemeteries contain not their bodies, but their ashes, which they place in urns as the ancients did. The dead body is never taken out of the house by the door, as this would bring bad luck; an opening is made for the occasion in the back part of the house or hut. In many of these superstitions these people



PLAZA CONSTITUTION IN MONTEVIDEO.

resemble the Orientals—thus proving again that they are of a different origin from our own red-skinned and long-haired savages.

Another peculiar custom is that of making a great feast and giving presents on the occasion of a funeral ceremony, and then raising great carved poles near the door as monuments. They will often leave all they are worth to be expended in this way at their death, instead of dividing it among relatives. The widow is treated very cruelly among them, and is often persecuted to death. At the funeral feast they use a great deal of an intoxicating liquor which they have learned from sailors how to make. It is made out of flour and molasses, fermented so as to be strongly intoxicating. It finally kills a great many of them. Our government is now trying to stop the manufacture of this stimulant by preventing the sale of these articles to the Indians; for they never desire flour and molasses for any other purpose than to make this vile liquor. While we were in the main

port of Alaska we saw seized and confiscated by the custom-house officers some dozen barrels of whisky that a dealer was trying to smuggle in to sell to the Indians and the soldiers there on duty. A small flask of whisky will buy more from these poor creatures than almost any other article that can be offered to them.

They are wonderfully stolid and indifferent to things that are going on around them. They sit all day by their wares and never say a word. You may buy or not buy, as you please; and in one case, when we had not the right change, the woman would not take the least trouble to get it, nor would she accept gold or a bank-note; it was the exact price in silver or no sale. Thus we were forced to run around and get change or do without the article. Sometimes the women who were selling would wrap their faces in their blankets and take no notice of anybody until nudged into activity. One day we saw an Indian woman sitting in a squatting position perfectly immovable so long that we were absolutely undecided whether the figure was alive or dead, and only settled the doubt by going close to her.—*Northern Christian Advocate*.

Alaska and Its Missions.

The annual report of Governor Knapp, of Alaska, tells us that the population of Alaska is about 50,000, composed of 6,500 whites, 1,900 creoles, 2,900 Aleuts, and 3,500 civilized and 35,000 uncivilized other natives.

The outlook religiously for Alaska is more encouraging than it was ten or even five years ago.

The governor, Mr. Lyman E. Knapp, is a Christian, and teaches the adult Bible-class in the Presbyterian Mission at Sitka.

At Sitka is a Presbyterian church, with 300 native communicants, and an excellent Industrial Board School, with 170 pupils, of whom 106 are boys and 64 girls.

The Presbyterians have Missions at Sitka, Juneau, Hoonah, Haines, Fort Wrangle, Klawack, and Howkan, with 20 teachers, 437 native church members, 450 pupils in mission-schools, and 537 pupils in Sunday-schools.

The Swedes have three missionaries at Unalaklik and Yakutat.

The Church Missionary Society of England has three missionaries at Nuklukahyet and Buxton.

The Protestant Episcopal Church has a missionary at Auvik, on the Yukon River.

The Moravians have nine missionaries at Bethel and Carmel.

The Woman's Home Missionary Society of the Methodist Episcopal Church has two missionaries at Unalaklik. They are Professor and Mrs. John A. Yuck.

The Friends' Yearly Meeting, of Kansas, is supporting at Douglass City five missionaries.

Mr. William Duncan is in charge of an independent Mission at Metlatkahla.

The Roman Catholics have two Missions, one on the Yukon River and one at Juneau. The Russo-Greek Church reports seventeen parochial schools.

How Africa Has Been Parceled Out.

When the representatives of European powers assembled at Brussels in 1876 Portugal possessed the largest amount of territory in Africa. Besides Madeira, the Cape Verde Islands, and the islands of St. Thomas and Prince, her dominions embraced 310,000 square miles in Angola and 300,000 in Mozambique. To most of this vast area, however, her claim was only nominal, and her authority was recognized by the natives only on certain strips of the west and the east coast. If the Lisbon government accepts the partition treaty proposed by England, it will acquire more land than it actually possessed in 1876, though not so much as it thinks it ought to have. Great Britain now offers to recognize the sovereignty of Portugal over 2,316 square miles in Guinea and the Bissagos Islands, and over 160,000 additional square miles in Angola, besides leaving unimpaired the 300,000 miles previously included in Mozambique. This would raise the aggregate extent of Portuguese territory in Africa from 612,217 to 774,993 square miles.

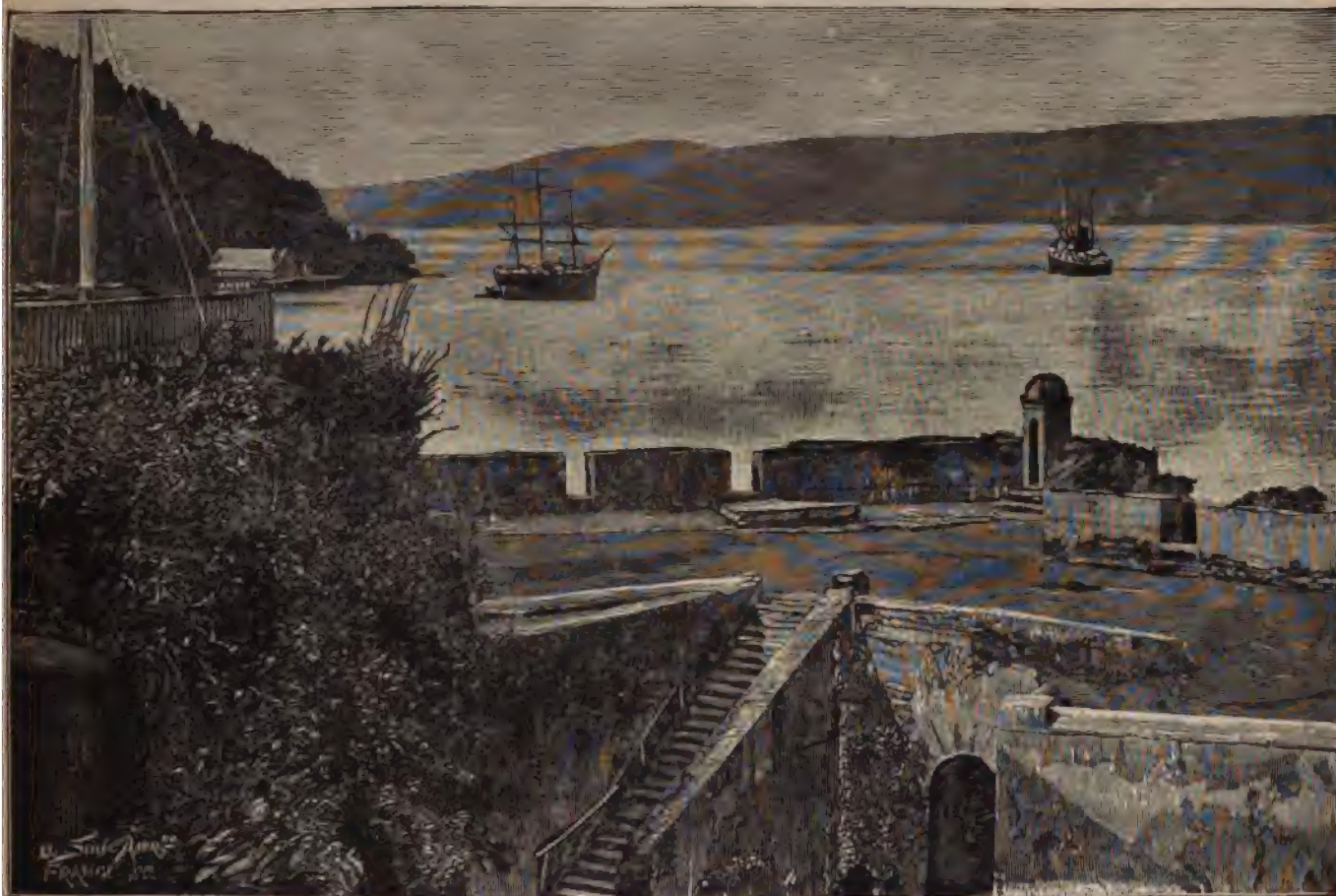
In 1876 France had, next to Portugal, the largest fraction of the Dark Continent. She possessed at that time Algeria, Senegambia, and Gaboon, together with the island of Reunion and some smaller islands, which formed a total of 283,450 square miles. Since then she has enlarged Algeria, immensely augmented Senegambia and Gaboon, and has acquired Tunis, Madagascar, Sahara, and a large part of the western Soudan, with a strip of the Gold Coast. It is true that her boundaries in the Sahara, the Soudan, and Senegambia are not exactly marked out, and may eventually be somewhat curtailed. But her claims, as provisionally recognized, amount to 2,300,248 square miles, and make her the greatest European power in Africa in area, though not in quality of territory.

Scarcely less remarkable is the growth of England's African dominions, which in 1876 comprised only 279,165 square miles, including the Cape Colony and its dependencies, Natal, the West Coast colonies, and Mauritius. Since that date Great Britain has expanded her West Coast colonies, has made great additions to the dependencies of the Cape Colony, has created the Royal Niger Company and the South Africa Company, and has acquired Zanzibar, Socotra, the Somali coast region, and British East Africa (technically so called), which itself embraces within its acknowledged sphere of influence 400,000 square miles. The aggregate area of the British possessions in Africa in the year 1890 is 1,909,445 square miles, and this is independent of the British virtual protectorate over Egypt. The whole territory claimed by the khedive, including the former Egyptian Soudan, is estimated to cover 1,400,000 square miles. If this be added to England's African dominions, they will represent considerably more than a third of the whole continent.

The third European power, as regards the extent of its African dependencies, is Germany, which in 1876

had not an inch of ground in Africa. The Germans now possess 1,035,720 square miles, which are thus distributed: In Togoland, 7,720; in the Cameroons, 193,000; in South-west Africa, 385,000; and in East Africa, 450,000. All this territory was virtually obtained within a few months in 1884-85, and for it Germany is indebted to Bismarck. Next to Germany among African powers comes the Congo Free State, whose limits, as approximately fixed by the Berlin Congress, comprised 800,000 square miles, but if the annex-

miles. There remains Spain, whose total claims in 1876, including patches on the sea-coast of Morocco, the Canaries, Fernando Po and Annabon, Corisco and Elobey Islands, and Muni territory, amounted to only 3,660 square miles. Now she claims the whole coast from Cape Blanco to Cape Bojador, besides an enlargement of the Muni district, and has made treaties with the chiefs of Adrar and neighboring tracts, giving her an addition of 200,000 square miles, so that, if all her pretensions are admitted, she will own about 220,000



A FORT IN CHILE.

ation of Lunda be authorized they will be expanded to 1,000,000. Italy is also one of the European powers whose claims to a share of Africa are of very recent date. She had indeed a station at Assab, on the Red Sea, in 1864, but even of this she did not officially take possession until 1880. Now she asserts sovereignty over about 360,000 square miles, of which 305,000 are comprehended in Abyssinia, Shoa, and Kaffa. As to the boundaries of Abyssinia, however, on the north and west, Italy has not yet come to an agreement with England. The future extension of Italy's territory in Africa lies in another quarter. There seems to be a tacit understanding between the three central powers and England that Italy shall ultimately acquire Tripoli and its dependencies, of which Turkey is now suzerain, and which are computed to contain 380,000 square

square miles on the Dark Continent. The Madrid government also contends that if Morocco is to be conquered and annexed by any European power, the prior right of Spain should be conceded. It is probable, however, that this claim will be disputed by France, as regards, at all events, the eastern section of Morocco.

Of the 11,900,000 square miles in Africa, the part already divided between France, Great Britain, Germany, the Congo Free State, Portugal, Italy, and Spain amounts to 7,590,406. If we deduct from the remainder the khedive's nominal possessions, Tripoli, Morocco, the Transvaal, and the Orange Free State, there are left for future partition only about 2,000,000 square miles, most of which are comprehended in the Central Soudan. In view of what has been done during the last fifteen years, it seems improbable that half a century hence a single independent native state will exist in Africa.—*New York Sun*.

A Talk About a Letter from India.

BY MISS SUE W. HETHERINGTON.

"Come here, Carrie," said Mrs. Grey, to her daughter, "and see this letter."

The young girl thus addressed was busy reading a very interesting book, and did not relish the interruption, but when she reached her mother's side and looked over the letter, her curiosity was at once awakened, and she exclaimed:

"O, mother, what queer writing, and one page is different from the other. Can you read it?"

"No, my dear; but look at this," turning the leaf.

"O, that is English, I can read that myself," said Carrie. "But where did this come from, and who wrote it?"

"It is from India, and this first page, which looks like short-hand, is written in Urdu, one of the dialects spoken by the natives of India; the second page is in Hindi, another dialect, and the third is in English, as you see, and expresses the same thoughts.

"You have often heard us speak in the Ladies' Missionary Society of the orphans whom we support and educate in one of our schools in India, and who bear the names of two of our ladies. This is a letter from one of them, written for her by one of the older scholars. Would you like to read it?"

"O, very much, indeed."

"India, April 25, 1890."

"MY LOVING MEM SAHIBA:

"I want to tell you I am here well and happy. I hope this will find you the same. I am only a little girl and cannot write letters yet, but another girl is writing for me. I am very happy staying here. I am reading in the tenth class; I read English in the English primer, and also in Hindi and Urdu.

"Our vacation is in two months, then we go to our own homes. Just before vacation we have a great meeting at which the girls read essays.

"Many, many salaams to you thrice over, from your affectionate

MARGAM LATT."

"Why does she learn three languages?" inquired Carrie.

"The Urdu and Hindi are the languages used by the inhabitants of India, and the English is necessary to communicate with the English and Americans, of whom there are many thousands in that land, and also that she may learn something of our literature.

"The ancient language of India, in which the sacred books of the Hindus were written, is called Sanskrit, and learned men have found that it is of the same family of languages as our own English tongue."

"Why, mother, how can that be?"

"Many ages before Europe was populated a great mass of people left their homes in Central Asia and journeyed westward. When they reached the Caspian Sea they took possession of the country since known as Persia. After a time they began again to emigrate; this time they divided, and some, going south, followed the direction of the great river valleys and settled in Hindustan, and the rest pursued a westerly course and reached Europe. Other streams of people from the

same source followed at various periods, and were the ancestors of the Greeks, Romans, Goths, and other European nations, which, with those who were left in Asia, constitute the Aryan race, to distinguish them from the Semitic, to which the Hebrews and Arabs belong, and the Turanian, of which our friends the Japanese and Chinese are members. The language spoken by the Aryan race before their dispersion was Sanskrit. And when it first became known to Europeans, less than a hundred years ago, its similarity to the Greek, Latin, and Teutonic tongues made them conclude that they all had a common origin, which is no doubt the case.

"You cannot conceive of the changes through which a language passes in the course of centuries, especially among rude, barbarous, warlike peoples, and during ages when writing and printing were not practiced. You would, probably, have as much difficulty in reading our own English of the ninth century as this little Indian girl would the Sanskrit, to which her own familiar Hindi and Urdu owe their origin.

"See if you can read this," and Mrs. Grey opened a book and handed it to Carrie. This is what she saw:

"Faeder úre, thú the eart on heofenum, si thin wama gehalgod. To becume thin úre. Geweorthe thin willa on eorþan, swa swa on heofenum. Urne deagh—wam· lican hlaf syle us to deeg. And fargyf ús úre gyltas, swa swa we forgifath úrum gyltendum. And we gelaéde thu us on costmunge, as alys us of yfle. Sothlice."

"That is the way good King Alfred, who reigned in England, as you know, in the ninth century, said the Lord's Prayer."

"Is that 'our Father?'" exclaimed Carrie.

"Yes, in Anglo-Saxon, the language used by our forefathers, and made up from the dialects of the Jutes, Angles, and Saxons, the early conquerors of Britain, and themselves the offspring of some of these early Aryan emigrants from Asia, of whom I have already told you. And that brings me to what I wished you to learn, namely, this, that when we send the Gospel to India, we are really giving it to our own race."

"Do they look like us?" inquired Carrie.

"Their features are not unlike ours, straight noses, straight hair, well-formed lips, pleasing expression; but their skin is dark but clear, owing, no doubt, to the great heat of that country. They are not so large, vigorous, or hardy as the Europeans and Americans. They have keen, bright intellects, and learn readily. It is not many years since the Hindus would allow their women to be taught to read and write, and even now there are but few comparatively in any class who are educated.

"These little girls, with hundreds of others, who are being educated by English and American missionaries, will in a few years go forth to teach their people in the cities and villages of India, and, perhaps, as wives of native Christians, will have homes of their own, like the homes of this land, and teach their children as you are taught, and thus Christianity will spread till India will become a Christian nation.

"You see now more clearly what your missionary money is helping to do, and, perhaps, you will give it with more interest and intelligence."

METHODIST EPISCOPAL FOREIGN MISSION STATISTICS.

The statistical tables that follow were prepared on the mission field in October, 1890, and were forwarded for insertion in the next Annual Report of the Missionary Society. The others will be given next month :

STATISTICS OF AFRICA.

NAMES OF CHARGES.	No. of Probationers.	No. of Full Members.	No. Local Preachers.	No. of Deaths.	No. of Children Baptized.	No. of Adults Baptized.	No. of Churches.	Probable Value.	No. Pastors.	Paid for Building and Improving Churches and Parsonages.	Paid on all Indebtedness on Church Property.	Present Indebtedness on Church Property.	Current Expenses (salaries, light, fuel, etc.).	No. of Scholars.	No. Officers and Teachers.	No. Scholars of all ages.	Collections for Missions.	For Education.	For Pastor, House Rent, Preaching, Elders, and Bishops.	Other Benevolent Collections.
Monrovia District.																				
Robertsport and Talla.....	28	175	4	12	20	12	1	\$1,270	.....	.....	\$25	\$30	\$10	12	18	125	.....	.....	\$124	\$8 40
Monrovia.....	5	298	4	2	1	1	1	8,000	.....	.....	.....	.....	20	1	38	273	.....	.....	334	4 50
New Georgia.....	9	65	1	6	.....	.....	1	250	.....	.....	.....	.....	5	1	8	45	.....	.....	.....	8 10
Johnsonville.....	4	47	1	.....	.....	1	1	50	.....	.....	.....	.....	5	1	3	16	.....	.....	.....	.....
Payneville.....	20	75	.....	12	11	1	1	400	.....	.....	.....	.....	9	12	10	65	.....	.....	.....	.....
Marshall.....	16	105	4	4	6	12	2	400	.....	.....	.....	.....	9	12	16	75	.....	.....	95	.....
St. Paul's River District.																				
Caldwell Circuit.....	23	245	12	9	12	17	2	1,300	.....	.....	14	.....	10	12	19	175	.....	.....	50	2 85
Virginia and Brewerville.....	4	160	5	1	8	12	1	3,300	\$1,400	46	15	.....	16	8	25	118	1	.....	26	4 16
Clay Ashland Circuit.....	3	109	4	4	4	2	2	2,000	.....	46	64	.....	13	12	15	126	.....	.....	44	4 00
Millersburg and White Plains.....	4	75	1	5	4	2	1	1,500	.....	64	5	.....	8	1	10	66	.....	.....	.....	.....
Robertsville.....	12	12	1	.....	4	1	1	25	.....	.....	5	.....	5	1	9	48	.....	.....	.....	.....
Arthington.....	18	1	.....	.....	1	1	1	150	.....	.....	.....	.....	2	1	5	14	.....	.....	70	.....
Brown Station.....	1	.....	.....	.....	1	1	1	25	15	12	.....	.....	.....	1	1	16	.....	.....	50	.....
Careysburg and Bensonville.....	12	245	12	8	5	8	2	1,400	.....	.....	.....	.....	10	12	28	195	30	.....	3 24	.....
Bassa District.																				
Mount Olive.....	3	84	12	12	1	1	1	60	500	.....	.....	.....	25	1	8	60	4	8	5	3 00
Edina Circuit.....	19	231	4	1	5	12	1	500	500	.....	.....	.....	39	2	26	196	.....	.....	50	3 00
Farrington.....	2	30	1	4	.....	.....	.....	.....	50	.....	.....	.....	12	1	8	30	.....	.....	10	.....
Bexley Circuit.....	100	1	5	5	5	3	1	1,800	.....	.....	60	.....	16	8	25	145	.....	.....	80	50
Upper Buchanan.....	5	75	4	1	1	1	1	500	300	25	175	.....	18	1	13	56	.....	.....	100	.....
Lower Buchanan.....	6	22	12	2	.....	1	1	100	100	.....	.....	.....	.....	1	4	37	.....	.....	15	.....
Paynesbury.....	6	66	.....	4	1	1	1	600	50	.....	.....	.....	20	1	6	65	.....	.....	50	.....
Gibboom.....	1	15	1	1	.....	1	1	50	.....	.....	.....	.....	10	1	4	26	.....	.....	40	.....
Carters town.....	38	2	1	1	.....	1	1	500	50	40	40	.....	10	1	8	38	.....	.....	50	.....
Sienc District.																				
Greenville Circuit.....	7	145	3	3	8	6	1	900	1	50	.....	.....	30	1	80	160	.....	.....	60	5 00
Lexington.....	3	35	1	1	8	.....	1	300	100	.....	.....	.....	8	1	8	50	.....	.....	12	1 70
Louisiana and Bluntville.....	.....	75	2	.....	.....	2	.....	.....	60	.....	.....	.....	20	2	10	185	.....	.....	50	2 00
Cape Palmas District.																				
Mt. Scott and Tubmantown.....	32	208	6	6	10	23	2	6,065	.....	65	.....	.....	307	3	49	307	.....	.....	87	.....
Grand total.....	228	2,951	68	67	79	124	36	\$31,450	1	\$3,410	\$216	\$390	\$357	41	405	2,614	\$58	\$38	\$1,282	\$51 65

STATISTICS OF DENMARK.

CIRCUIT OR STATION.	Native Ordained Preachers.		Native Unordained Preachers.		Native Teachers.		Other Helpers.		Members.		Probationers.		Adherents.		Average Attendance on Sunday Worship.		Conventions during the Year.		Adults Baptized.		Children Baptized.		No. of Theological Scholars.		No. of Teachers in same.		No. of Students.		No. of Day Scholars.		No. of Sabbath-schools.		No. of Sabbath Scholars.		No. of Churches and Chapels.		Estimated Value of Churches and Chapels.		No. of Halls and other Places of Worship.		Parsonages, or "Houses."		Estimated Value of Parsonages, or "Houses."		Value of Orphanages, Schools, Hospitals, Book Rooms, &c.		Debt on Real Estate.		Collected for Missionary Society.		Collected for other Benevolent Societies.		Collected for Self-support.		Collected for Church Building and Repairing.		Contributed for other Local Purposes.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																								

* School and building lot.

† Value included in church value.

‡ Crown—26.2 cents.

STATISTICS OF ITALY.

CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wom. For. Miss. Soc.	Native Workers of Wom. For. Miss. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the year.	Children Baptized.	No. of Theolog. Schools.	No. of Teachers in same.	No. of Students.	No. of Day Scholars.	No. of Sabbath Scholars.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	No. of Parsonages, or "Homes."	Estimated Value of Per- sonages, or "Homes."	Collected for Missionary Society.	Collected for other Re- ligious Societies.	Collected for Self- support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.	
Adria					1		1		8	19	50	40	5							21					\$2 44		\$18 88		\$2 00		
Alessandria							1		5	1	15	8								2										7 00	
Bologna					1		1		48	6	100	70									1	\$6,000		1	\$2,000	17 24		22 57			
Canelli							1		11	5	30	25																		22 00	
Dovadola					1		1		16		25	20																		1 20	
Faenza							1		8	1	20	25																			8 86
Firenze	12	1			1		1		92	22	150	110	11	8							1	7,000		1	2,000	86 40		195 65	\$255 92	60 85	
Foggia							1		24	5	40	40	6	4																8 86	
Forlì					1		1		17		25	25																			
Geneva, Switz.							1		40	7	70	25																		100 00	
Genoa					1		1		6	12	25	30																		1 00	
Melfi							1		8	6	13	22																			1 60
Milan				2					36	64	150	200	75	1							1	22,000		1	4,000	3 20		72 80		3 59	
Modena							1		37	1	43	82																		4 75	
Naples							1		41	4	50	30																		9 87	
Palermo							1		20	13	75	60	25	2																325 80	
Perugia					1		1		19	2	25	11																		6 25	
Pisa							1		17	8	40	36																		5 00	
Pontedera							1		35	1	40	20																			
Rome	1	1	1	1			1		67	5	75	30	2	1							1	1,500		1	4,000	9 23		56 61		59 65	
San Marino							1		28	8	74	50	5	2							1	1,500		1	1,000	15 80		24 00		5 80	
Terni							1		34	5	40	30																		2 05	
Turin				1					97	8	90	125	7	2							1	30,000		1		5 20		152 00		90 00	
Venice					1				6		85	25																			50 00
Venosa							1		19	4	30	25																			
This year.	8	2	1	6	19	5	4	39	743	198	1,380	1,114	158	82	1	3	8	8	186	21	456	9	91,500	16	8	15,500	160 00	34 00	890 67	890 67	652 14
Last year.	8	2	1	8	8	14	5	23	769	169	1,099	1,017	107	16	1	3	5	8	19	382	9	91,400	9	8	14,500	79 08		699 44		285 19	

* Evening School.

† Apartments.

STATISTICS OF NORWAY.

CIRCUIT OR STATION.	Native Ordained Preachers.	Native Unordained Preachers.	Local Preachers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the Year.	Children Baptized.	No. of Theolog. Schools.	No. of Teachers in same.	No. of Students.	No. of Sabbath Scholars.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other rented Places of Worship.	Parsonages or "Homes."	Estimated Value of Par- sonages, or "Homes."	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Beneficent Societies.	Collected for Self- support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.	
Christiania District.																										
Brevig.....	1	1	2	55		80	200	12	4				1	50	1	6,400				5,000	60	24	200		750	
Drammen.....	1			151	12	200	250	40	11				1	76		47,500				2,500	220	105	300	8,871	2,012	
Eidsberg and Holand.....	1			41	5	60	70	10	3							6,000				700	32	16	250		242	
Fredrikshald.....	1			356	45	190	490	90	32				2	250		24,500				1,650	250	45	1,500		2,815	
Fredrikstad.....	2			377	15	180	750	30	37				2	85		86,500				3,908	275	85	1,600		9,032	
Hamar and Furnes.....	1			96	24	60	290	60	4				2	110		10,000				4,500	80	31	150		2,194	
Horten.....	1			151	6	100	850	30	11				1	130		20,000				4,075	200	70	260		1,323	
Hofnes and Hadeland.....	1			127	36	80	800	60	6				4	150		12,000				1,000	170	55	500		1,092	
Kongsberg and Sandavær.....	1			180	50	60	850	5	15				8	130		16,500				4,850	140	58	850		1,208	
Kongsvinger and Odalen.....	1			63	8	80	200	20	2				2	20		5,000					20	5	150		270	
Christiania: First Church.....	4			311	62	220	800	90	26	1	2	5	2	446		50,600				5,140	470	156	1,200		8,109	
Second Church.....	1			103	17	110	250	25	6				1	205		15,000				5,360	200	51	200		1,874	
Third Church.....	1			173	79	180	850	50	6				2	200							173	40	200		2,462	
Laurvig.....	1			153	18	100	850	30	13				1	125		85,000				1,700	14,463	142	57	240		1,255
Moss and Soen.....	1			122	11	70	250	20	13				2	96		20,800				4,577	50	26	150		400	
Paragrud.....	1			142	8	110	800	30	9				8	184		7,000				1,310	168	66	600		61	
Sarpsborg.....	1			203	22	100	850	70	6				2	153		17,520				270	130	37	400		220	
Skien.....	1			176	16	90	850	25	16				1	105		35,500				17,390	130	58	300		2,668	
Tonsberg.....	1			35	14	70	200	30	2				1	70		13,000				6,480	60	36	180		1,130	
Bergen District.																										
Arendal.....	1			324	45	50	400	25					2	280		3,100					255	70	2,000		6,845	
Alesund.....	1			28	7	4	40						1	47							50	15	200		152	
Bergen.....	2			816	60	60	400	21					2	868		84,575				18,600	400	75	500		2,593	
Bodo.....	1			6	4	4	12						1	20							25	5			800	
Egersund.....	1			25	5	8	60						1	40		10,500				3,500	25	6	150		4,500	
Farsund and Lister.....	1			21	9	12	40						1	80		4,700				1,200	82	12	250		193	
Flekkefjord and Hittero.....	1			19	10	80							1	12							10		200		100	
Hammerfest.....	1			17	1	6	80						1	60							20				300	
Haugesund and Vikano.....	1			43	15	12	70						2	110		7,000				2,400	47	29	176		300	
Kragero and Hamle.....	1			78	20	15	100						8	80		15,280				6,022	200	118	140		303	
Kristiansand, S.....	1			53	23	12	90						2	60		19,400				6,650	60	74	200		415	
Kristiansund, N.....	1			66	9	10	80						2	100							55		150		478	
Levanger and Vordalen.....	1			42	7	40							2	55		3,100				1,500	24	21	100		875	
Sandnes, Jostedal.....	1			40	4	5	40						1	25		3,000				200	20		800		66	
Stavanger.....	1			116	26	55	150						1	140		15,000				5,394	130	36	400		281	
Tromsø.....	1			52	11	10	60						1	40							55	15			883	
Trondhjem.....	1			113	29	20	300						1	140		16,000				10,505	300	76	850		810	
Voss.....	1			41	12	12	60						1	55		6,300				3,000	82	28	200		357	

RECAPITULATION BY DISTRICTS.

Christiania District.....	19	5 84	8,028	440	2,050	6,060	770	225	1	2	5 83	2,862	25	378,520	6	2	14,420	59,563	2,973	1,027	9,190	7,454	30,463
Bergen District.....	12	7	1,390	274	234	2,012	50		1	2	26	2,152	12	163,455	6			59,511	1,750	580	5,816	18,884	11,587
Total.....	31	12 84	4,418	714	2,384	5,072	770	225	1	2	5 59	5,014	37	542,275	12	2	14,420	149,374	4,723	1,607	10,560	21,288	42,305
Last year.....	29	11 35	4,150	601	1,690	6,360	724	210	1	2	5 59	5,039	36	529,000	7	1	7,000	164,406	4,858	2,727	11,675	6,967	44,068

STATISTICS OF SWEDEN

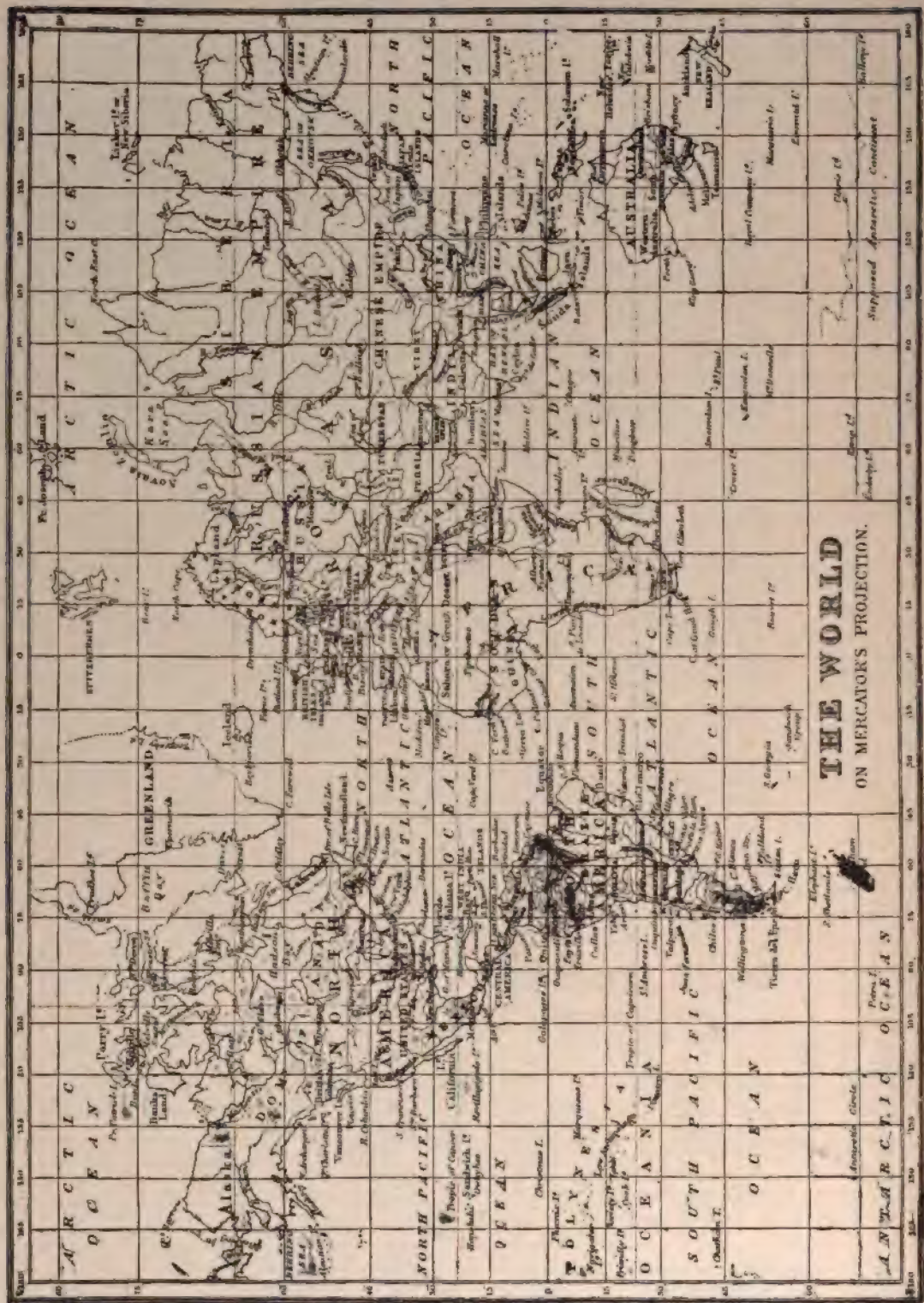
CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions During the Year.	Children Baptized.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Orphan.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other restricted Places of Worship.	Parsonages, or "Homes," or "Houses."	Estimated Value of Parsonages, or "Homes," or "Houses."	Debt on Real Estate.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.	
Stockholm District.																											
Arboga.....	1	1	1	1	1	1	219	21	300	400	21	7	126	126	1	14,000	14,000	1	1	14,000	14,000	250	51	637	1,110	1,110	
Avesta and Fagersta.....	1	1	1	1	1	1	159	39	100	800	27	9	124	124	1	10,000	10,000	1	1	10,000	10,000	145	64	781	900	900	
Borlänge.....	1	1	1	1	1	1	202	43	50	250	59	9	150	150	1	6,800	6,800	1	1	6,800	6,800	279	20	699	807	807	
Eskilstuna.....	1	1	1	1	1	1	459	68	20	350	49	21	4	455	1	40,050	40,050	1	1	40,050	40,050	482	160	1,325	2,491	2,491	
Falun.....	1	1	1	1	1	1	148	72	200	400	129	7	150	150	1	20,000	20,000	1	1	20,000	20,000	150	75	620	8,500	8,500	
Gefle.....	1	1	1	1	1	1	845	240	1,000	1,000	355	10	9	900	1	45,000	45,000	2	2	45,000	45,000	1,831	2,175	2,000	7,964	7,964	
Höby and Sala.....	1	1	1	1	1	1	118	28	30	150	15	9	6	200	1	2,500	2,500	1	1	2,500	2,500	87	106	836	18	1,273	
Höfors.....	1	1	1	1	1	1	118	24	50	150	27	4	178	178	1	8,500	8,500	1	1	8,500	8,500	160	25	394	450	450	
Karlskrona (Gefle Circuit).....	1	1	1	1	1	1	71	11	20	100	22	4	65	65	1	4,000	4,000	1	1	4,000	4,000	50	99	488	98	75	
Koronas.....	1	1	1	1	1	1	88	16	80	200	12	1	125	125	1	5,000	5,000	1	1	5,000	5,000	74	16	411	228	228	
Kungsör.....	1	1	1	1	1	1	100	9	200	200	15	9	120	120	2	6,500	6,500	1	1	6,500	6,500	90	215	479	62	62	
Köping and Odensvi.....	1	1	1	1	1	1	187	82	120	450	12	7	170	170	1	5,000	5,000	1	1	5,000	5,000	892	38	682	960	960	
Lindesberg.....	1	1	1	1	1	1	157	88	100	900	29	7	121	121	1	6,650	6,650	2	2	6,650	6,650	100	35	497	14	487	
Mora and Orsa (Leksand).....	1	1	1	1	1	1	93	18	60	600	2	1	71	71	1	2,000	2,000	2	2	2,000	2,000	100	80	215	175	175	
Morö.....	1	1	1	1	1	1	67	18	10	50	15	1	80	80	1	2,500	2,500	1	1	2,500	2,500	50	58	529	4	4	
Nyby.....	1	1	1	1	1	1	46	10	20	300	9	2	55	55	1	2,500	2,500	1	1	2,500	2,500	187	18	499	1,492	1,492	
Nyköping.....	1	1	1	1	1	1	95	22	20	300	9	8	80	80	1	27,000	27,000	1	1	27,000	27,000	124	18	499	13,495	13,495	
Sandviken.....	1	1	1	1	1	1	154	28	200	300	18	18	280	280	1	7,400	7,400	1	1	7,400	7,400	157	116	419	850	850	
Skutskär (Gefle Circuit).....	1	1	1	1	1	1	93	22	30	320	22	8	1	100	1	8,000	8,000	1	1	8,000	8,000	121	35	514	41	711	
Stenhamra.....	1	1	1	1	1	1	59	11	90	200	20	1	200	200	1	3,600	3,600	2	2	3,600	3,600	67	8	407	2,600	2,600	
Stockholm, St. Paul.....	1	1	1	1	1	1	454	68	100	500	60	4	2	460	1	125,000	125,000	1	1	125,000	125,000	414	187	1,286	127	8,900	
St. Peter.....	1	1	1	1	1	1	478	201	400	1,000	76	8	2	450	1	1,791	1,791	2	2	1,791	1,791	504	179	2,000	3,985	3,985	
Trinity (Mission).....	1	1	1	1	1	1	204	59	20	200	59	2	1	133	1	1	1	1	1	1	1	250	648	676	1,370	1,370	
Karlskrona District.																											
Boxholm.....	1	1	1	1	1	1	89	28	50	100	6	5	4	156	1	4,700	4,700	1	1	4,700	4,700	129	351	570	400	400	
Eksjö.....	1	1	1	1	1	1	148	34	45	400	30	8	107	107	2	17,000	17,000	1	1	17,000	17,000	174	46	559	220	548	
Falköping.....	1	1	1	1	1	1	60	29	50	350	15	1	135	135	1	800	800	1	1	800	800	41	45	726	555	555	
Gamleby.....	1	1	1	1	1	1	40	29	10	125	16	1	8	100	1	2,500	2,500	1	1	2,500	2,500	55	6	815	387	387	
Helsingborg.....	1	1	1	1	1	1	91	62	100	500	60	2	1	470	1	85,000	85,000	1	1	85,000	85,000	147	373	565	1,400	1,400	
Jönköping.....	1	1	1	1	1	1	158	20	100	400	11	2	200	200	2	13,000	13,000	1	1	13,000	13,000	170	54	572	200	1,590	
Kalmar.....	1	1	1	1	1	1	84	26	115	450	27	1	2	800	1	10,000	10,000	1	1	10,000	10,000	190	170	545	710	750	
Karlshamn.....	1	1	1	1	1	1	341	25	300	600	25	1	8	790	1	21,200	21,200	1	1	21,200	21,200	460	129	497	86	960	
Karlskrona.....	1	1	1	1	1	1	65	31	105	250	51	3	2	190	1	1,300	1,300	1	1	1,300	1,300	146	545	557	50	2,758	
Landskrona.....	1	1	1	1	1	1	117	65	125	500	16	8	8	810	1	1,000	1,000	1	1	1,000	1,000	141	41	506	100	1,153	
Lönköping.....	1	1	1	1	1	1	206	27	75	300	29	4	8	145	8	8,500	8,500	1	1	8,500	8,500	177	136	648	226	480	
Lofthammar and Vräka.....	1	1	1	1	1	1	9	21	30	125	75	1	6	800	1	1,000	1,000	1	1	1,000	1,000	130	89	380	480	480	
Lund.....	1	1	1	1	1	1	184	30	75	400	30	1	1	250	1	1	1	1	1	1	1	200	167	640	1,406	1,406	
Malmö.....	1	1	1	1	1	1	173	17	25	250	12	8	4	966	1	6,000	6,000	1	1	6,000	6,000	111	22	502	821	821	
Mönsterås.....	1	1	1	1	1	1	98	6	50	200	11	1	5	191	1	5,000	5,000	1	1	5,000	5,000	154	51	384	54	382	
Norrköping and Söder- köping.....	1	1	1	1	1	1	471	120	150	500	35	14	2	400	1	36,500	36,500	2	2	36,500	36,500	529	391	1,290	400	2,790	
Näsja and Hvetlanda.....	1	1	1	1	1	1	50	16	30	250	5	1	1	99	1	6,344	6,344	1	1	6,344	6,344	40	5	245	60	425	
Oskarshamn.....	1	1	1	1	1	1	134	48	200	500	60	8	1	329	1	14,000	14,000	1	1	14,000	14,000	216	115	555	910	1,526	
Västervik.....	1	1	1	1	1	1	222	40	120	450	12	8	4	966	1	6,000	6,000	1	1	6,000	6,000	250	248	862	400	756	
Wexjö and Delary.....	1	1	1	1	1	1	102	35	150	250	11	2	8	323	1	1,000	1,000	2	2	1,000	1,000	100	17	408	1,420	1,420	
Gothenburg District.																											
Bengtfort.....	1	1	1	1	1	1	64	11	80	250	13	4	2	47	1	2,000	2,000	1	1	2,000	2,000	25	48	19	273	12	24
Bofors.....	1	1	1	1	1	1	164	8	35	400	10	14	2	70	3	11,500	11,500	1	1	11,500	11,500	95	89	480	606	456	
Degeberga.....	1	1	1	1	1	1	156	12	50	600	21	12	2	145	1	7,500	7,500	1	1	7,500	7,500	78	121	533	1,136	1,136	
Filipstad.....	1	1	1	1	1	1	11	23	40	275	8	8	5	240	1	4,000	4,000	1	1	4,000	4,000	153	257	408	666	90	
Gruva and Nor.....	1	1	1	1	1	1	228	17	40	400	30	8	3	95	2	6,500	6,500	1	1	6,500	6,500	180	118	620	125	815	
Gothenburg Emanuel St. Jakob.....	1	1	1	1	1	1	301	48	130	700	24	10	2	530	2	41,800	41,800	2	2	41,800	41,800	1,240	485	1,222	568	1,960	
Halmstad and Warberg.....	1	1	1	1	1	1	183	59	200	700	59	8	2	200	1	12,000	12,000	1	1	12,000	12,000	105	134	447	5,700	5,700	
Halsberg and Lerback.....	1	1	1	1	1	1	233	34	50	500	22	6	4	155	8	18,400	18,400	1	1	18,400	18,400	140	188	741	228	219	
Häringsberg.....	1	1	1	1	1	1	36	16	20	300	7	1	1	42	1	4,000	4,000	1	1	4,000	4,000	60	48	344	540	540	
Karlstad.....	1	1	1	1	1	1	108	20	60	400	10	3	2	100	1	2,500	2,500	1	1	2,500	2,500	117	154	458	75	720	
Karlskrona.....	1	1	1	1	1	1	27	26	20	150	25	2	1	160	1	1,000	1,000	1	1	1,000	1,000	20	8	809	167	167	
Kristinehamn.....	1	1	1	1	1	1	204	29	40	475	15	10	2	160	2	10,400	10,400	1	1	10,400	10,400	159	156	960	586	406	
Laxa and Hårdemo.....	1	1	1	1	1	1	277	11	60	500	22	9	8	8													

STATISTICS OF GERMANY.

CIRCUIT OR STATION.	Native Workers Women for Missy Society.	Native Untrained Preachers.	Native Untrained Preachers.	Native Teachers. Foreign Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the Year.	Adults Baptized.	Children Baptized.	No. of Sabbath Schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other rented Places of Worship.	Parsonages, or "Homes."	Debt on Real Estate.	Collected for Missionary Society.	Collected for other benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.
Bremen District.																								
Aurich	1	1	1	1	1	45	7	50	50	5	2	2	80	2	15,150	1	1	3,750	5	22	542	...	3	
Bielefeld	1	1	1	1	1	103	10	40	150	10	6	2	70	2	1	1	1	48	78	2,162	...	33		
Bremen	1	1	1	1	1	151	26	60	200	12	5	9	570	2	1	1	2,000	100	182	2,845	...	397		
Bremerhaven.	1	1	1	1	1	92	12	80	150	37	3	4	180	1	1	1	21,100	77	146	2,425	...	106		
Delmenhorst.	1	1	1	1	1	183	14	40	200	10	6	5	150	1	1	1	13,900	6,942	75	110	1,472	...	99	
Dornum	1	1	1	1	1	88	8	50	120	11	3	8	70	8	1	1	29,000	85	54	808	...	49		
Edeweicht.	1	1	1	1	1	99	18	30	200	19	4	6	150	2	1	1	11,080	81	58	984	...	57		
Flensburg	1	1	1	1	1	91	22	40	150	14	4	5	200	1	1	1	...	95	54	1,434	...	86		
Hamburg	1	1	1	1	1	178	24	80	250	5	11	4	400	1	1	1	65,500	109	172	4,719	...	192		
Kiel	1	1	1	1	1	83	19	50	100	10	3	1	60	1	1	1	...	19	81	815	...	57		
Metten	1	1	1	1	1	40	9	60	100	5	1	5	60	1	1	1	9,186	13	57	649	...	12		
Neerstedt.	1	1	1	1	1	55	11	20	100	12	2	2	50	1	1	1	4,000	10	88	470	...	83		
Neusehoo	1	1	1	1	1	124	83	50	200	10	5	2	80	2	1	1	14,000	52	113	1,447	...	57		
Oldenburg	1	1	1	1	1	124	11	50	250	10	4	2	100	1	1	1	21,000	329	98	1,909	...	82		
Rhauderfehn.	1	1	1	1	1	42	29	50	100	5	2	3	75	1	1	1	8,700	20	22	898	...	11		
Wilhelmshaven.	1	1	1	1	1	31	9	20	100	5	2	1	115	1	1	1	...	16	82	712	...	43		
Berlin District.																								
Berlin, Eilm.	1	1	1	1	1	78	45	80	250	20	6	2	250	1	1	1	60,000	51,000	64	298	525	120	1,153	
Immanuel	1	1	1	1	1	99	80	75	275	45	4	2	300	1	1	1	85,000	84,000	56	465	535	750	1,020	
Salem	1	1	1	1	1	166	55	50	375	35	4	5	210	1	1	1	200,000	58,080	90	684	1,772	...	1,489	
Chemnitz	1	1	1	1	1	171	96	600	700	86	10	4	140	2	1	1	18,000	5,700	171	894	1,828	1,355	2,313	
Coalit-Belgard	1	1	1	1	1	49	26	50	140	7	2	2	50	1	1	1	...	18	97	265	...	565		
Colberg	1	1	1	1	1	119	13	100	200	8	8	2	135	1	1	1	16,450	5,550	27	412	999	...	894	
Gretz	1	1	1	1	1	151	80	75	860	25	5	3	120	1	1	1	12,500	100	214	1,460	100	1,636		
Langenwetzendorf.	1	1	1	1	1	186	82	130	275	10	5	4	80	2	1	1	16,000	8,070	71	208	1,107	110	549	
Neu-Ruppin	1	1	1	1	1	43	14	30	100	8	2	2	50	1	1	1	...	32	265	408	...	673		
Planen	1	1	1	1	1	131	115	200	400	20	11	4	191	2	1	1	34,000	17,110	180	467	1,613	1,005	1,463	
Saalfeld	1	1	1	1	1	58	9	40	100	5	1	3	50	1	1	1	...	20	69	268	...	516		
Schleiz	1	1	1	1	1	99	15	40	150	5	8	4	130	2	1	1	6,000	1,760	30	84	618	74	491	
Schneeberg	1	1	1	1	1	100	177	250	550	40	10	4	190	1	1	1	...	210	272	1,150	256	1,428		
Schwarzenberg	1	1	1	1	1	98	79	180	350	5	7	1	40	1	1	1	21,000	6,970	75	158	779	40	1,225	
Werlau	1	1	1	1	1	90	90	200	350	25	2	5	170	1	1	1	...	55	308	995	407	989		
Zwickau	1	1	1	1	1	200	227	500	1,000	120	16	3	300	1	1	1	70,000	40,337	253	1,154	1,454	8,951	544	
Zeltz-Leipzig	1	1	1	1	1	51	26	50	150	11	2	2	80	1	1	1	...	60	130	445	...	88		
Frankfurt-am-Main Dist.																								
Cassel	1	1	1	1	1	137	68	70	250	40	7	4	150	1	1	1	33,118	14,978	100	869	828	177	1,749	
Dillenburg	1	1	1	1	1	77	22	50	150	20	8	4	180	1	1	1	10,500	2,250	42	245	625	100	683	
Frankfurt-am-Main.	4	12	12	12	12	297	40	220	850	40	5	8	250	1	1	1	120,000	94,590	140	664	1,305	64	2,956	
Hann	1	1	1	1	1	88	2	30	60	6	2	6	61	1	1	1	...	19	71	385	...	236		
Kreuznach and Mandel	1	1	1	1	1	127	15	50	160	20	2	5	160	2	1	1	14,050	9,110	130	825	164	...	213	
Marburg	1	1	1	1	1	40	7	30	80	5	2	2	40	1	1	1	2,700	150	14	129	23	...	216	
Lünnern	1	1	1	1	1	122	8	50	250	...	4	7	155	1	1	1	2,550	12	80	286	100	...	393	
Weissenau	1	1	1	1	1	26	19	40	100	12	2	3	80	1	1	1	...	1,435	70	65	...	741		
Martin Mission Institute.																								
Karlsruhe District.																								
Altensteig	1	1	1	1	1	52	28	100	220	20	4	80	2	1	1	1	18,570	8,720	40	106	373	105	566	
Blachweiler	1	1	1	1	1	87	6	40	120	...	2	3	70	1	1	1	4,900	4	88	272	461	243	192	
Calw	1	1	1	1	1	197	9	120	400	18	4	3	200	3	1	1	26,310	5,157	90	251	1,289	50	777	
Freudenstadt	1	1	1	1	1	163	52	100	320	20	1	7	245	1	1	1	26,050	9,825	80	252	1,028	305	1,701	
Kaiserslautern	1	1	1	1	1	118	62	100	350	30	5	2	176	1	1	1	50,540	18,700	50	377	439	...	1,549	
Karlsruhe	2	1	1	1	1	130	41	100	250	22	1	8	250	1	1	1	41,770	23,510	94	416	1,219	750	2,902	
Kittlingen.	1	1	1	1	1	128	22	60	220	12	1	7	190	1	1	1	18,900	8,100	80	246	626	895	692	
Lahr	1	1	1	1	1	37	7	50	100	5	1	1	25	1	1	1	14,000	6,800	60	263	282	92	963	
Nagold	1	1	1	1	1	79	23	100	250	15	4	1	160	2	1	1	13,450	5,000	35	138	419	...	536	
Pforzheim.	1	1	1	1	1	257	60	200	550	20	7	6	440	1	1	1	22,300	8,450	100	644	2,018	...	1,636	
Pirmasens	1	1	1	1	1	106	24	50	160	8	5	4	165	1	1	1	34,400	11,750	50	502	1,416	929	2,563	
Speyer-Mannheim.	1	1	1	1	1	721	46	80	250	28	2	5	200	1	1	1	21,400	2,671	100	442	1,027	1,192	1,704	
Strassburg.	1	1	1	1	1	120	25	100	250	5	8	6	300	2	1	1	110,000	80,000	75	643	962	1,248	1,894	
Württemberg District.																								
Ansbach	1	1	1	1	1	22	12	13	100	8	2	25	...	1	1	1	1,120	6	13	135	98	20	253	
Bayreuth	1	1	1	1	1	11	5	25	133	1	2	2	30	1	1	1	...	5	41	75	...	89		
Beilstein	1	1	1	1	1	157	68	200	747	60	4	4	200	2	1	1	12,880	1,000	92	166	598	282	869	
Bietigheim	1	1	1	1	1	128	34	50	511	12	4	4	145	1	1	1	11,168	1,268	66	850	1,006	10	481	
Ebingen.	1	1	1	1	1	122	12	50	390	10	4	3	150	1	1	1	8,700	...	80	306	1,097	...	870	
Heilbronn.	1	1	1	1	1	336	58	100	1,179	15	7	10	544	8	1	1	98,548	38,446	160	946	2,896	495	1,484	
Heilsheim	1	1	1	1	1	186	35	80	530	...	1	9	260	2	1	1	23,808	7,941	75	215	1,115	290	870	
Herrenberg.	1	1	1	1	1	129	8	50	210	6	8	8	100	1	1	1	17,450	2,282	100	271	1,147	719	444	
Ludwigsburg	1	1	1	1	1	134	24	50	360	14	1	4	150	1	1	1	42,843	7	112	315	1,754	1,012	623	
Marbach	1	1	1	1	1	173	21	20	800	18	5	9	855	1	1	1	18,556	10	100	196	1,420	200	903	
Nürnberg.	1	1	1	1	1	70	29	20	130	6	2	2	50	1	1									

RECAPITULATION BY DISTRICTS

1. All values in Mexican currency. 2. Of this \$40,000 belongs to the W. F. M. S. and \$18,000 to the Pres. 3. W. F. M. S. Home and School-Home. 4. Of the \$400 was within of W. F. M. S. Orphanage. 5. About \$4,100 of this is from the two schools. 6. Four books, 4 pamphlets, 1 treaty, 9 papers, etc.



THE WORLD
ON MERCATOR'S PROJECTION.

Monthly Missionary Concert.

SUBJECTS FOR 1891.

January.....	THE WORLD.
February.....	CHINA.
March.....	MEXICO.
April.....	INDIA AND BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY AND BULGARIA.
September.....	JAPAN AND KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

COUNTRIES OF THE WORLD, POPULATION, RELIGIONS, ETC.

The figures giving the population of the principal countries of the world and of the colonies and territories under the control or protectorate of European nations are taken from the *Statesman's Year-Book for 1890*, issued in England, and are in most cases furnished by the officials of the countries represented. They are the most reliable obtainable, and the summary furnishes totals much larger than those generally credited.

North America.

North America consists of the British Colonies of Canada, Newfoundland, and Honduras, of the republics of the United States and Mexico, and the five republics of Central America known as Costa Rica, Guatemala, Honduras, Nicaragua, and Salvador. The population is estimated at over eighty-eight million.

GREENLAND, a colony of Denmark, has a population of 10,000, mostly Esquimaux.

CANADA, consisting of the provinces of Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, British Columbia, territories, and Arctic islands, reported by the census of April 3, 1881, a population of 4,324,810. An estimate for 1889 makes the total population 5,000,000. In 1881 the Roman Catholics numbered 1,791,982; Presbyterians, 676,165; Anglicans, 574,817; Methodists, 742,981; Baptists, 296,525; Lutherans, 46,350; Congregationalists, 26,900.

NEWFOUNDLAND in 1884 had a population of 193,623. Of these, 69,000 belong to the Church of England, 75,254 are Roman Catholics, 48,787 Methodists, and 1,495 Presbyterians. With Newfoundland is connected Labrador as a dependency, with a population of 4,211.

The UNITED STATES, exclusive of Alaska and the Indians, reported by the census of 1890 a population of 62,622,250. Alaska has about 50,000 inhabitants, and the Indian population is about 250,000.

The names and population of the several States and Territories, and their relative rank, are as follows:

1. New York.....	5,981,934
2. Pennsylvania.....	5,248,574
3. Illinois.....	3,818,336
4. Ohio.....	3,666,719
5. Missouri.....	2,677,080
6. Massachusetts.....	2,233,407
7. Texas.....	2,232,990
8. Indiana.....	2,189,030
9. Michigan.....	2,089,792
10. Iowa.....	1,996,799
11. Kentucky.....	1,855,436
12. Georgia.....	1,834,366
13. Tennessee.....	1,763,723
14. Wisconsin.....	1,683,697
15. Virginia.....	1,648,911
16. North Carolina.....	1,617,340
17. Alabama.....	1,508,073
18. New Jersey.....	1,441,017
19. Kansas.....	1,423,485
20. Minnesota.....	1,300,017
21. Mississippi.....	1,284,887
22. California.....	1,204,009
23. South Carolina.....	1,147,161
24. Arkansas.....	1,125,385
25. Louisiana.....	1,116,828
26. Nebraska.....	1,056,793
27. Maryland.....	1,040,431
28. West Virginia.....	760,448
29. Connecticut.....	745,861
30. Maine.....	660,261
31. Colorado.....	410,975
32. Florida.....	399,435
33. New Hampshire.....	375,827
34. Washington.....	349,516
35. Rhode Island.....	345,343
36. Vermont.....	334,205
37. South Dakota.....	327,848
38. Oregon.....	311,499
39. District of Columbia.....	299,796
40. Utah.....	206,498
41. North Dakota.....	182,425
42. Delaware.....	167,871
43. New Mexico.....	144,862
44. Montana.....	131,769
45. Idaho.....	84,229
46. Oklahoma.....	61,707
47. Wyoming.....	60,589
48. Arizona.....	59,691
49. Nevada.....	44,327

We give the figures as furnished by *The Independent*, July 31, 1890, showing statistics of Churches of the United States:

DENOMINATIONS.	CHURCHES.	MINISTERS.	COMMUNICANTS.
ADVENTISTS.			
Evangelical Adventists.....	100	50	5,000
Advent Christians.....	600	400	15,000
Seventh Day Adventists.....	943	918	27,742
Churches of God.....	30	27	2,000
Life and Advent Union.....	50	30	5,000
Age to Come Adventists.....	50	40	4,000
BAPTISTS.			
Regular Baptists.....	33,588	21,175	3,070,047
Anti-Mission Baptists.....	1,800	900	45,000
Free Baptists.....	1,613	1,386	86,297
Other Free Baptists.....	650	600	34,144
Disciples of Christ.....	2,250	3,600	750,000
Christians, North.....	1,831	1,417	129,353
Christians, South.....	75	35	18,000
Church of God.....	525	491	33,000
Seventh Day Baptists.....	110	113	9,000
Dunkards, Conservative.....	513	2,130	100,000
Dunkards, Progressive.....	270	250	19,000
Dunkards, Old Order.....	130	830	9,000
Six Principle Baptists.....	16	16	1,450
FRIENDS.			
Orthodox Friends.....	663	1,017	71,930
Non-affiliating Orthodox.....	100	....	19,000
Hicksite Friends.....	....	....	23,000
LUTHERAN.			
General Synod.....	1,423	951	151,365
United Synod, South.....	399	195	35,185
General Council.....	1,557	800	264,222
Synodical Conference.....	1,811	1,201	365,600
Independent Synods, 15.....	2,730	1,270	269,743

DENOMINATIONS.	CHURCHES.	MINISTERS.	COMMUNICANTS.
METHODISTS.			
Methodist Episcopal.....	22,103	13,279	2,236,463
Methodist Episcopal, South.....	11,767	4,862	1,161,666
African Meth. Epis. Zion.....	3,800	3,000	400,000
United Brethren.....	3,500	3,000	412,513
Colored Meth. Episcopal.....	4,265	1,455	199,709
Methodist Protestant.....	2,100	1,800	170,000
Evangelical Association.....	2,003	1,441	147,604
United Brethren, Old Con- fession.....	1,958	1,187	145,703
American Wesleyans.....	1,381	623	50,582
Congregational Methodists.....	600	300	18,000
Free Methodists.....	50	100	4,000
Independent Methodists.....	952	513	19,098
Primitive Methodists.....	35	30	5,000
Union American Methodist Episcopal, Colored.....	147	63	5,502
MENNONITES.			
Old Mennonites.....	50	112	3,500
Amish Mennonites.....	300	350	66,000
Reformed Mennonites.....	150	150	22,500
New School Mennonites.....	20	40	3,000
Men'nite Brethren in Christ	60	90	10,000
Presbyterians, Northern.....	33	35	1,171
PRESBYTERIANS.			
Presbyterian, Northern.....	6,727	5,036	753,749
Presbyterian, Southern.....	2,321	1,145	161,742
Presbyterian, Cumberland.....	2,689	1,595	160,185
Presbyterian, " (colored).....	500	200	15,000
Presbyterian, United.....	903	753	101,858
Presbyterian, Ref. (Synod).....	124	124	10,817
Welsh Calvinistic.....	186	99	10,652
Ass. Ref. Synod, South.....	115	90	8,209
Reformed (General Synod).....	54	32	6,800
EPISCOPALIANS.			
Protestant Episcopal.....	5,118	3,980	470,076
Reformed Episcopal.....	109	120	10,100
REFORMED.			
Reformed (German).....	1,535	813	194,044
Reformed (Dutch).....	546	566	88,812
MISCELLANEOUS.			
Christian Union Churches.....	1,500	500	120,000
Congregationalists.....	4,689	4,640	491,985
German Evangelical.....	850	665	160,000
Moravians.....	101	114	11,358
Salvation Army.....	360	1,024	8,771
Universalists.....	732	685	42,952
New Jerusalem.....	100	113	6,000
Unitarians.....	407	510	20,000
Roman Catholics.....	7,523	8,232	8,277,039

GENERAL SUMMARY.

Adventists.....	1,773	765	58,742
Baptists.....	48,371	32,343	4,292,291
Christian Union.....	1,500	500	120,000
Congregationalists.....	4,689	4,640	491,985
Friends.....	763	1,017	106,930
German Evangelical Church	850	665	160,000
Lutherans.....	7,911	4,612	1,086,048
Mennonites.....	563	665	102,671
Methodists.....	54,711	31,765	4,980,240
Moravians.....	101	114	11,358
New Jerusalem.....	100	113	6,000
Presbyterians.....	13,619	9,974	1,229,012
Episcopalians.....	5,227	4,100	480,176
Reformed.....	2,081	1,379	282,856
Roman Catholics.....	7,523	8,332	8,277,039
Salvation Army.....	360	1,024	8,771
Unitarians.....	407	510	20,000
Universalists.....	732	685	42,952
Grand total.....	151,261	103,303	21,757,171

* Catholic population.

Since the above was issued the following changes in statistics have been reported:

African Methodist Episcopal, 4,150 churches, 3,160 ministers, 410,000 communicants; Methodist Episcopal, South, 10,961 ministers, 1,166,019 communicants; Protestant Episcopal, 488,229 communicants; Presbyterian, North, 6,894 churches, 6,158 ministers, 775,903 communicants; Presbyterian, South, 2,400 churches, 2,179 ministers, 168,791 communicants.

Their relative strength is as follows:

	Min.	Com.
1. Roman Catholics.....	8,332	4,676,292
2. Regular Baptists.....	21,175	3,070,047
3. Methodist Episcopal.....	13,279	2,236,463
4. Meth. Episcopal, South.....	4,862	1,161,666
5. Presbyterian (Northern).....	5,036	753,749
6. Disciples of Christ.....	3,600	750,000
7. Congregationalists.....	4,640	491,985
8. Protestant Episcopal.....	3,980	470,076
9. African M. F. Zion.....	3,000	412,513

* Really three denominations.

	<i>Min.</i>	<i>Com.</i>
10. African M. E.....	3,000	400,000
11. Luth. Synodical Conf....	1,391	365,620
12. " General Council..	899	264,235
13. United Brethren.....	1,455	199,799
14. Reformed (German)....	873	194,044
15. Colored Meth. Episcopal	1,800	170,000
16. Presbyterian (South'n)..	1,145	161,748
17. " Cumberland.....	1,595	160,185
18. German Evangelical....	665	160,000
19. Lutheran Gen. Synod....	951	151,365
20. Methodist Protestant...	1,441	147,604
21. Evangelical Association	1,187	145,793

BY FAMILIES.

1. Methodists.....	31,765	4,980,240
2. Roman Catholics*.....	8,337	4,676,292
3. Baptists.....	32,343	4,202,291
4. Presbyterians.....	9,974	1,229,012
5. Lutherans.....	4,612	1,086,048
6. Congregationalists.....	4,640	491,985
7. Episcopalians.....	4,100	480,176

MEXICO had in 1888 an estimated population of 11,490,830. Of the total population 19 per cent. are of the pure white race, 43 per cent. mixed race, and 38 per cent. Indian race. The prevailing religion is the Roman Catholic.

COSTA RICA had, December 31, 1888, an estimated population of 205,730, chiefly Roman Catholics.

GUATEMALA had, on January 1, 1889, a population of 1,427,116. About 60 per cent. are pure Indians; most of the remainder are half-caste, there being but few descendants of Europeans. The Roman Catholic is the prevailing religion.

HONDURAS had a population in 1889 of 431,917. Most of the inhabitants are Indians. The people are Roman Catholics. British Honduras has a population of 27,452.

NICARAGUA has an estimated population of 400,000, consisting chiefly of aboriginal Indians, mulattoes, Negroes, and mixed races.

SALVADOR had a population in 1888 of 664,513. Aboriginal and mixed races constitute the bulk of the population, among whom live about 10,000 whites or descendants of Europeans. The people are Roman Catholics.

WEST INDIES comprises the Island of Hayti with its two republics of Hayti and San Domingo, and a large number of other islands belonging to Great Britain, Denmark, France, Spain, and the Netherlands, with a population of 5,541,592.

The colonies of Great Britain are the Bahamas, Barbadoes, Jamaica, Turk's Island, Windward Islands, Leeward Islands, Trinidad, and Tobago, with a population in 1881 of 1,213,144.

The colonies of Denmark are the islands of St. Croix, St. Thomas, and St. John, with a population in 1880 of 42,599.

* We estimate the number of Catholic communicants on the basis of 8,477,039 Catholic population, using the ratio which Lutheran statistics has established between souls and communicants in the Synodical Conference, namely, 1:77.

The colonies of France are the islands of Guadeloupe and Martinique, with a population in 1887 of 357,573.

The colonies of the Netherlands consist of the islands of Curaçoa, Bonaire, Aruba, St. Martin, St. Eustache, and Saba, with a population of 45,954.

The colonies of Spain are Cuba, with a population of 1,521,684, and Porto Rico, with a population of 784,709.

The island of Hayti contains two republics. The republic of Hayti had an estimated population in 1887 of 960,000, and the republic of Santo Domingo a population in 1888 estimated at 610,000.

RELIGIONS.

Heathen, with a rude belief in the spirit world and the power of spirits over the living, may best represent the religious character of the scattered Esquimaux and Alaskans of the North, and some of the Indians living in western Canada, on reservations in the United States, among the mountains of Mexico, and in Central America, comprising, perhaps, 4,000,000 people.

Protestantism is the religious faith of three fifths of the people of the Canada Dominion and five sixths of the people of the United States, its adherents numbering at least 60,000,000 people.

Roman Catholicism is believed in by a large part of the population of Mexico, Central America, and the West Indies, also by one sixth of the people of the United States and two fifths of the people of Canada, and probably numbers among its adherents 22,000,000 people.

PROTESTANT MISSIONS.

In Greenland and Labrador, among the Esquimaux, are missions of the Moravians of Great Britain and Europe.

In Alaska are missionaries representing the Presbyterians, Moravians, Friends, Episcopalians, and the Methodist Episcopal Church of the United States.

In Canada, among the Indians and Esquimaux of the north and west, are missions of the Methodists, Presbyterians, and Baptists of Canada, and of the Church Missionary Society of England.

In the United States, among the Indians of the West, among the poor freedmen of the South, and among the foreigners who have not yet learned to speak our language, are laboring missionaries from all the leading Protestant Churches.

In Mexico the Friends, Presbyterians, Methodists, Baptists, and Congregationalists, of the United States, are supporting missionaries who are endeavoring to lead the people away from the superstitions of the Roman Catholics to faith in Jesus.

In the republics of Central America are no Protestant missionaries, except a small

mission of the Presbyterian Church of the United States in Nicaragua.

In the West Indies are missions conducted chiefly by the missionary societies of Great Britain. There are small missions of the Methodist Church of Canada, African Methodist Church, the Southern Baptist Convention, and the Protestant Episcopal Church.

South America.

South America embraces the three colonies of British, Dutch, and French Guiana, and the republics of Argentine, Bolivia, Brazil, Chili, Colombia, Ecuador, Paraguay, Uruguay, and Venezuela, with a population of 35,142,000.

ARGENTINE REPUBLIC had a population in 1887 of 4,046,654. The Constitution recognizes the Roman Catholic religion as that of the state, but all other creeds are tolerated.

BOLIVIA has an estimated population of 2,300,000. The aboriginal or Indian population is estimated at 1,100,000; the mestizoes or mixed population, 600,000; and the whites at 600,000. The Roman Catholic is the recognized religion of the state, and the public exercise of any other form is not permitted.

BRAZIL had a population in 1888 of 14,002,335. The Roman Catholic religion is supported, but all other forms of religion are tolerated.

CHILI had on January 1, 1890, an estimated population of 3,115,815. The Roman Catholic is the religion of the state, but the constitution protects all religions.

COLOMBIA reported in 1881 a population of 3,878,600. Probably it has now 4,000,000. The Roman Catholic is the state religion, and other forms of religion are permitted, "so long as their exercise is not contrary to Christian morals and the law."

ECUADOR had in 1885 a population of 1,004,651. There is, besides, an unknown number of uncivilized Indians. The religion is Roman Catholic to the exclusion of every other.

GUIANA has a population of 356,000. The three colonies are reported as follows: British Guiana includes the settlements and provinces of Demerara, Essequibo, and Bernice, and had a population in 1889 of 278,477, largely Protestant. Dutch Guiana, or Surinam, had at the end of 1887 a population of 57,141, of whom 15,615 belonged to the Reformed and Lutheran Churches; 23,646 Moravians; 8,938 Roman Catholics; 1,409 Jews; 1,629 Mohammedans; 4,731 Hindus; 114 Buddhists. French Guiana, or Cayenne, reports 20,500 inhabitants. The majority are Roman Catholics. The col-

ony is used largely by France for criminals, the convicts in and out of prison numbering 3,500.

PARAGUAY had in 1887 a population of 329,645, besides 60,000 semi-civilized and 70,000 uncivilized Indians. The Roman Catholic is the state religion, and all other religions are permitted.

PERU had at its last census, taken in 1876, a population of 2,621,844. There are also 350,000 uncivilized Indians. The constitution prohibits the public exercise of any other than the Roman Catholic religion.

URUGUAY had in 1887 an estimated population of 651,112. The Roman Catholic is the state religion, but there is complete toleration.

VENEZUELA, in 1888, had a population of 2,234,385, with a native Indian population of 326,000. The Roman Catholic is the state religion, but there is toleration of all others, though they are not permitted any external manifestation.

RELIGION.

In the central portions of the continent and in the extreme south are, perhaps, 4,000,000 heathen Indians whose religious belief is a mixture of the old Aztec faith and the superstitions of Roman Catholicism. Two millions may be considered Protestants in name or in sympathy, found chiefly in the large cities that skirt the continent. The remaining 29,000,000 are adherents of Roman Catholicism.

PROTESTANT MISSIONS.

The South American Missionary Society, with its head-quarters in London, furnishes missionaries that are chiefly chaplains for the seamen and the European residents in some of the cities, and is doing a little work among the natives.

The Presbyterians of the United States have missions in Brazil, Colombia, and Chili.

The Baptists, the Protestant Episcopalians, and the Southern Methodists of the United States have missions in Brazil.

The Methodist Episcopal Church has missions in Argentine Republic, Paraguay, Uruguay, Brazil, Chili, and Bolivia.

These missions are important factors in elevating the moral character of the people and releasing them from the debasing superstitions and practices of their religious faith.

Europe.

Europe has a population of 349,514,000.

The BRITISH EMPIRE consists of the United Kingdom of Great Britain and Ireland, India, the colonies, protectorates, and dependencies. Great Britain and Ireland at the census of 1881 had a population of 35,262,762.

In the theory of English law every Englishman is a member of the Church of England, but it is estimated that the population of England and Wales actually claiming membership with the Established Church is about 13,500,000, leaving about 12,500,000 to other creeds.

There are many Protestant dissentient religious bodies, the most prominent being Methodists of various sects, the Independents or Congregationalists, the Baptists, and the English Presbyterians. The Methodist body in all its branches possesses about 760,000 members, the Congregationalists 360,000 members, the Baptists 300,000 members.

The number of Roman Catholics in England and Wales was estimated in 1887 at 1,354,000.

In Scotland the established Church is Presbyterian, with a membership in 1888 of 581,568. The Free Presbyterian Church of Scotland reports 333,100 members; the United Presbyterian Church of Scotland, 182,963. The Episcopal Church in Scotland claims the adherence of about 80,000 of the population. The Roman Catholics of Scotland are estimated at 326,000.

In Ireland, by the census of 1881, the Roman Catholic population was returned at 3,960,891; the Protestant Episcopal Church of Ireland, 620,000 members; the Presbyterians, 470,734; the Methodists, 48,839; Independents, 6,210; Baptists, 4,879; Quakers, 3,645; Jews, 472.

ANDORRA, a republic between France and Spain, and under the joint suzerainty of France and the Spanish Bishop of Urgel, has an area of 175 square miles and a population of about 6,000. The inhabitants are Roman Catholics.

AUSTRIA-HUNGARY had a population December 31, 1888, of 40,464,808. The great majority of the people are Roman Catholics. There are probably 3,200,000 Protestants in Hungary.

BELGIUM had a population in 1888 of 6,030,043. The Roman Catholic religion is professed by nearly the entire population. Probably there are 15,000 Protestants.

BULGARIA, including Eastern Roumelia, has a population of 3,154,375. Of these, 2,432,154 belong to the Orthodox Greek Church, 668,173 are Mohammedans, 18,539 Roman Catholics, 24,352 Jews.

DENMARK had in 1886 an estimated population of 2,108,000. The established religion is Lutheran.

FRANCE had on May 30, 1886, a population of 38,218,903. About 80 per cent. are Roman Catholics and about 700,000 Protestants.

GERMANY had a population December 1, 1885, of 46,855,704; estimated in 1888 at 48,020,000. In 1885 the Protestants numbered 29,369,847; the Roman Catholics, 16,788,979; the Jews, 563,172.

GREECE had a population in 1889 of 2,187,208. The great majority of the people are adherents of the Greek Orthodox Church.

ITALY had in 1888 an estimated population of 30,565,253. The Roman Catholic is nominally the ruling state religion of Italy.

MONACO is a small principality between France and Italy, with a population in 1888 of 13,304, chiefly Roman Catholics.

MONTENEGRO has a population of 236,000. Of these, 222,000 are adherents of the Greek Church, 10,000 are Mohammedans, and 4,000 are Roman Catholics.

NETHERLANDS had a population December 31, 1888, estimated at 4,505,932. The royal family and a majority of the inhabitants belong to the Reformed Church, which is Presbyterian in government.

NORWAY had at the last census, taken December 31, 1875, a population of 1,806,900. The evangelical Lutheran is the religion of the state.

PORTUGAL had in 1881 a population of 4,708,178. The Roman Catholic faith is the state religion.

ROUMANIA had in 1887 an estimated population of 5,500,000. Of these, 4,529,000 belong to the Greek Church, 114,200 are Roman Catholics, 13,800 Protestants, 8,000 Armenians, 400,000 Jews, 2,000 Mohammedans.

RUSSIA in Europe had in 1887 a population of 95,870,810. The established religion is the Græco-Russian, officially called the Orthodox Catholic Faith. Over two thirds of the people are adherents of the Greek Church, and there are over 8,000,000 Roman Catholics, 3,000,000 Protestants, 3,000,000 Jews, 2,600,000 Mohammedans.

SERVIA had in 1888 a population of 2,013,691. The census of 1884 gave to the Greek Orthodox 1,874,174 adherents; Roman Catholics, 8,092; Protestants, 741; Jews, 4,160; Mohammedans, 14,569.

SPAIN had in 1887 a population of 17,550,246. The Roman Catholic is the established Church, and nearly all the people are adherents. In 1887 there were reported 6,654 Protestants and 402 Jews.

SWEDEN on December 31, 1888, had a population of 3,748,257. The mass of the population adhere to the Lutheran Protestant Church, which is recognized as the state religion.

SWITZERLAND had on December 1, 1888, a population of 2,917,819, divided as

to religions into 1,724,257 Protestants, 1,190,008 Roman Catholics, and 8,386 Jews.

TURKEY has in Europe (not including Bulgaria) a population of 4,790,000. About one half of the people are Mohammedans. The others are Armenians, adherents of the Greek and Roman Catholic Churches, etc.

Religions.

The Roman Catholic religion still dominates a larger number of people in Europe (at least 165,000,000) than any other faith; but its binding power is weakening, and its claims are being challenged as never before.

Protestantism, with 90,000,000 adherents, is making steady progress, fettered to some extent by the rationalism of Germany and the control of the state. The Protestants of England and Scotland are liberal in gifts of men and women and money that the world may be brought to Christ.

The Greek Church in eastern Europe is growing under the severe rulings of its professed head, which give religious liberty only to those who believe in its faith and conform to its worship.

Mohammedanism still holds its little corner, protected by the jealousy of its Christian neighbors, and modifying its decrees at their command.

The Austrian Director of Statistics, Dr. Brachelli, estimated in 1883 that in Europe there were 156,000,000 Roman Catholics, 81,000,000 members of Oriental Churches, 79,000,000 Protestants, 5,000,000 Jews, 6,000,000 Moslems.

The 5,000,000 Jews in Europe are distributed as follows:

Austria-Hungary.....	1,646,000
Belgium.....	4,000
Bulgaria.....	24,000
Denmark.....	4,500
France.....	54,000
Germany.....	564,000
Greece.....	6,000
Great Britain and Ireland	80,000
Gibraltar.....	2,000
Italy.....	38,000
Netherlands.....	82,000
Portugal.....	1,000
Roumania.....	400,000
Russia.....	3,000,000
Servia.....	5,000
Spain.....	500
Sweden.....	3,000
Switzerland.....	9,000
Turkey.....	77,000

PROTESTANT MISSIONS.

The Greek Church is being reached and affected to some degree by the missions in Bulgaria of the Methodist Episcopal Church and the American Board.

Missions among the Roman Catholics of Italy, Austria-Hungary, Spain, Portugal, France, and Belgium are conducted by missionaries from Great Britain and the United States.

Even the Lutherans of Scandinavia and the Protestants of Germany and Switzerland receive missionaries and missionary money from Great Britain and the United States to help on Protestant evangelization.

The Mohammedans have some missions among them conducted by the American Board.

The Jews are not forgotten, but in all the larger cities where they can be reached missions for them are being conducted by missionaries sent from or supported by the Protestants of Great Britain.

Asia.

Asia embraces about one third of the whole of the dry land of the earth, and over one half of its population (846,775,000). There are but six independent countries, over one half of the territory and nearly one half of the people being under the control of European nations. The independent countries are Afghanistan, China, Japan, Korea, Persia, Siam.

AFGHANISTAN has a population of about 4,000,000. In religion they are Mohammedans.

CHINA has a population of 404,180,000. The following shows the population of the different divisions:

China proper.....	383,000,000
Manchuria.....	12,000,000
Mongolia.....	2,000,000
Thibet.....	6,000,000
Jungaria.....	600,000
East Turkestan.....	580,000

The total number of foreigners resident in the open ports of China was 8,269 at the end of 1888, about one half of the total number residing at Shanghai.

Three religions are acknowledged by the Chinese as indigenous or adopted, namely, Confucianism, Buddhism, and Taoism. Large numbers profess and practice all three religions. There are probably 30,000,000 Mohammedans.

JAPAN reported in 1888 a population of 39,069,007. The chief forms of religion are Shintoism and Buddhism.

KOREA has a population of 10,528,937. As in China, Confucianism, Buddhism, and Taoism are the religions generally believed in.

PERSIA had a population in 1881 of 7,653,600. Nearly all the people are Mohammedans. There are also 8,500 Parsis, 19,000 Jews, 43,000 Armenians, and 23,000 Nestorians.

SIAM has a population of 6,000,000.

Of these, 2,000,000 are Siamese, 1,000,000 Chinese, 2,000,000 Laotians, 1,000,000 Malays. The prevailing religion is Buddhism.

THE BRITISH

control countries in Asia comprising a population of about 285,000,000. The countries and islands are as follows:

ADEN, a peninsula on the Arabian coast, and **PERIM**, a small island at the entrance to the Red Sea; population, 34,711 Mohammedans.

BAHREIN ISLANDS in the Persian Gulf; population, about 20,000 Mohammedans.

CEYLON has a population of about 2,900,000. The census of 1881 returned the principal religious creeds, as follows:

Buddhists.....	1,698,070
Hindus.....	493,630
Mohammedans.....	197,775
Christians.....	147,977

CYPRUS, in the Mediterranean Sea, had a population in 1881 of 186,173, distributed religiously as follows:

Greek Church.....	137,631
Mohammedans.....	45,458
Others.....	3,084

HONG KONG, at the mouth of the Canton River, is an island with an area of twenty-nine square miles. Connected with it is the peninsula of Kowloon, forming part of the main-land of China, but belonging to Hong Kong. The estimated population, December 31, 1888, was 215,800.

INDIA and its dependencies had an estimated population in 1888 of 269,477,728 (British territory, 208,793,350, and native states, 60,684,378). The most prevalent religion in India is that of the Hindus, their number being three fourths of the total population. The Mohammedans number about 50,000,000. In Burma most of the people are Buddhists.

BELOOCHISTAN is in part under British administration, and the rest of the country is feudatory to India. It has a population of between 500,000 and 1,000,000 Mohammedans.

SIKKIM is another feudatory state in the Himalayas not embraced in India, and has a population of 8,000. The religion is Buddhist.

The **ANDAMAN, NICOBAR, and LACADIVE ISLANDS**, in the Bay of Bengal, have a population of about 30,000, most of whom are Mohammedans.

LABUAN ISLAND had in 1888 a population of 6,298, mostly Malays.

NORTH BORNEO, BRUNEI, and SARAWAK, all in Borneo, have a population subject to Great Britain of 475,000, chiefly Mohammedans.

NEPAUL, between Thibet and India, is nearly independent, but under some control of India, with a population of 2,000,000. Hinduism and Buddhism prevail.

The STRAITS SETTLEMENTS, comprising the islands of Singapore and Penang, and the peninsula of Malacca, have an estimated population of 900,000. About one half are Malays and one fourth Chinese. The others are natives of India and Europeans.

FRANCE

controls in Asia a population of about 18,000,000.

In INDIA are five separate towns, the chief of which is Pondicherry, which, with territory connected with them embracing 200 square miles, have a population of 282,723.

ANNAM, since February 23, 1886, under a French protectorate, has a population of about 5,000,000. There are about 420,000 Roman Catholics. The rest of the people are Buddhists.

CAMBODIA, under a French protectorate since 1863, has a population of 1,800,000.

COCHIN CHINA, since 1887 under French control, has a population of 1,858,807. The Buddhists number 1,688,270, and the Roman Catholics 5,800.

TONQUIN, annexed to France in 1884, has a population estimated at 9,000,000. There are 400,000 Roman Catholics.

RUSSIA has in Asia a population of 17,483,839. Of this number Siberia is credited with 4,493,667; Turkestan, 3,282,446. In addition to this the State of Bokhara, with a population of 2,500,000, and the State of Khiva, with a population of 700,000, are under the suzerainty of Russia. A portion of the people in Siberia are adherents of the Greek Church. Most of the others in Russia in Asia are either heathen or Mohammedans. The people in Bokhara and Khiva are Mohammedans.

THE NETHERLANDS in their colonies in Asia, constituting what is known as Dutch East Indies, have a population of 28,906,172. They comprise the islands of Java, Madura, Sumatra, Celebes, Rian-Lingga Archipelago, Banca, Billiton, Molucca, Bali, and Lombok, and parts of the islands of Borneo and New Guinea, and of the Timor Archipelago, embracing a territory altogether of 719,674 square miles. Most of the inhabitants are Mohammedans.

PORTUGAL has in Asia a population of 847,503 under its control, as follows:

In India:

Goa.....	419,993
Damao, Diu, etc.....	61,474
Indian Archipelago (Timor, etc.)	300,000

In China:

Macao, etc.....	66,036
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SPAIN has in Asia colonies with a population of 7,619,665, as follows:

Philippine Islands.....	7,500,000
Tulu Islands.....	75,000
Caroline Islands and Palaos..	36,000
Marianne Islands.....	8,665

In the Philippine Islands are a large number of Chinese, but the native inhabitants are mostly of the Malayan race and in religion Mohammedans.

TURKEY has in Asia in Syria, Palestine, Asia Minor, and Arabia a population of 16,133,900. Of these about 12,000,000 are Mohammedans and 4,000,000 are called Christians, belonging to the Armenian, Nestorian, and Maronite faiths.

Summary of population of Asia:

Afghanistan.....	4,000,000
China.....	404,180,000
Japan.....	39,069,007
Korea.....	10,528,937
Persia.....	7,653,600
Siam.....	6,000,000
British control.....	285,000,000
French control.....	18,000,000
Dutch control.....	28,906,172
Russian control.....	19,683,839
Spanish control.....	7,619,665
Turkish control.....	16,133,900

Total 846,775,120

RELIGIONS.

Mohammedanism is very strong in Asia, controlling the inhabitants of Afghanistan and Persia, over 50,000,000 in India, 30,000,000 in China, the large majority in Turkey, and in the large islands of Java, Borneo, Sumatra, Celebes, New Guinea, and the Philippines a total of 151,000,000.

The Buddhists of China, Siam, Burma, Ceylon, India, Korea, and Japan, the Shintoists of Japan, the Hindus of India, the Taoists and Confucianists of China form the principal part of that vast number of 680,000,000 of heathen that find their homes in Asia, a multitude so great and a heathenism so dense that only a faith born of God can expect that it will ever yield to the preaching of the cross.

PROTESTANT MISSIONS.

More than one half of the population of the earth are in Asia waiting for the Gospel. They know not how much they need it. We know it. They are not calling for us. We are not told to wait until they call. Their need and our knowledge constitute God's call.

The Protestant Churches of Great Britain and the United States have missions in most of the countries of Asia. We are debarred from Thibet not by the government of China, but by the bitter oppo-

sition of the Buddhists, who will destroy life if necessary to prevent the admission of Protestant missionaries. Siberia is closed by the command of the Czar of Russia, who declares that the Holy Orthodox Greek Church is good enough for his people. The Presbyterian Church of the United States is alone in its work among the Nestorians of Persia, while the American Board is laboring successfully among the Armenians of Turkey. India, China, and Japan are fruitful fields of missionary labor.

Africa.

Africa is in a transition state, nearly all of the country bordering on the ocean and seas, and considerable of the country inland being under the control of European countries.

The independent nations are Morocco, with a population of 500,000; the Republic of Liberia, with a population of 1,068,000; Orange Free State republic, with a population in 1880 of 72,000 natives and 61,000 whites; South African republic, also known as the Transvaal, with a white population of 110,000 and a native population of 500,000.

Egypt, with a population of 7,000,000, and Tripoli, with a population 1,000,000, are claimed by Turkey.

France controls Algeria, with its 3,910,399 inhabitants; Senegal, Gaboon, and territory bordering on the Congo, with a population of 900,000; and has established a protectorate over Tunis, population 1,500,000; Madagascar, 1,500,000, and Dahomey.

Germany controls large territories known as German South-west Africa, German East Africa, and German West Africa.

Italy controls country along the Red Sea, and has established a protectorate over Abyssinia and Shoa.

Spain claims in West Africa a stretch of 500 miles of sea-coast extending between Capes Bojador and Blanco.

Belgium directs the interests of the Congo Free State, with its 27,000,000 of people.

England has extended a protectorate over Zanzibar and Uganda, and controls Basutaland, Bechualand, British Zambesia, Cape of Good Hope, Natal, Nyassaland, Gold Coast, Lagos, Gambia, Sierra Leone, Zululand, Somaliland, Niger District, and British East Africa.

The *Missionary Review* for December, 1890, says that "Africa is about three times the area of Europe, or 12,000,000 square miles, and some writers estimate it to contain about an equal population—325,000,000 souls." Others give the population at 300,000,000. We have no reason to believe it contains much over 200,000,000.

RELIGIONS.

The Mohammedan religion controls at least 26,000,000 of people in North and North-east Africa, and is steadily increasing its followers.

There are perhaps 170,000,000 heathen. Some of these hold to a mixture of Mohammedanism and Judaism. Many are degraded worshipers of fetishes.

In Egypt, Nubia, and Abyssinia are adherents of a faith called Christian, which has enough of truth to prevent its followers falling into the barbarities of heathenism, but not enough to produce a pure life.

In South Africa are large settlements of Europeans, who have carried the Gospel with them, and have done something for the heathen in their vicinity.

PROTESTANT MISSIONS.

Africa has been skirted by Protestant missions, but little has been accomplished in the interior, and the many millions have been almost untouched. When William Taylor was made Bishop of Africa a new hope sprang up in the Christian Church. He has succeeded in laying the foundations of what he believes will be successful missions for the evangelization of Central and West Central Africa. The American Board and the Baptist, Presbyterian, Methodist, and Lutheran Churches of the United States, and the Baptists, Wesleyans, and Anglicans of England, have missions in West Africa; the United Presbyterians of America, in Egypt; the Presbyterians, Methodists, and Anglicans of England, in East Africa. The outlook begins to be encouraging. Much was hoped from the freedmen of the United States, but they have shown but little interest in the evangelization of their fatherland.

Australia, etc.

Australia, with its British colonies of New South Wales, Queensland, South Australia, Victoria, and Western Australia, has a population of 3,942,101. Of these about 750,000 are Roman Catholics and 2,500,000 are Protestants.

NEW ZEALAND has a population of 620,451, and Tasmania, 151,470. About 100,000 are Roman Catholics and 600,000 Protestants.

SUMMARIES.

According to Behm and Wagner the population of the world in 1880 was as follows:

Europe.....	327,500,000
Asia.....	795,591,000
Africa.....	205,823,200
Australia.....	4,232,000
America.....	100,415,400
Polar regions.....	82,500
Total.....	1,433,644,100

These were divided as follows:

Protestants.....	135,000,000
Roman Catholics.....	105,000,000
Eastern Church.....	85,000,000
Mohammedans.....	175,000,000
Jews.....	8,000,000
Pagans.....	835,000,000

Total.....1,433,000,000

Recently the sixty-fourth edition of *Lehrbuch der Geographie*, edited by Dr. Volz, was issued in Germany. Many claim that this is the most accurate general statistical work published. It estimates the total number of inhabitants on the globe at 1,435,000,000, but it gives the number of Mohammedans as 120,000,000; Protestants, 123,000,000; and the Roman Catholics, 208,000,000.

Dr. George Smith, in his *Short History of Christian Missions*, published in Edinburgh, estimated that in the year 1886 there were:

Protestants.....	165,000,000
Greek and Eastern Christians.....	90,000,000
Roman Catholics.....	195,000,000
Jews.....	8,000,000
Mohammedans.....	172,000,000
Pagans and heathen.....	820,000,000

Total.....1,450,000,000

Dr. Smith gives the population of Europe at 350,000,000; China, 250,000,000; Africa, 300,000,000. He also says: "The whole race grows in number 75,000,000 every ten years, and at the beginning of 1891 the race will be about 1,500,000,000 strong."

Our estimates give the population of the world as follows:

North America.....	88,000,000
South America.....	35,000,000
Europe.....	349,000,000
Asia.....	846,000,000
Africa.....	205,000,000
Australia.....	4,000,000

Total.....1,527,000,000

If the estimate of Behm and Wagner, made in 1880, was approximately correct, it will be seen that America has increased 23,000,000; Europe, 22,000,000; Asia, 51,000,000. The increase of America is not surprising. Russia in Europe reported in 1880 a population of 83,000,000, and now 95,000,000, so that in Europe in one nation there is an increase of 12,000,000, and the other 10,000,000 can easily be accounted for. In Asia, in 1880, China was credited with 380,000,000, now with 404,000,000; India and Burma with 256,000,000, now with 269,000,000; Japan with 36,000,000, now with 39,000,000; these three countries giving us an increase of 40,000,000, and the other 11,000,000 to be distributed over the other nations. If we were to give Africa the 300,000,000 claimed by some we would have a population in

the world of over 1,620,000,000. The *Statesman's Year-Book* gives the estimated population of the Congo Free State as 27,000,000, while the *Missionary Review* calls the number 40,000,000. Until some reliable data shall be furnished we will keep our estimate for Africa at 205,000,000, not knowing but what even that is 20,000,000 beyond the true figure; for the almost constant warfare in Central Africa must not only prevent the natural increase, but even decrease the population.

North America is divided religiously:

Protestants.....	61,000,000
Roman Catholics.....	22,000,000
Heathen.....	4,000,000
Jews.....	1,000,000

Total.....88,000,000

South America is divided religiously:

Roman Catholics.....	29,000,000
Protestants.....	2,000,000
Heathen.....	4,000,000

Total.....35,000,000

Europe is divided religiously:

Roman Catholics.....	164,000,000
Protestants.....	90,000,000
Greek Church.....	85,000,000
Mohammedans.....	5,000,000
Jews.....	5,000,000

Total.....349,000,000

Asia is divided religiously:

Heathen.....	680,000,000
Mohammedan.....	151,000,000
Greek Church.....	6,000,000
Armenians and Nestorians..	4,000,000
Jews.....	1,000,000
Protestants.....	2,000,000
Roman Catholics.....	2,000,000

Total.....846,000,000

Africa is divided religiously:

Heathen.....	170,000,000
Mohammedans.....	26,000,000
Copts and Abyssinians....	4,000,000
Protestants.....	3,000,000
Roman Catholics.....	1,000,000
Jews.....	1,000,000

Total.....205,000,000

Australia is divided religiously:

Protestants.....	3,000,000
Roman Catholics.....	1,000,000

Total.....4,000,000

The world is divided religiously:

Protestants.....	161,000,000
Roman Catholics.....	219,000,000
Eastern Churches.....	99,000,000
Jews.....	8,000,000
Mohammedans.....	182,000,000
Heathen.....	858,000,000

Total.....1,527,000,000

If the estimate of Behm and Wagner in 1880 was correct, Protestants have increased 26,000,000; Roman Catholics

24,000,000; heathen, 25,000,000; Mohammedans, 7,000,000; Eastern Churches, including the Greek, Armenian, Nestorian, Copt, and Abyssinian, 14,000,000. The Jews maintain the same number, the natural increase being lost in conversions to other faiths.

It is frequently asserted that Protestantism is advancing much faster than Roman Catholicism. The advance is greater relatively; but the figures prove that the Church of Rome still maintains a strong hold upon the faith of the world. Yet we may believe that Protestantism is advancing the sphere of its influence and power faster than any other religion upon the earth.

The adherents of Christianity, embracing the Protestant, Roman Catholic, and Eastern Churches, number 479,000,000.

The non-Christians, embracing Jews, Mohammedans, and heathen, number 1,048,000,000.

Over one third of the people of the earth know nothing of Christ, or, having heard of him, reject him.

The Protestants look out not only in pity upon the two thirds of the human race without Christ, but also look doubtfully upon the saving power of the faith held by Roman Catholics and members of the Greek Church.

The 160,000,000 Protestants do not represent Protestant Christians. Only about 30,000,000 of these have followed out their convictions and enrolled themselves as members of the Church; and upon this 30,000,000 is resting in a peculiar degree the command to give the Gospel in its purity to the nearly 1,500,000,000 of their fellow-beings.

Summary of Protestant Foreign Missions.

The *American Board Almanac* for 1891 gives the following as the summary of Protestant Foreign Missions:

	Missionaries.	Native Laborers.	Communicants.	Income.
United States.....	2,350	10,020	236,187	\$1,977,701
Canada.....	133	380	8,172	165,203
Gr. Britain & Ireland.....	2,886	24,517	348,081	6,457,435
Continental Europe.....	646	426	89,063	899,240
Total.....	5,994	35,343	681,503	\$11,429,588

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

1891. Listen! Our Lord and Saviour Jesus Christ has a New Year's greeting for us all: "Go ye into all the world and preach the Gospel to every creature." Let us all be obedient.

1890. And what of that year? Did we, each and all of us, render our faith-

ful obedience to our Master in those past months? Did we "go" in person, in prayers, in money, in love?

We are writing some New Year resolutions in this morning-time. Suppose we transcribe that good old one of Joshua's, "As for me and my house, we will serve the Lord." Sign that.

If every Christian would resolve that in 1891 he or she would do something, more or less, in direct obedience to the last command, the year would be the Christ-full of years.

The by-gones. Well, there is much to regret. However well we may have done, there is no question but what we might have done more, and still more. It "might have been," indeed.

It is not a question of "giving to missions." That does not sound good. It is "going," not "giving." We must go in one way or another. And there are several ways. Resolve, "I go."

Can you go yourself? Ask that question as unto your heart. Remember, you are commanded. Will you obey the Redeemer? Can you look to him and tell him why you are disobedient?

You can go. There is no man nor woman but can. There is no excuse for disobedience. Do you ask, "Where?" Wherever there are those to whom should come heaven's gladdening tidings.

It is not altogether that which is arbitrarily called "missions" on which we can "go." But we can all go "on missions," if not in person, at least, and at most, by proxy.

"Go" in prayer. Pray for missions. "Go" in your prayers. Pray earnestly for those who labor; for others to go forth; for the work, the heathen, the field.

I believe in praying for particular fields. Have you not found one in which is a pearl of hopes and price? "For where your treasure is, there will your heart be also."

"Go" in money. It does not do to simply give money. Put yourself in what you give. If you are small, a penny will hold you; but try and accommodate yourself to sizable coins.

"Go" in love. Give your love to the missionaries. Did you ever try it? Do you love missionaries? You should. For His sake who first loved you, love your work-fellows.

"Love is the fulfilling of the law." Can we not use the indefinite article, and say "a law," with especial reference to the last-given law of our blessed Redeemer?

How is the world of missions at the opening of the year? What has been gained since the 31st of December, 1889?

It is a good time to cast up the accounts, to see how we stand.

Home missions have prospered. A few lines have been written in answer to the Indian question. The work among the freedmen has gone on apace. Efforts in the great cities are strong.

South American missions do not show as well as might be expected; but then there are plants that bloom only after many years, and then with rare magnificence. We have discovered buds.

African missions, as described a year ago, have changed grandly. Time has advanced. The Sun of Righteousness is shining through clouds into the Dark Continent. To-morrow will be day.

Fruits are ripening in India, but at the same hour there are opening blossoms. And—it is painfully true—there are showers of pink and white petals, and little fruit setting.

Japan is hope-full. The hope is a precious metal, and now, with sharpened picks and iron bars, we have only to do the mining. And the gold? No alloy. And the silver? Undimmed.

China is comprehending light. No nation is learning Christ better or more rapidly. We have but to hear the lessons and advance the classes. The marks on the roll-book stand 87 per cent.

Turkey is getting to be like an old book. It reads just the same, and there are several new pages; but the binding is worn, the leaves are torn, and the stitching is quite loose.

In Malaysia they are singing heartfelt praise. The voices need training, and the instruments are strange, but the breath from the Holy Spirit is there. Listen to the chorus.

"Their force is not right." The Romanist force in Mexico. Nevertheless, it is strong, and the missionary's work is arduous there. After years, and not till then, time will change.

There is good news from Italy. We know it by the fair, round-hand superscriptions on the laborers' letters. We open them and read, and vividly they tell of entertaining the Master.

In European missions we have April weather. It looks like storm all the time, and the sunlight is fitful. Frost is in the air; but, praise the Lord, every plant is growing.

Several missionaries are coming home this year to enjoy a vacation. How different from the vacations that our pastors take. Yes; they "take" vacations, but missionaries "enjoy" them.

According to the reports from Brazil there is a chance for a Tutivillus there. The Roman Catholic Church has no

priests who are more given to mutilating their services.

Let us look at some figures. Central Africa has one Christian missionary to each 5,000,000 people. China has one to each 733,000. India has one to each 350,000.

The Armenians are coming to this country by hundreds, but it is stated on what is assumed to be good authority that there will be little if any Armenian worship among them here.

It is a significant fact that of the 300 who have been elected to the Japanese Parliament ten are Christians. A minority; or, "under the circumstances," a balance of power.

I wish that we knew more about those Afghans in the Punjab who are of a Hebraic cast of countenance, and call themselves "Bani-Israel." They must be interesting.

Just think of it! Of the 383,000,000 of China's population, not one in 10,000 have ever even heard the name of Christ. The field is ready for the sickle.

The name applied to Northfield, Mass., "The New Herrnhut," promises to be singularly appropriate. And after this may we not ask, Where is the "New Iona?"

The Druzes believe that Jesus was merely a representative of the true Christ, who actually remained concealed in the person of Lazarus. And yet they reject the resurrection doctrine.

Rev. J. W. Ford, for more than half a century a missionary in China, and founder of the first Chinese Christian church, says that fifty years have not availed to acquire the Chinese language.

A hospital with fifty beds has been established at Bangala, in the upper Congo basin, about one thousand miles from the Atlantic. It is an outcome of mission work.

The first Mohammedan woman to engage in the practice of medicine is Razie Koutlairoff-Hanum, a Crimean, who has recently passed a creditable examination at Odessa.

To evidence that its meaning is lost and its necessity gone, the Moslem is permitted to hold the Hebrew place of sacrifice. At least it would seem so.

The Moravian Church is distinctively the missionary Church. Its "Society for Propagating the Gospel" is virtually the Church itself, or rather the Church is the Society.

It certainly seems so to us, but it may be questioned as to whether the Romanists who give their children the sacred name of "Jesus" are as irreverent as the name would imply.

Dr. Barnardo, of London, has favored me with his annual report of his Homes for Orphans. In twenty-three years he has rescued 15,563 children. Our large cities might well adopt his purposes.

It is refreshing to know that the Brahmo Somaj, which has been reported *in articulo mortis*, has much vitality. The Bombay *Guardian* says there is "a strong tendency" that way.

The ideal sorosis—be sure you get the meaning of that word—would be a sisterhood of the great ethnic religions. Grant this, and Christianity would have a freer course.

That pastor is to be pitied who never has a monthly missionary concert. When I hear the expression, "He takes little interest in missions," it is natural to pity the man.

A child should be expected to earn its missionary money. It teaches self-reliance, and in one way or another any child can earn it. "How much?" Apply the gauge and see.

None can gainsay it—the Christian home and the Christian family are essential and indispensable factors in evangelization. That is the testimony from every mission field.

Miss Ellen Arnold, missionary in Comilla, Eastern Bengal, writing to an American friend, uses this expression: "God knows what he is about." Odd-sounding, but wonderfully true.

Look out for the Ishmael character in the modern Jew. Get it out of him, and the chances for his conversion are increased. Let it remain, and he remains a bigoted Jew.

I have noticed that there are few people more thrifty than the Jews, and in considering the number and healthfulness of a Jew's children, I get a live commentary on the Scripture.

Actually and honestly, the McKinley Bill has an effect on missions. They say so, at least, and the appropriations of the societies are shaped by the fact as interpreted.

The Duke of Fife and his colleagues have acquired the grant of an immense territory on the Zambesi River. "Missionary work will be as free there as in India."

See here! There is one way to stop the rum traffic in Africa. Let Islam have full sway. On its banner is written *Total Abstinence*, and it is an enforced doctrine.

O, yes, missions need a head. That is true. But it must not be an empty head. A brain is indispensable. There is a need not only of a "spirit of power and of love, but of a strong mind."

It is tiresome to read so frequently in

current missionary literature that Charles Darwin had reason to change his ideas concerning Patagonian mission work. We all know it.

The mantles that fall from some shoulders upon others are heavy, but rarely, if ever, are they too heavy to bear. *Manus*, "hand," *tela*, "cloth." What hands can lift, shoulders can bear.

There is always some residuum when the innermost doctrines of heathen religions are analyzed; but it is of such little importance that it scarcely pays to put it in any crucible.

The Buddhist is quick to realize that a finite God is no God; but it is difficult for him to know that the Christian's faith and the philosopher's "apprehension of God" are one.

Than the educated Chinaman no man is more taciturn, and because of this none is more gentle; for is not a master of taciturnity lord of himself, indeed—a truly gentle man?

There is one thing that I admire in the Hindu, and that is, that he welcomes every new scheme of utilitarian ethics for controversy's sake. A good example for others than Hindus.

I sometimes find that my spectacles are strangely blurred when, reading current missionary literature, I try to sustain an idea that Christianity is always adapted to human nature.

Apparently—strongly apparently, and apparently only—there is a difference, a peculiar difference, between being a Christian and being merely Christianized.

When a heathen acquires the knowledge of the foundations of Christian belief, he has in hand, if not in heart, the currency to expend in its practical applications.

A Moslem fanatic, who calls himself Shan Daulet, is preaching a "holy war" in Afghanistan for the expulsion of the Russians from Central Asia. How different from the historical "holy wars!"

If Mr. B. T. Washington is right, a considerable portion of our Southern Negroes are as ignorant of true Christianity as their cousins in the wilds of the Dark Continent.

If, as is asserted, the Negro preachers of the South are mentally and morally unfit to preach the Gospel, should we seek to teach them, or to supply better material in their place?

The "Protestant Bishop of Hong Kong" (*sic*) has issued a circular to his clergy, according to the daily press, in which he urges the substitution of tea for wine in the communion.

Lord Wolseley, writing of the impending universal Mongolization, urges that

England keep on good terms with China. Well, what terms? It is for the Church to answer.

Two hundred Jewish students of Odesa have "become Christians." And why? That they may not be expelled in accordance with the enforcement of the anti-Jewish law. "Religious trickery!"

Somewhere I caught this expression, "The missionary value of a railroad." There is the right ring to it, strange as it sounds. But values of railroads fluctuate.

There are 104 hospitals and dispensaries in China, at which between three and four hundred thousand patients receive treatment each year. And these hospitals are missionary forces.

Let us not forget that the Woman's Christian Temperance Union has a missionary in China in the person of Miss Ackerman. That "greatest moral force outside the churches" obeys two commandments at once.

The American Missionary Association's educational and church work amount to the same thing, although Secretary Strieby does not put the two departments under a single head.

In the East, where there is a heathen temple in every village, respectable houses of worship for Christians are a necessity. Without a church, is without the power of prestige.

It is bad enough to war against poor whisky at home, but much worse in heathen lands. There, more than here, the curse of *amylium* prevails. The demand is for *ethylism*, if either.

Superstition, the lack of sanitation, and the absence of a system of rational medicine render the opportunities of the medical missionary of the greatest moment and importance.

Are you acquainted with your near neighbors? Are not the Christian's near neighbors those that are the neediest, with the news of salvation their greatest need?

It may procure hatred, and work up more or less ill-feeling, but "*Droit et d droite*" is no mean motto for a laborer in a heathen acre of the Lord's vineyard.

He who disbelieves his own faith is a renegade, a mental suicide. The renegation may or may not be absolute, but it is the actual work of self-murder. Certainty is objective ever.

It seems to be the hardest kind of hard labor for a Mohammedan, especially if he is a Turk, to find in abstract principles the solution of current concrete problems.

It is a good idea for the missionary to ask himself, "Am I treating the science of human nature as I do the science of God?" The answer is worth listening to.

If one begins to doubt the exact sciences, how easy it becomes to awaken religious skepticism. How important, then, that there should be a fair treatment of science by missionaries.

Shame on that man who regards the virtues of paganism as brilliant vices. There are men who do it. There is a light well-known as *ignis fatuus*, and it invariably misleads.

Place no value on a philosophy that lacks the impregnation of general religious and scientific conceptions. A cowrie shell may represent a dollar if both buyer and seller agree.

The Buddhist may become an agnostic, but he understands with the greatest difficulty such a dictum as Flourens's "Hatred of God is the beginning of wisdom." That passes his comprehension.

The scholarly Hindu can teach the Christian a lesson when, with uplifted palms, he bears evidence that it is "evolutionism" and not evolution that is antipodal to all religions.

When I hear any one speak of the Methodist Church as a "Missionary Church," I remember that my mother used to teach me to never "call names," and I feel like reproving the offender.

It is stated that on an average, out of every one hundred conversions in India, fifty-seven are above twenty years of age, and forty-three are under that age.

Cardinal Lavigerie is no doubt doing a notable work, but there are certain traits about the work and the man that it is not pleasurable to take into consideration.

It does not pay to be critical, from a lay stand-point, but here is a question: "Why do not pastors pray as a rule as fervently for the missionary sacrifice as for the Holy Spirit?"

Miss Guinness calls attention to the fact that in China 1,400 persons die every hour without any knowledge of God. Figures are dry, but this is heart-moving.

With one accord the Vedas, the Puranas, the Koran, and the Zendavesta preach the doctrine of salvation by works, the very doctrine which our Bible so strongly protests against.

It is remarkable that the ethnic religions are commonly reputed to be deficient in the missionary spirit. They surely have it, but it is not of the Christian sort.

The Chinese make splendid latitudinarians. Dr. Wentworth says, "They would neither seen or feel any thing incongruous in being members of every church on earth."

Dr. Todd calls attention to the fact that paganism is almost absolutely songless. Their religions are so cheerless that they have really no heart to sing.

The astute Jiji Shimpō advocates the adoption of Christianity by Japan on purely economic and political grounds, as "the best thing for the empire ethically and socially."

Someone has said that all missionaries owe a debt of gratitude to those who call attention to the mistakes and failures of Missions. How deeply in debt some must be.

*"Vexilla Regis proderent
Fulget crucis mysterium."*

"The banners of heaven's King advance,

The mystery of the cross shines forth."

The missionary generally finds a Bertha to every Ethelbert; but in our time the welcome of the Saxon princess but rarely gets beyond the heathen woman's lips.

Christianity is indeed a foreign religion in Japan, but for that matter so is Buddhism. Buddhistic success there may be taken as an encouragement for Christianity.

For a negative maxim, the so-called "Silver Rule" of Confucius is excellent: "Whatsoever ye would not that men should do to you, do not to them." The negative maxims are condimental.

There are only 100 purely Chinese surnames. This fact explains why we find so many Lee, Chang, and Sing laundrymen. The average Mongolian can repeat the entire 100 by rote.

If there were no other reason, India needs the Christian religion for the sake of her 500,000 lepers. Give the lever of Christ, and there is earned the prophylactic of the disease.

The Czar of Russia seems to be playing the part of antichrist wondrous well. The prohibition of Protestant missionary activity in his dominions is characteristically antichristian.

It seems somewhat suggestive that the Mormons have never succeeded in gaining Roman Catholic converts. With an open Bible in his hand, the Protestant is perverted, not converted.

And so "some French Roman Catholic savants," are adopting Buddhaistic ideas. Well, that is better than turning to atheism, though Romanism is certainly preferable to Buddhism.

Chinese children recite with their backs turned to their teacher. Some Christians pray for missions with their backs toward the altar. "A difference that differs not."

Rev. E. S. Todd, D.D., has written, and Hunt & Eaton publish, a very valuable work entitled *Christian Missions in the Nineteenth Century*. It is not a book to be read, but to be studied.

Dr. Todd says, "Let those who doubt the possibility of modern missions look

to the triumph of the Gospel over our Anglo-Saxon ancestors and take heart." A grand illustration.

It seems that the Soudan missionaries were implicit believers in the "faith-cure." Wouldn't it be a good idea if missionaries left their crazes at home?

The French word *Christiansur* expresses the character of true mission work wonderfully. It is a standing text, trite, but true; and written on every heart it is a glorious motto.

Never forget that the text of William Carey's memorable sermon of October 2, 1792, was the third and fourth verses of the fifty-fourth chapter of Isaiah. Read it, study it, know it.

Bishop Potter does not approve of the German government accepting China's invitation for a teacher of military tactics. He says, "Teach the Chinese the tactics of Christianity instead."

The American Tract Society has just issued two notable missionary works: H. C. Haydn's *American Heroes on Mission Fields*, and Basmajian's *Social and Religious Life in the Orient*.

The Roman Catholic Church has never translated the Scriptures into the Chinese tongue, although they have maintained missions in the Celestial Empire for about three centuries.

It is interesting, and withal valuable, to enter upon a study of the analogy between disease and sin. The study discovers a strong argument for medical missions.

My attention has been called to the fact that Thibet was entered upon as a mission field thirty-four years ago by the Moravians. The latest intelligence is "encouraging." A good word, certainly.

In Burma when a person becomes delirious he is said to be "possessed by devils." When one is insane, he is described as "possessed by the devil." A difference with a difference plainly.

The other day when James Monteath died, someone said that we have "outgrown" his geographies. Possibly. But think of it, in China the same text-books have been used 2,000 years.

When we are studying Japan, let us remember three salient "beginnings," facts. In 1854 the first Protestant missionary landed. First baptism in 1865. First church organized 1872.

The Arya Somaj is worth attention. It aims to restore the Vedic faith, and to antagonize the Christian. But, not strangely, the "doctrines" are colored by Christian ethics.

"We go," the Moravians are wont to say, "to places where no one else is willing to go." Ah, what a commentary on the question of the worth of the human will!

I have been trying to make out what the religion of Java is. It is not heathenism, nor is it Mohammedanism. Possibly it is a mixture of both, and might be called "pig-headedism."

If you want a true and interesting missionary book, *In the Far East* is the one. Written by Mary Geraldine Guinness, and published by F. H. Revell, New York. It fills one with sympathy.

Dr. A. C. Thompson's lectures, delivered last year before the Hartford Theological Seminary, are issued by Scribner, as *Foreign Missions: Their Place in Pastorate, Prayer, and Conference*.

My dear brother, if you, the pastor of a live church, feel the need of being enthused on the subject of missions, it seems to me that that work of Dr. Thompson's hits your case.

Speaking of missionary literature, the successful work of the day is *John G. Paton: an Autobiography*. Robert Carter & Brothers. The second part, recently published, is delightful.

King Mwanga, of Uguanda, is not partial in the least. His invitation to Christian missionaries to return to their work in his kingdom was to both Protestants and Catholics.

It is estimated that one person in every eight in the United States is a Roman Catholic. In England the proportion is one in twenty. In Ireland, population 4,716,209, the number of Catholics is 3,808,696.

Nicodemus has his legitimate descendants in India. *The Indian Witness* says, that for every avowed convert there are hundreds who withhold confession for the old Nicodemian reasons.

It is painful that the Royal Niger Company is obstructing missionary work in the Soudan. But sweet is thrown into the bitter when we consider how admirably it fights the rum traffic.

A good Scotch clergyman, whose interest in missionary work is large and practical, and of whom we should know very much more, is Rev. Dr. John Pagan. Suggestive name, if so received.

There are 70,000 Jews in New York, and about the same number in Palestine. Of the New York Jews, less than 3,000 are attached to the synagogues. How much better is the Eastern condition! If these figures are indicative of the standard of Semitic faith world-wide, it is to be estimated that there is retrogression or carelessness among fully 8,000,000 Jews.

All information concerning the Moravian Missions is lodged with the indefatigable Rev. Robert De Schweinitz, of Bethlehem, Pa. The fund of knowledge held by him is remarkable.

The Moslems say that the gulls which fly at the Golden Horn, and are never seen to alight, are "lost souls." The expression is figurative, but it holds an unmistakably pagan idea.

"Our schools," says a recent writer, "are of little benefit to immigrants because of the language difficulty." Can we not teach them in their own tongues? It is a pity if we cannot.

If Mr. Blaine really wants to "mind his own business," he should make a note of the fact that papistical Nicaragua threatens to devour the Moravian Missions in the Mosquito State.

I like Miss Grace E. Wilder's "We must have new workers." "We want," "would like," "wish," "ask for," and even "pray for," do not begin to have the right "ring" for this late century.

"Under a protectorate" means nothing. The African "protectorates" protect from what? From the slave trade? From the liquor traffic? From the rapacity of other would be "protectors?"

No one wants to dispute the truth of the trite statement that Japan is eager for Christianity, but one wonders if it is not education that is the greater attraction.

A European can learn to read the Korean language in a day, the simple phonetic alphabet being acquired as readily as a child can learn to count.

The missionary is, or should be, a business man—a man of busy hands and busier hopes, those hands and hopes his inspiration. Let him remember, "The King's business requireth haste."

Our fathers knew the "It can be" period of mission work. Yesterday we were in the "It ought to be" period. To-day and to-morrow is the "It must be" time.

On the shelves of the Bible House in Constantinople are Bibles in more than 30 languages and 400 styles of binding and printing. "Any Turk can have the holy word."

Wherever the Mohammedan religion is supreme, Church and State are identical. Consequently, when a Mussulman is converted, he is accounted a heretic, with the distinction of a traitor.

I spoke lately of the niggardly help given missionaries by foreign residents. Contrast this with the great help given in India by the civil and military authorities.

Supposing that India were left alone to the British care, and the influence of the Christian life eliminated, where would be the boasted security of the English position there?

Every piece of ivory that is brought out of Africa has been steeped in the blood of slaves, and comes to our hands stained by the desecrating hands of the Arab trader.

Missionary Societies.

The American Board.

The American Board of Commissioners for Foreign Missions was organized in 1810, and was for many years the agency through which the foreign mission work of the Congregationalist, Presbyterian, and Dutch Reformed Churches was conducted. The Presbyterian and Reformed Churches have now their own foreign mission organizations, while the Congregationalists still do their foreign work through the American Board.

Rev. N. G. Clark, D.D., Rev. E. K. Alden, D.D., Rev. Judson Smith, D.D., Corresponding Secretaries; Mr. Langdon S. Ward, Treasurer.

Head-quarters: Congregational House, No. 1 Somerset Street, Boston, Mass.

The District Secretaries are: Rev. Charles H. Daniels, 121 Bible House, New York; Rev. S. J. Humphrey, D.D., and Rev. A. N. Hitchcock, Ph.D., 151 Washington Street, Chicago, Ill.

The treasurer reported that for the year ending August 31, 1890, the receipts were as follows:

Donations.....	\$417,921 74
Legacies	199,802 11
From Legacy of Asa Otis	61,482 16
From Legacy of S. W. Swett.....	72,707 89
Interest on Permanent Fund.....	10,671 73
Total.....	\$762,585 63
Balance, Sept. 1, 1889	848 44
	\$763,434 07

EXPENDITURES.

For the Missions....	\$707,046 25
Administration, Agencies, Publications ..	\$55,900 73
Total.....	\$762,946 98
Balance, Aug. 31, 1890	487 09
	\$763,434 07

The Home Expenses are included under three items:

Cost of Agencies.....	\$19,780 92
Cost of Publications..	11,018 66
Cost of Administration	25,101 15
Total.....	\$55,900 73

The salaries of district and field secretaries, their traveling expenses, and those of missionaries visiting the churches, and other like expenses, amount to \$19,780 92.

The Department of Correspondence costs \$11,649 18, by which we understand the salaries and traveling expenses of the corresponding secretaries.

The Treasurer's Department costs \$6,575 77.

There was expended for New York city \$1,788 68, which, we understand, was for rent of rooms in the Bible House and clerk hire.

Miscellaneous items cost \$5,087 52; these include rent, care of Missionary Rooms, furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates.

The *Missionary Herald* cost the Board, above the amount of receipts from subscribers and advertisements, \$8,780 27. The cost, including salaries of editor and publishing agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc., was \$5,922 06, and the receipts from subscribers, \$6,853 11; from advertisements, \$1,927 16. Other publications cost \$4,014 38. There were received for "Mission Stories" \$137 51. The total cost of publications above the receipts was \$11,018 66.

The receipts of the year being \$762,585 63, and the Home Expenses \$55,900 73, a little over seven per cent. was expended in making the collections and in administration.

The Congregationalists number 4,640 ministers and 491,985 communicants; total, 496,625. The donations from the churches amounted to \$417,921 74, or 84 cents per member.

The following shows when the Missions were organized, number of missionaries, native laborers, communicants, etc.:

MISSIONS.	Organized.	American Laborers.		Native Laborers.	Communicants.
		Men.	Women.		
East Central Africa.....	1883	2	3	.....	.....
Zulu Mission.....	1835	11	20	134	1,155
West Central Africa.....	1880	8	9	3	19
European Turkey.....	1858	10	13	55	729
Western Turkey.....	1819	25	50	281	3,118
Central Turkey.....	1847	7	19	155	5,055
Eastern Turkey.....	1836	19	34	298	2,807
Marathi.....	1813	14	49	277	2,115
Madura.....	1834	13	21	448	3,562
Ceylon.....	1816	4	6	328	1,477
Hong Kong.....	1883	2	1	9	26
Foochow.....	1847	9	13	50	484
North China.....	1854	23	34	52	1,042
Shansi.....	1882	7	0	1	10
Japan.....	1869	30	58	169	9,146
North Japan.....	1883	5	14	86	4,475
Micronesia.....	1872	2	2	8	68
Western Mexico.....	1882	5	6	11	255
Northern Mexico.....	1872	1	2	33	349
Spain.....	1872	1	1	17	304
Austria.....	1872	2	2	17	.....
Hawaiian Islands.....	1872	2	2	17	.....
Total.....		220	333	2,417	36,256

* Of whom 12 are physicians.

† Of whom 5 are physicians, and 152 are unmarried.

The following shows in each Mission the addition during the past year, the amount expended by the Board during the year for the Missions, and the native contributions for all purposes in dollars:

	Added.	Cost.	Native Gifts.
East Central Africa.....	..	\$8,337 60	.....
Zulu Mission.....	86	24,362 11	\$1,151
West Central Africa.....	9	12,527 34	58
European Turkey.....	82	30,353 82	4,533
Western Turkey.....	275	96,769 00	29,337
Central Turkey.....	703	33,022 75	7,130
Eastern Turkey.....	217	46,870 33	1,154
Marathi.....	192	65,627 30	1,755
Madura.....	254	52,615 59	6,192
Ceylon.....	80	11,709 03	4,378
Hong Kong.....	5	2,582 00	826
Foochow.....	88	25,536 77	1,081
North China.....	127	65,356 04	267
Shansi.....	2	11,232 19	72
Japan.....	1615	96,571 17	50,841
North Japan.....	496	24,749 56	1,783
Micronesia.....	18	7,136 07	.....
Western Mexico.....	74	16,535 62	84
Northern Mexico.....	55	14,222 90	3,471
Spain.....	192	10,663 87	800
Hawaiian Islands.....	..	10,241 40	.....
Total.....	4,534	\$707,546 25	\$117,494

The above Missions also report the number of stations as 96; out-stations, 962; churches, 387; schools of all grades, 1,025, with 47,319 under instruction. Among the native laborers are 682 preachers.

The Board issues monthly the *Missionary Herald* at \$1 a year, and the *Mission Day Spring* at 20 cents a year.

Connected with the Board are three women's boards. They are:

1. The Woman's Board of Missions, with its office at No. 1 Congregational House, Boston, Mass. The Secretaries are Mrs. S. B. Pratt and Miss Abbie B. Child. It has the New England and Middle States as its territory. It supports 3 missionaries from the United States and 143 native laborers. Under the care of its missionaries are 28 boarding-schools for girls and 228 day-schools, having together about 10,000 pupils. Its receipts last year were \$104,147 24.

2. The Woman's Board of Missions of the Interior has for its territory the States of the interior and the North-west, with head-quarters in Chicago at No. 59 Dearborn Street; Secretary, Miss M. D. Wingate. It has 82 foreign missionaries, of whom 4 are physicians. It supports 30 Bible-readers. Under its care are 13 boarding-schools for girls and 73 village schools. Its receipts last year amounted to \$56,041 89.

3. The Woman's Board of Missions of the Pacific coast has its head-quarters in California. The secretary is Mrs. J. H. Warren, 1,316 Mason Street, San Francisco, Cal. It supports 5 missionaries, and its appropriations for last year were \$4,349.

These three Boards have as their organ *Life and Light for Women*, published monthly at Congregational House, No. 1 Somerset Street, Boston.

The following are the names and post-office addresses of the Missionaries of the American Board:

Male missionaries *not ordained* are indicated by italics.

A general post-office address for each Mission is given at the head of the Mission.

The stations and postal addresses of the wives of missionaries being the same as their husband's, these are not here printed.

Letter postage to Natal, South Africa, is fifteen cents per half-ounce; to all other lands here named, except Mexico, five cents per half-ounce. To Mexico, the same as in the United States.

* Now in America.

ZULU MISSION.

[General postal address—*Natal, South Africa.*]

Francis W. Bates, Amanzimtote, Durban.
 Laura H. Bates.
 Henry M. Bridgman, Umzumbe, Umtwalume.
 Laura B. Bridgman.
 *Laura A. Day, Amanzimtote, Durban.
 James C. Dorward, Umzumbe.
 Florence A. Dorward.
 Mrs. Mary K. Edwards, Inanda, Duff's Road.
 Herbert D. Goodenough, Umvoti, Durban.
 Caroline L. Goodenough.
 Gertrude R. Hance, Esidumbini.
 David H. Harris, Ifumi, Durban.
 Euphemia S. Harris.
 Charles W. Holbrook, Mapumulo.
 Sarah E. Holbrook.
 Kate Houseman, Umzumbe.
 Mrs. Oriana R. Ireland, Amanzimtote, Durban.
 Charles W. Kilbon, Amanzimtote, Durban.
 *Mary B. Kilbon.
 Mary E. McCornack, Esidumbini.
 *Fidelia Phelps, Inanda.
 Stephen C. Pixley, Lindley, Duff's Road.
 Louisa Pixley.
 Martha H. Pixley, Amanzimtote.
 Martha E. Price, Inanda.
 Charles N. Ransom, Amanzimtote.
 Susan H. Ransom.
 *George A. Wilder, Umtwalume.
 *Alice C. Wilder.
 *Mrs. Abbie T. Wilder, Umtwalume.

EAST CENTRAL AFRICAN MISSION.

[General postal address—*Inhambane, East Africa.*]

John D. Bennett, Kambini.
 Hattie F. Bennett.
 Nancy Jones, Kambini, Inhambane.
 *Benjamin F. Ousley, Kambini, Inhambane.
 *Henrietta B. Ousley.

WEST CENTRAL AFRICAN MISSION.

[General postal address—*American Mission, Ben-guella (via Lisbon), West Africa.*]

Sarah Bell, Kamondongo.
 Minnehaha A. Clarke, Kamondongo.
 Charles F. Clowe, M.D., Kamondongo.
 Mary L. Clowe.
 Harry A. Cotton, Bailundu.
 Gertrude M. Cotton, M.D.
 Walter T. Currie, Chisamba.
 *William E. Fay, Kamondongo.
 *Annie M. Fay.
 Wilberforce Lee, Chisamba.
 William H. Sanders, Kamondongo.
 Mary J. Sanders.
 Wesley M. Stover, Bailundu.
 Bertha D. Stover.
 Mrs. Marion M. Webster, Bailundu.
 Thomas W. Woodside, Bailundu.
 Emma D. Woodside.

EUROPEAN TURKEY MISSION.

(Open mail, *via* London.)

John W. Baird, Monastir, *via* Belgrade, Turkey in Europe.
 Ellen R. Baird.
 Lewis Bond, Jr., Monastir, *via* Belgrade, Turkey in Europe.
 Fannie G. Bond.
 James F. Clarke, Samokov, Bulgaria.
 Isabella G. Clarke.
 *Harriet L. Cole, Monastir, *via* Belgrade, Turkey in Europe.
 Henry C. Haskell, D.D., Samokov, Bulgaria.
 Margaret B. Haskell.
 Mary M. Haskell, Samokov, Bulgaria.
 J. Henry House, D.D., Samokov, Bulgaria.
 Addie B. House.
 Frederick L. Kingsbury, M.D., Samokov, Bulgaria.
 Luella L. Kingsbury.
 William E. Locke, Philippopolis, East Roumelia.
 Zoe A. M. Locke.
 Esther T. Maltbie, Samokov, Bulgaria.
 George D. Marsh, Philippopolis, East Roumelia.
 Ursula C. Marsh.
 Mary L. Matthews, Monastir, *via* Belgrade, Turkey in Europe.
 Elias Riggs, D.D., I.I.D., Constantinople, Bible House, Turkey.
 Ellen M. Stone, Philippopolis, East Roumelia.
 Robert Thomson, Constantinople, Bible House, Turkey.
 Agnes C. Thomson.

WESTERN TURKEY MISSION.

[General postal address—*Turkey.*]

(Open mail, *via* London.)

Theodore A. Baldwin, Broosa.
 Matilda J. Baldwin.
 Henry S. Barnum, Constantinople, Bible House.
 *Helen P. Barnum.
 Lyman Bartlett, Smyrna.
 Cornelia C. Bartlett.
 Cornelia S. Bartlett, Smyrna.
 Edwin E. Bliss, D.D., Constantinople, Bible House.
 Isabella H. Bliss.
 Mary E. Brewer, Sivas.
 Charles H. Brooks, Constantinople, Bible House.
 Fanny W. Brooks.
 *Fannie E. Burrage, Cesarea.
 *Laura B. Chamberlin, Sivas.
 Sarah A. Closson, Cesarea.
 Lyndon S. Crawford, Broosa.
 Olive N. Crawford.
 Phebe L. Cull, Broosa.
 Isabella F. Dodd, Constantinople, Bible House.
 William S. Dodd, M.D., Cesarea.
 Mary L. Dodd.
 Henry O. Dwight, Constantinople, Bible House.
 Isabella H. Dwight.
 Charles A. S. Dwight, Constantinople, Bible House.
 Wm. F. English, Sivas.
 Janet M. English.
 Laura Farnham, Adabazar.
 Wilson A. Farnsworth, D.D., Cesarea.
 Caroline E. Farnsworth.
 *Flora A. Fensham, Constantinople, Bible House.
 James L. Fowle, Cesarea.
 Caroline P. Fowle.
 Eliza Fritcher, Marsovan.
 Lydia A. Gile, Constantinople, Bible House.
 Joseph K. Greene, D.D., Constantinople, Bible House.
 Elizabeth A. Greene.
 George F. Herrick, D.D., Marsovan.
 *Helen M. Herrick.
 Albert W. Hubbard, Sivas.
 Emma R. Hubbard.
 Anna B. Jones, Constantinople, Bible House.
 Lizzie E. Kirtland, Smyrna.
 Clarissa D. Lawrence, Smyrna.
 Agnes M. Lord, Smyrna.
 Emily McCallum, Smyrna.
 James P. McNaughton, Smyrna.
 Rebecca G. McNaughton.
 Helen E. Melvin, Constantinople, Bible House.
 Mrs. Fannie M. Newell, Constantinople, Bible House.
 Susan H. Olmstead, Constantinople, Bible House.
 *Mary L. Page, Smyrna.
 Moses P. Parmelee, M.D., Trebizond.
 Julia F. Parmelee.
 Mrs. Catherine Parsons, Adabazar.
 Mary M. Patrick, Constantinople, Bible House.
 William W. Peet, Constantinople, Bible House.
 Martha H. Peet.
 I. F. Pettibone, D.D., Constantinople, Bible House.
 *John Edwin Pierce, Bardezag, Ismid.
 *Lizzie A. Pierce.
 Ida W. Prime, Constantinople, Bible House.
 Edward Riggs, Marsovan.
 Sarah H. Riggs.
 *James W. Seelye, Constantinople, Bible House.
 *Laura T. Seelye.
 Marion E. Sheldon, Adabazar.
 John F. Smith, Marsovan.
 Sarah E. Smith.
 Bertha Smith, Marsovan.
 Jane C. Smith, Marsovan.
 Charles C. Tracy, Marsovan.
 Myra P. Tracy.
 George E. White, Marsovan.
 Esther B. White.
 *Mary P. Wright, Marsovan.
 Johanna Zimmer, Cesarea.

CENTRAL TURKEY MISSION.

[General postal address—*Turkey.*]

(Open mail, *via* London.)

Lucien H. Adams, Kessab.
 Nancy D. Adams.
 Eula G. Bates, Hadjin, *via* Adana.
 Ellen M. Blakely, Marash.
 Thomas D. Christie, Marash.
 Carmelite B. Christie.
 Mrs. Josephine L. Coffing, Hadjin, *via* Adana.
 Americus Fuller, D.D., Aintab.
 Amelia D. Fuller.
 Annie D. Graham, Aintab.
 Lucius O. Lee, Marash.
 Clara H. Lee.
 *Etta C. Marden, Marash.
 Willis W. Mead, Adana, *via* Mersin.
 Harriet N. Mead.
 Ida Mellinger, Oorfa.
 *Emily R. Montgomery, Adana, *via* Mersin.
 Ellen M. Pierce, Aintab.
 Charles W. Riggs, Aintab.
 Electa C. Riggs.
 Charles S. Sanders, Aintab.
 Corinna Shattuck, Marash.
 Mrs. Margaret R. Trowbridge, Aintab. (P.O. address, Constantinople, Bible House.)
 Lizzie S. Webb, Adana, *via* Mersin.
 Mary G. Webb, Adana, *via* Mersin.
 Henrietta West, Aintab.

EASTERN TURKEY.

[General postal address—*via Constantinople, Turkey.*]

(Open mail, *via* London.)

John A. Ainslie, Mardin.
 Ellen D. Ainslie.
 Orson P. Allen, Harpoot. (P.O. address, Van.)
 Caroline R. Allen.
 Alpheus N. Andrus, Mardin.
 Olive L. Andrus.
 Herman N. Barnum, D.D., Harpoot.
 Mary E. Barnum.
 Emma M. Barnum, Harpoot.
 James L. Barton, Harpoot.
 Flora E. Barton.
 John K. Browne, Harpoot.
 Leila Browne.
 Caroline E. Bush, Harpoot.
 *Robert Chambers, Erzroom.
 *Elizabeth L. Chambers.
 *William N. Chambers, Erzroom.
 *Cornelia P. Chambers.
 *Royal M. Cole, Bitlis.
 *Lizzie Cole.
 Mary L. Daniels, Harpoot.
 Willis C. Dewey, Mardin.
 Seraphina S. Dewey.
 Charlotte E. Ely, Bitlis.
 Mary A. C. Ely, Bitlis.
 *C. Frank Gates, Mardin.
 *Mary E. Gates.
 Frederic D. Greene, Van.
 Sarah A. Greene.
 Alice Heald, Harpoot.
 Lauraette E. Johnson, Van.
 *Grace N. Kimball, Van.
 George C. Knapp, Bitlis.
 Alzina M. Knapp.
 George P. Knapp, Bitlis.
 Anna J. Knapp.
 Ellen R. Ladd, Van.
 Frederic W. Macallum, Erzroom.
 Henrietta M. Macallum.
 Maria G. Nutting, Mardin.
 Harriet G. Powers, Erzroom.
 Clarissa H. Pratt, Mardin.
 George C. Reynolds, M.D., Van.
 *Martha W. Reynolds.
 David A. Richardson, Erzroom.
 Myra E. Richardson.
 Hattie Seymour, Harpoot.
 *Daniel M. B. Thom, M.D., Mardin.
 Helen L. Thom.
 Crosby H. Wheeler, D.D., Harpoot.
 Susan A. Wheeler.
 Emily C. Wheeler, Harpoot.

MARATHI MISSION.

[General postal address—*Western India.*]

Anstice Abbott, Bombay, Byculla.
 Justin E. Abbott, Bombay, Byculla.
 William O. Ballantine, M.D., Rahuri, Ahmednagar.
 Josephine L. Ballantine.
 Lemuel Bissell, D.D., Ahmednagar.
 Mary E. Bissell.
 Emily R. Bissell, Ahmednagar.
 Harriet L. Bruce, Ahmednagar.
 Henry J. Bruce, Satara.
 Hepzibeth P. Bruce.
 Henry Fairbank, Ahmednagar.
 Ruby F. Fairbank.
 Samuel B. Fairbank, D.D., Ahmednagar (Wadale).
 Lorin S. Gates, Sholapur.
 Frances A. Gates.
 Jean P. Gordon, Satara.
 Charles Harding, Sholapur.
 Elizabeth D. Harding.
 Edward S. Hume, Bombay, Byculla.
 Charlotte E. Hume.
 Robert A. Hume, Ahmednagar.
 Katie F. Hume.
 Corliss W. Lay, Ahmednagar.
 Lillian B. Lay.
 Elizabeth M. Lyman, Bombay, Byculla.
 Robert McCullough, Ahmednagar.
 Anna L. Millard, Bombay, Byculla.
 Belle Nugent, Ahmednagar.
 Mrs. Minnie C. Sibley, Satara.
 James Smith, Ahmednagar.
 Maud Smith.
 *Richard Winsor, Sirur, Poona District.
 *Mary C. Winsor.

MADURA MISSION.

[General postal address—*Madura District, Southern India.*]

Caroline S. Bell, Battalagundu.
 *Gertrude A. Chandler, Battalagundu.
 *John E. Chandler, Battalagundu.
 *Charlotte H. Chandler.
 John S. Chandler, Madura.
 Henrietta S. Chandler.
 Edward Chester, M.D., Dindigul.
 Sophia Chester.
 *George H. Gutterson, Melur.
 *Emma W. Gutterson.
 Hervey C. Hazen, Mana-madura.
 Hattie A. Hazen.
 Hattie A. Houston, Madura.
 Robert Humphrey, Pasumalai.

Olive A. Humphrey.
 Franklin E. Jeffery, Madura.
 Capitola M. Jeffery.
 *John P. Jones, Madura.
 *Sarah A. Jones.
 Joseph T. Noyes, Kodikanal.
 Martha J. Noyes.
 Bessie B. Noyes, Madura.
 James C. Perkins, Arrupukottal.
 Charlotte J. Perkins.
 Dancy T. M. Root, Madura.
 Mary M. Root, Madura.
 Pauline Root, M.D., Madura.
 *Eva M. Swift, Madura.
 *James E. Tracy, Tirumangalam.
 *Fannie S. Tracy.
 Frank Van Allen, M.D., Madura.
 Harriet D. Van Allen.
 George T. Washburn, D.D., Pasumalai.
 Eliza E. Washburn.

CEYLON MISSION.

[General postal address—*Jaffna, Ceylon.*]

Mrs. Anna C. Hastings, Manepy.
 Kate E. Hastings, Manepy.
 Richard C. Hastings, Oodooptty.
 Minnie B. Hastings.
 Samuel W. Howland, D.D., Batticotta.
 Mary E. K. Howland.
 Susan R. Howland, Oodooville.
 William W. Howland, Oodooville.
 Thomas S. Smith, Tillipally.
 Emily M. Smith.

HONG KONG MISSION.

Charles R. Hager, Hong Kong, China.
 John R. Taylor, Hong Kong.
 Lillian L. Taylor.

FOOCHOW MISSION.

[General postal address—*China.*]

Caleb C. Baldwin, D.D., Foochow.
 Harriet F. Baldwin.
 George M. Gardner, Shao-wu, Foochow.
 Mary J. Gardner.
 Elsie M. Garretson, Foochow.
 *Charles Hartwell, Foochow.
 *Hannah L. Hartwell.
 *Emily S. Hartwell, Foochow.
 George H. Hubbard, Foochow.
 Nellie L. Hubbard.
 *Hardman A. Kinnear, M.D., Foochow.
 Hannah J. Kinnear.
 *Ella J. Newton, Foochow.
 Lyman P. Peet, Foochow.
 Caroline K. Peet.
 Joseph E. Walker, Shao-wu, Foochow.
 *Adelaide C. Walker.
 *Henry T. Whitney, M.D., Shao-wu, Foochow.
 Lurie Ann Whitney.
 Hannah C. Woodhull, Foochow.
 Kate C. Woodhull, M.D., Foochow.
 Simon F. Woodin, Foochow.
 Sarah L. Woodin.

NORTH CHINA MISSION.

[General postal address—*China.*]

*Edward E. Aiken, Peking.
 William S. Ament, Peking.
 Mary A. Ament.
 *Harlan P. Beach, Tung-cho, Peking.
 *Lucy L. Beach.
 Henry Blodget, D.D., Peking.
 Sarah F. R. Blodget.
 *Henry Z. Botwin, Tientsin.
 *Amelia L. Bostwick.
 *Franklin M. Chapin, Lin-Ching, Tientsin.
 *Flora M. Chapin.
 Jane E. Chapin, Peking.
 Naomi Diamant, Kalgan, Peking.
 Jane G. Evans, Tung-cho, Peking.
 *Hugh W. Fraser, Pao-ting-fu, Tientsin.
 *Susan Fraser.
 Chauncey Goodrich, Tung-cho, Peking.
 Sarah B. Goodrich.
 Ada Haven, Peking.
 *James H. Ingram, M.D., Tung-cho, Peking.
 Sallie V. Ingram.
 Henry Kingman, Tientsin.
 Annie L. Kingman.
 Mrs. J. Lillian McBride, Kalgan, Peking.
 C. P. W. Merrill, M.D., Pao-ting-fu, Tientsin.
 Anna C. Merritt.
 Luella Miner, Tung-cho, Peking.
 Mary S. Morrill, Pao-ting-fu, Tientsin.
 *Virginia C. Murdock, M.D., Kalgan, Peking.
 *Albert P. Peck, M.D., Pang-Chuang, Tientsin.
 *Celia F. Peck.
 Henry P. Perkins, Lin-Ching, Tientsin.
 Estella A. Perkins, M.D.
 *Isaac Pierson, Pao-ting-fu, Tientsin.
 *Flora H. Pierson.
 Henry D. Porter, M.D., Pang-Chuang, Tientsin.
 Elizabeth C. Porter.
 James H. Roberts, Kalgan, Peking.
 Grace L. Roberts.
 Nellie N. Russell, Peking.
 *Devellio Z. Sheffield, Tung-cho, Peking.
 *Eleanor W. Sheffield.
 Arthur H. Smith, Pang-Chuang, Tientsin.

Emma J. Smith.
 *William P. Sprague, Kalgan, Peking.
 *Margaret S. Sprague.
 Charles A. Stanley, Tientsin.
 Ursula Stanley.
 Mary E. Stanley, Tientsin.
 Elwood G. Tewksbury, Tung-cho, Peking.
 Grace H. Tewksbury.
 *Edward R. Wagner, M.D., Lin-Ching, Tientsin.
 Myrtle C. Wagner.
 Mark Williams, Kalgan, Peking.
 Isabella B. Williams.
 H. Grace Wyckoff, Pang-Chuang, Tientsin.
 E. Gertrude Wyckoff, Pang-Chuang, Tientsin.

SHANSI MISSION.

[General postal address—*Care U. S. Consulate, Tientsin, China.*]

Ireneus J. Atwood, M.D., Fen-chow-fu.
 Annette W. Atwood.
 Rowena Bird, Tai-ku.
 Dwight H. Clapp, Tai-ku.
 Mary J. Clapp.
 Francis W. Davis, Tai-ku.
 Lydia C. Davis.
 *James Goldsby, Jr., M.D., Tai-ku.
 Mary G. Goldsby.
 Tinnie D. Hewitt, Tai-ku.
 Charles W. Price, Tai-ku.
 Eva J. Price.
 *Francis M. Price, Fen-chow-fu.
 *Sarah J. Price.
 James B. Thompson, Fen-chow-fu.

JAPAN MISSION.

[General postal address—*Japan.*]

George E. Albrecht, Kyoto.
 Leonora B. Albrecht.
 George Alchin, Osaka.
 Nellie M. Alchin.
 John L. Atkinson, Kobe.
 Carrie E. Atkinson.
 Martha J. Barrows, Kobe.
 *Samuel C. Bartlett, Jr., Kyoto.
 *John C. Berry, M.D., Kyoto.
 Maria E. Berry.
 Emily M. Brown, Kobe.
 *Edmund Buckley, Kyoto.
 Sara C. Buckley, M.D.
 Chauncey M. Cady, Kyoto.
 Virginia A. Cady.
 Otis Cary, Osaka.
 Ellen M. Cary.
 Cyrus A. Clark, Kumamoto.
 Harriet M. Clark.
 Martha J. Clark, Kumamoto.
 *Abbie M. Colby, Tsu.
 Mary B. Daniels, Osaka.
 *Anna V. Davis, Kobe.
 Jerome D. Davis, D.D., Kyoto.
 Frances H. Davis.
 Mary F. Denton, Kyoto.
 Adelaide Doughaday, Osaka.
 Julia E. Dudley, Kobe.
 Fannie A. Gardner, Tsu.
 Almona Gill, Okayama.
 M. Lafayette Gordon, M.D., D.D., Kyoto.
 Agnes H. Gordon.
 M. Louise Graves, Kobe.
 Fanny E. Griswold, Kumamoto.
 John T. Gulick, Osaka.
 Frances A. Gulick.
 Orramel H. Gulick, Kumamoto.
 Ann E. Gulick.
 Julia A. E. Gulick, Kumamoto.
 Sidney L. Gulick, Kumamoto.
 Cara M. Gulick.
 Effie B. Gunnison, Matsuyama.
 *Arthur T. Hill, Kobe.
 Louise E. Hill.
 Mary A. Holbrook, M.D., Tottori.
 Annie L. Howe, Kobe.
 Cornelia Judson, Matsuyama.
 Dwight W. Learned, Ph.D., Kyoto.
 Florence H. Learned.
 Ida A. McLennan, Okayama.
 James H. Pettee, Okayama.
 Isabella W. Pettee.
 Mary Poole, Osaka.
 George M. Rowland, Tottori.
 Helen A. Rowland.
 Susan A. Searle, Kobe.
 Claude M. Severance, Tottori.
 Ida V. Smith, Kyoto.
 Arthur W. Stanford, Kyoto.
 Jane H. Stanford.
 Cora A. Stone, Tottori.
 Eliza Talcott, Kyoto.
 Wallace Taylor, M.D., Osaka.
 Mary F. Taylor.
 Caroline M. Telford, Osaka.
 Mary E. Wainwright, Kyoto.
 Florence White, Kyoto.
 Frank N. White, Tsu.
 Jennie A. White.
 Schuyler S. White, Okayama.

NORTHERN JAPAN MISSION.

[General postal address—*Japan.*]

Annie H. Bradshaw, Sendai.
 Clara L. Brown, Niigata.

Gertrude Cozad, Niigata.
 William L. Curtis, Sendai.
 Gertrude A. Curtis.
 William W. Curtis, Sendai.
 Lydia V. Curtis.
 John H. De Forest, D.D., Sendai.
 Sarah E. De Forest.
 Daniel C. Greene, D.D., Tokyo, 22 Nako No cho Ichigaya.
 Mary J. Greene.
 Mathilde H. Meyer, Sendai.
 Horatio B. Newell, Nagaoka.
 Jane C. Newell.
 Hilton Pedley, Niigata.
 *Doremus Scudder, M.D., Niigata.
 *Eliza C. Scudder.
 Elizabeth Torrey, Niigata.

MICRONESIAN MISSION.

[General postal address—*Care Rev. O. P. Emerson, Honolulu, H. I.*]

Hiram Bingham, Honolulu.
 Clara B. Bingham.
 Irving M. Channon, Kusaie.
 Mary L. Channon.
 *E. Theodora Crosby, Kusaie.
 J. Estella Fletcher, Ponape.
 Mrs. Rachel C. Forbes, Kusaie.
 Ida C. Foss, Ponape.
 Jessie R. Happin, Kusaie.
 Rose M. Kinney, Ruk.
 Alice C. Little, Kusaie.
 Mrs. Mary E. Logan, Ruk.
 Annette A. Palmer, Ponape.
 Edmund M. Pease, M.D., Kusaie.
 Harriet A. Pease.
 Frank E. Rand, Ponape.
 Carrie T. Rand.
 Sarah L. Smith, Kusaie.
 Alfred Snelling, Ruk.
 Elizabeth M. Snelling.
 Alfred C. Walkup, Kusaie.

HAWAIIAN ISLANDS.

Charles M. Hyde, D.D., Honolulu, H. I.
 Mary Knight Hyde.
 Wm. D. Westervelt, Wailuku.
 Clara L. Westervelt.

WESTERN MEXICO MISSION.

[General postal address—*Mexico, via El Paso and Lugo.*]

Belle M. Haskins, Guadalajara.
 John Howland, Guadalajara.
 Sarah B. Howland.

NORTHERN MEXICO MISSION.

[General postal address—*Mexico.*]

Henry M. Bissell, Parral, via El Paso, Texas.
 Ella M. Bissell.
 Alden B. Case, Parral, via El Paso, Texas.
 Myra G. Case.
 Matthew A. Crawford, Hermosillo, Sonora, via Nogales.
 Harriet J. Crawford.
 Mary Dunning, Chihuahua, via El Paso, Texas.
 James D. Eaton, Chihuahua, via El Paso, Texas.
 Gertrude C. Eaton.
 Otis C. Olds, Ciudad Juarez.
 Ellen O. Prescott, Chihuahua, via El Paso, Texas.
 Alfred C. Wright, Ciudad Juarez.
 Annie C. Wright.

MISSION TO SPAIN.

[General postal address—*Avenida 40, San Sebastian, Spain.*]

Catherine H. Barbour, San Sebastian.
 William H. Gulick, San Sebastian.
 *Alice Gordon Gulick.

MISSION TO AUSTRIA.

Albert W. Clark, Prague, Smichov, Schwartzberg Str. 62, Austria.
 Ruth E. Clark.

FORMER MISSIONARIES RESIDENT AT THE HAWAIIAN ISLANDS.

[General postal address—*Hawaiian Islands.*]

Dwight Baldwin, M.D., Honolulu.
 Elias Bond, Kohala, Hawaii.
 Mrs. Sarah B. Lyman, Hilo, Hawaii.
 J. D. Paris, Kaawaloa, Hawaii.
 Mary C. Paris.
 Mrs. Mary E. Parker, Honolulu.
 Lowell Smith, D.D., Honolulu.
 Mrs. Melicent K. Smith, Kohala.

The Women's National Indian Association met in annual session in Boston last November. The receipts of the missionary department had been \$8,762 72. Missions had been organized at sixteen different points among the Indians. The corresponding secretary is Miss Helen R. Foote, 2,105 Spruce Street, Philadelphia.

Notes and Comments.

General J. F. Rusling, of Trenton, N. J., has been elected a member of the Board of Managers of the Missionary Society, in place of C. C. North, deceased.

A resolution was adopted last month by the Board of Managers of the Missionary Society giving leave of absence to Recording Secretary Baldwin, to enable him to accompany Bishop Foster on his visit to the Missions in China, Korea, and Japan. Dr. Baldwin was for many years a missionary in China, and it is believed that his going will be of considerable assistance to the Bishop, refresh and bless the missions, and help to inspire the home churches after his return by his representations of the work in the foreign field. The Bishop and Dr. Baldwin will leave this month and probably be absent six months.

Under the heading of "Missionary Societies" will be given each month an account of different societies as full and complete as that of the American Board in this number, taking up all the societies as rapidly as possible. The magazine for 1891 and 1892 will contain the fullest and most complete record of missionary societies and missionary work ever published, and can be used for several years thereafter for reference as a cyclopedia. As the matter will not be repeated in subsequent numbers, it is important that all our subscribers preserve their copies either for future reference for themselves, or to sell to others.

The *Indian Witness*, October 25, contains an editorial and a symposium on the Division of the Missionary Society of the Methodist Episcopal Church into a Foreign and Domestic Board. All the writers are in favor of such a division except one, J. H. Messmore, who believes that the home work would suffer by such a division. The editor of the *Witness* thinks that merely separating the funds, without a separation of the committee in control of the funds, would be a temporizing compromise, unworthy of the Church and insufficient to meet the pressing needs of each field. Rev. E. F. Frease believes that the result of the division would be a possible decrease in the amounts for the home work for perhaps a year or two, and then a rapid increase, while from the first the foreign work would be a decided gainer.

The missionary apportionments for the year were referred by the General Committee to the Board of Managers, with

power to make them, and the latter, at its meeting last month, referred them to a committee. This committee, of which Dr. Goucher was chairman, held a meeting, but were not able to reach a conclusion in the time allotted, and so reported. They were then clothed with power to fix the apportionments, and at a later meeting made the apportionments to the Conferences and also to the districts and churches. These have been forwarded to the presiding elders for their opinion, and when they report the Committee will hold another meeting and decide as to the apportionments to the charges, and then this will be announced. It is hoped that in this way the objections that have been urged against the apportionments will be obviated.

Sabbath Observance by the Columbian Exposition.

The Board of Managers of our Missionary Society, at their meeting on December 16, unanimously adopted the following, to be sent to the Directors of the Columbian Exposition to be held in Chicago:

GENTLEMEN: In common with all good citizens we are greatly interested in the success of the Columbian Exposition, and anxious that it be so conducted as to reflect the highest honor upon American people, and show to the whole world what a free people can accomplish under the inspiration and guidance of the Christian religion.

We regret to learn that a great pressure is being brought to bear upon you to keep the gates of the Exposition open on the Christian Sabbath. We are slow to believe that there is even a possibility that you will shock the Christian sentiment of the United States, and of the whole world as well, by yielding to the demands of antichristian influences at this important epoch in our national history.

This Board of Managers of the Missionary Society of the Methodist Episcopal Church, having in charge great Christian interests both in the United States and many foreign countries, and in the name of the 14,000 ministers and the 2,250,000 of lay members it represents in missionary work, respectfully and earnestly protest against open gates on the Christian Sabbath during the continuance of the Columbian Exposition.

Thrilling News from India.

BY SECRETARY J. O. PECK, D.D.

Rev. C. L. Bare, D.D., Presiding Elder of Rohilcund District, North India Conference, sends the following thrilling news to the mission rooms. While cholera is raging around him and in his field, still

with fine heroism he is pressing the battle to glorious victory. Every indication points in the near future to such overwhelming numbers turning to Christ in India as will eclipse any thing that has ever occurred in foreign mission fields in the history of the work.

Let every reader of this letter pray earnestly for the outpouring of the Holy Spirit on India and its workers, and let them consecrate their means to the work of the world's redemption with as generous a spirit of devotion to Christ as these workers show in the harvest-field of the Master. Send into the treasury great increase of your gifts to the Lord to buy the shining sickles to reap the golden harvests that are already white to the hand of the reapers.

"Reports of great victories are coming in so thick and fast that I cannot keep still. The Lord is giving us the people. I hesitate to place the emphasis on 'us,' and yet I must, for it's the truth. I quote from letters just to hand from only two brethren. Brother Hasan Roza Khan writes that he has just baptized fifty persons in Soron, where the Church Mission (Church of England) have been at work for twenty-five years, but had no visible fruits of their labors. A Christian magistrate in India gave me 300 rupees for village work in response to my appeal. I gave Brother Hasan Roza Khan 150 rupees of this for his work on the Kasgunge Circuit. That was two and a half months ago.

"He now writes that he opened four schools with this money among Christians and inquirers, but after two months all the pupils and their parents had become Christians. Each of these four schools has now from thirty to forty boys and girls reading, all Christians. He has just returned from a tour through his circuit, during which he baptized thirty-five, four of whom are Mohammedans.

"A very remarkable thing occurred to him on this tour. It was this: People hearing that he was in a neighboring village, baptizing the people, dispatched one of their number to urge him to visit their village and 'make them Christians,' as they termed it. This occurred several times. He has made a rough estimate of all villages and the number of their people ready for baptism, and he believes there are fifteen villages whose inquirers amount to 3,000. He says they ask for only a Christian teacher to teach their children. They themselves will furnish a house and all else. I am puzzled. I don't know what to do. He asks whether he shall go ahead and baptize these 3,000 people. They have heard that we furnish Chris-

tian teachers as far as we are able. These act as pastors as well as teach. He fears to baptize them, and I am writing him to baptize no more than he can follow up and care for. I am urging him to take care of all he has baptized and go no faster than he can conserve.

"Dr. Wilson, of Budaon, writes that he has just returned from a tour on which he had baptized 180, more than half of whom live in Aligarh, where the Church Mission have been at work with little visible results for more than twenty-five years.

"The work is opening in Agra. There have been over sixty baptisms there this year—an old mission field. I don't know what effect it will have upon our work, but cholera is raging fearfully in some parts of our field."

Our Missionaries and Missions.

Rev. A. W. Greenman and wife left last month to re-enforce our South American Mission. Brother Greenman was for several years a successful missionary in Mexico.

Rev. Ira W. Cartwright and wife leave this month for our Mission in Mexico.

Rev. J. C. Floy, D.D., and wife will soon leave to strengthen our Malaysia Mission. The health of Dr. Oldham prevents his return, and Dr. Floy has been appointed the Superintendent of the Mission.

Rev. W. Kensett writes from Singapore, October 20: "Yesterday two more Chinese were baptized, and our first Chinese church was organized, consisting of nine members and ten probationers. At present we have no church and no money with which to build one; but we know that 'the earth is the Lord's and the fullness (money) thereof.'"

Rev. Frederick Brown writes from Tientsin, China, October 17: "Last night the members of our Wesley Chapel presented very pretty banners to Dr. Gloss and Mrs. Jewell on their leaving for home. Both ladies have worked hard and successfully for years here, and their health has given out and they must seek rest in the home-land. We greatly regret the necessity of their leaving."

Rev. Fawcett N. Shaw writes from Nagpore, India: "Almost every preacher that has had charge of our English Church here has attempted a little work among the natives with more or less success; but the few Christians were mostly drawn away from us by a Plymouth brother who arrived here a year ago. I found one vernacular school here when I

came in February last, and have since opened another, which has met with remarkable success. We have an earnest Christian Eurasian teacher. The Scriptures and our Church Catechism are taught daily. Our Sunday-schools are doing well. I am teaching a class in Hindustani."

The *Bombay Guardian* of November 22 contains a letter written from Madras, November 17, which says: "We are glad to report the conversion of two Hindu young men of high caste to Christianity. Messrs. Loganatha Moodelly and Rajasuthina Moodelly were, in the presence of the English congregation of the Methodist Episcopal Church, Broadway, baptized yesterday evening by the Rev. W. F. G. Curties, these having satisfactorily and courageously answered certain questions put to them at the rite of baptism. These new converts were for a long time seekers after truth, but it was only a few weeks ago that they thoroughly made up their minds to join God's people. They have given up all for Christ—even that mighty enslaver, *caste*, which indicates how thoroughly imbued they are with the Spirit of Christ—and determined to follow the path in all things which that Spirit indicates. Rajasuthina Moodelly is now called Paul Rajasuthina."

Of Rev. A. J. Maxwell, of our India Missions, who died of cholera at Lucknow, October 20, Rev. Dr. B. H. Badley writes as follows: "Brother Maxwell was educated at Allegheny College and Boston Theological Seminary. He came to India seven years ago and spent four years as pastor of the English (Methodist) Church at Cawnpore. During the past two years he has served as agent of the Lucknow Publishing House, which he raised to a high standard of efficiency, making it almost self-supporting. His health failed last May, and he spent the summer at Almora; he improved greatly and had made arrangements for going home. Bishop Thoburn wrote him to do nothing more in the publishing house, Dr. Waugh having been appointed agent. Had Brother Maxwell obeyed his life might have been spared. He returned to Lucknow a fortnight ago, and felt it his duty to finish the yearly balance-sheet; he went to the press last Monday morning to work at this; he was attacked by cholera and taken home fainting. Every thing was done that could be, but all in vain; he passed away at ten o'clock Monday night. He died at his post. Besides his regular work Brother Maxwell served two years as Conference Treasurer and three years as editor of *India's Young Folks*, a fortnightly publication, which he estab-

lished. He leaves a wife and child. May this new-made grave in Lucknow lead some young man to offer himself for work in India! The soldiers are falling, but *the flag must not fall.*"

Good News from China.

BY REV. N. J. PLUMB.

It affords me much pleasure to report the settlement of a troublesome matter in the Hoh Chiang District, which for some time threatened to cause great harm to the work and the permanent alienation of the two churches in that district.

During last winter some trouble arose between members of the Anglican church. The wife of one of them was a daughter of a member of the Methodist church. Her parents and friends interfered to protect the daughter from insult and injury, which it was alleged she had suffered at their hands.

This involved members of both churches, and the feeling and excitement became very general. The pastors and others made strong efforts to adjust the difficulty, but without success, and prosecution before the district magistrate was determined upon by the Anglican party.

Finally matters became very serious, and a strong plea came up for the missionaries to come down and attempt a private adjustment. There being no one else who could then go, I went down and spent some days in trying to get the case withdrawn from the magistrate, to whom it had by this time been carried, and get it settled by a middle-man. My efforts were, however, unavailing, as the Anglican party were averse to this course.

The matter thus rested, with the prospect of great harm and disgrace to the churches from their going to law before the heathen. The prosecution did not, however, succeed as they expected, and at length lack of success, and, we may believe, the Spirit of the Lord, brought about a better state of mind, and the litigants were willing to withdraw the case, and the whole matter was happily adjusted, as it might have been six months before. The pastor reports the conduct of the official in the case as most admirable. He urged upon both parties the importance of private arbitration, and pointed out the great impropriety of Christians quarreling and going to law; and in order to facilitate a settlement of the matter remitted the customary fees on both sides, and did all he could toward a complete and satisfactory adjustment.

In reporting the case to me, Brother Sia Heng To said the Lord's hand was evidently in it, producing a result which no one had anticipated, and all are greatly

delighted at the satisfactory settlement of a matter which had given us much anxiety, and about which much earnest prayer had been offered. Such manifest answers to our prayers should encourage to stronger faith in God's power.

I am also happy to say that a very interesting revival is in progress here in Tieng Ang Tong. This began some weeks ago, with an hour of prayer each evening by the theological students in their recitation-room.

The young men were greatly revived, and the interest increased so that about a work ago meetings were commenced in the church. An earnest spirit of work is manifested by the students, resulting in the bringing in of many of the heathen neighbors who are now interested listeners to the truth. These meetings were commenced and have thus far been carried on by the native brethren, and there seems to be an earnest desire for the salvation of souls.

We are looking and praying for a thorough revival of the Lord's work and a great baptism of the Holy Spirit.

Brother Wilcox is now in Ku Ching, where he expects very soon to move his family and occupy the new residence recently completed. Dr. Gregory has made a contract for a house to be built there, and is planning to move up there in a short time.

Good reports come from Hinghwa, where Dr. Lite and Brother Brewster are now. We are greatly pleased at the transfer of Brother Brewster to our work from Singapore. He will soon be married to Miss Fisher, and they will make Hinghwa their residence and field of labor.

The establishment of these mission stations in the interior will, we believe, mark a new era in the history of our mission work, and be the means of great good to the native Church. We have been hoping for these for some years, and are glad of so speedy an accomplishment of our desires. Pray that they may more than fulfill our most sanguine expectations.

Foochow, China, October 4, 1890.

A Call for Help from Liberia.

BY REV. WILLIAM P. KENNEDY, JR.

Permit me through one of your columns to say to our brethren in America, Come over and help us. Africa is considered by the civilized nations of the earth to be the dark continent. In the midst of its darkness and superstition there are millions of precious souls being dragged by the prince of darkness down to hell. God, in his infinite mercy, has planted a colony of free Negroes in their fathers' land, and from this colony a light is bursting forth, and

struggling through much opposition to illuminate this part of our dark land. To the Macedonian cry, Come over and help us, the inquiry is,

"Shall you, whose souls are lighted
With wisdom from on high,
Shall you to men benighted
The lamp of life deny?"

What a sacrifice Jesus made for your redemption, and for Africa's redemption; nay, for the whole world. Shall not the Africans have a part in the first resurrection when Christ comes again? Though the skin of the race is black, is there not power in the blood of Jesus to wash their souls whiter than snow? Is he not also able to save them unto the uttermost? Did he not stoop from heaven to earth to lift them from earth to heaven? There is power in his blood to wash them white, for he washed me white though my skin is black; he is able to save unto the uttermost because he saves me now. He did stoop to raise them up, for he raised me: Glory to his name!

To you, my race in America, I cry, Have you forsaken your fathers' land? Have you no love for Africa and your brethren here? Verily, you have had many evil and false reports from some of the race in America, who, no doubt, acted as spies sent here, who loved too well the flesh-pots of Egypt; verily, you may have had many evil and false reports from white men who hate the race; verily, your surroundings in America may be too tempting unto you; but are there not some Joshuas and Calebs among both whites and blacks that have said to you, Let us go up and possess Africa for Jesus, for we are fully able to overcome? White brethren, the cry is to you, Come over and help us to save Africa. Are you afraid of the African malaria? God is able to save in Africa as well as in Europe, Asia, and America. Try him!

Our venerable father, Bishop William Taylor, is doing a grand work in Africa for Jesus. The Methodist Episcopal Church in Liberia, I believe, is assuming a new and lively future. I am thankful to almighty God for the spirit of activity on this district this year; many precious souls have been saved from their sins, and added to the Christian Church. The outlook on this district is grand and encouraging. The brethren are hard at work for their Lord and Master.

Besides my pastoral labor in Greenville and my labor as Presiding Elder of the Sinoe District, I am trying to open a field, or a new station, in Blue Barrah. I am having erected a small thatch-house for the present, and occupy the field at once. The natives are very anxious to have a missionary among them. I have selected this place as my future field. I hope to be successful in raising here the standard of Christ, and unfolding his blood-stained banner, be instrumental in bringing many from darkness into light. The natives are poor and unable to do much. Who will help in this great cause? I hope the Committee will remember this expected advance next year in their next annual meeting, as it has the sanction of Bishop William Taylor.

Missionary Literature.

The American Board *Almanac of Missions* for 1891 contains valuable information in regard to all foreign mission work, especially that of the American Board. Price, 10 cents. It is for sale by Charles E. Swett, 1 Somerset Street, Boston, Mass.

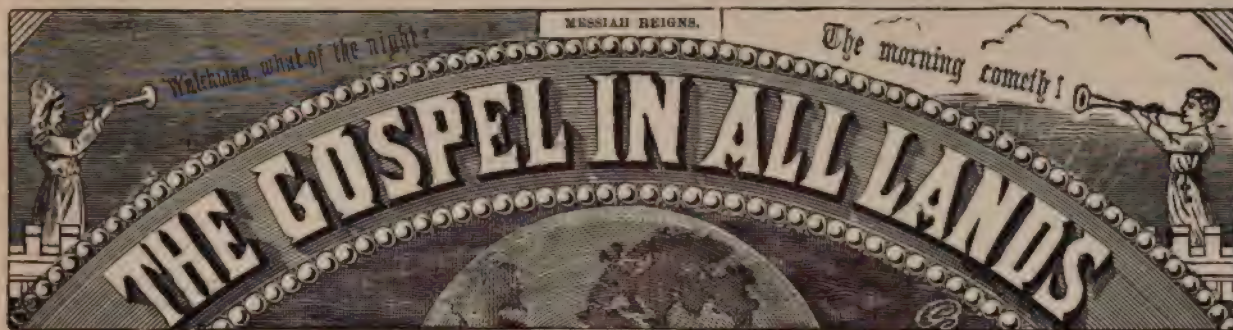
Social and Religious Life in the Orient is issued by the American Tract Society, New York. Price, \$1. It is written by K.H. Basmajian, an Armenian, and gives a very clear and satisfactory account of the customs and religious beliefs of the Armenians, Mohammedans, Russians, and Nestorians. This is especially true of that relating to the Armenians.

Seven Years in Ceylon, by Mary and Margaret W. Leitch, is published by the American Tract Society. Price, 75 cents. The illustrations are many, and the stories of mission life among the Singhalese interesting. We rejoice in the multiplication of such books, and hope they will be placed in the hands of many of our young people.

James Calvert; or, From Dark to Dawn in Fiji, is published by Fleming H. Revell, of New York and Chicago. Price, 75 cents. James Calvert still lives to tell the thrilling story of his fifty years' work in Fiji. The book is written by R. Vernon from matter furnished by Mr. Calvert, and should find a place in every Sunday-school library.

Henry Martyn. By Jesse Page. Published by Fleming H. Revell. Price, 75 cents. The labors of Henry Martyn in India and Persia were abundant, and the record should be enduring. The biography here given is stimulating as well as interesting. On the stone raised above the spot where he lies buried near Bagdad are engraved the words, "One who was known in the East as a man of God."

American Heroes on Mission Fields contains biographies of Mrs. C. G. Schauffer, Dr. H. S. West, Rev. D. T. Stoddard, Dr. A. Grant, Dr. William Goodsell, Rev. Titus Coan, Dr. H. G. O. Dwight, Dr. S. Wells Williams, Dr. E. C. Bridgman, Miss J. A. Rappleye, Rev. Adoniram Judson, Dr. W. G. Schauffer, Rev. John Eliot. These are written by different persons, and edited by Dr. H. C. Haydn, of Cleveland, O. They are inspiring records of faithful missionaries. Well written, we shall be glad to know that they are well read. They are published by the American Tract Society. Price, \$1 25.



Eugene R. Smith, D.D.,
Editor.

FEBRUARY, 1891.

Fifth Ave. & 20th St.,
New York City.



A CHINESE MANDARIN.

Poetry and Song.

Serving the Lord.

BY F. J. STEVENS.

The world around you lieth in guilt and sin,
And daily some soul dieth that you might win.
Be earnest and full service do,
For Christ hath left this work with you.

The world knows well your duty, and knowledge takes
Of those who tread in beauty the path Christ makes.
If you in winning souls would share,
A zeal intense rich fruit will bear.

Be like your Master, lowly, submissive, meek;
Of thoughts and actions holy let each day speak.
In virtue, truth, the heart make sure;
God's brightest gifts await the pure.

With wisdom time dividing improve the day,
And not in ease abiding cast it away;
For soon the darkening hour shall fall
When ends for us his service call.

To work his harvest calleth; lo! it is white.
His word on your ear falleth; work with thy might.
His servants his commands obey,
So be thou diligent to-day.

World, Work, Story.

"It is the Will of God."

BY REV. ERNEST G. WESLEY.

Could the hosts called together by the fiery eloquence of Peter the Hermit use these words as their rallying cry? With much more truth and confidence in God can the hosts now called to the work of modern missions throw out their skirmish lines, mass heavily to their support, and advance the banners of the Lord Christ far to the front with the glorious consciousness, "It is the will of God. It is the will of God that the world shall be brought to the knowledge of Jesus Christ."

The will of God holds the success of missions within its mighty grasp. He defends the van with all the strength of heaven; he protects the rear with his own eternal power. Let the human fulfill the conditions of its own side, and without doubt the divine will is, advance, encounter, conflict, victory, conquest, glory.

Not quite a century has passed since the Church began to awake to realize the meaning of what Wellington aptly called its "marching orders"—namely, "Go ye into all the world," etc. Within these hundred years how wonderfully has the will of God worked out the design of Christ! If such great results have followed such partial efforts on the human side (for thus far the Church, as a whole, has done little more than "play at missions"), what would have been the results had the effort of the Church been a hundred-fold more earnest? What will not be the results just as soon as the Church

of Christ really girds itself for the fray, keeps the Lord's treasury replenished and running over, keeps the ranks of the mission army filled with the best material, and devotes its whole energy, wealth, talents, prayer, time, health, opportunity to the conquest of the world for Christ? We are wholly unable to place the possible limit-mark anywhere short of the undisputed Lordship and Kingship of Christ over the whole earth!

Just a glance over the field will make most apparent the outworkings of the "will of God:"

INDIA: Seventy-eight or eighty years since missionaries forbidden to land; years of God's long-suffering with the East India Company; its fearful overthrow by the mutiny; India opened for missions with scarcely any restrictions (governmental); and to-day 6,200 male and female foreign workers, nearly 31,000 native laborers, with at least 1,000,000 adherents, more or less brought under the power of the Gospel of Christ, a large percentage professed Christians. It is clearly the "will of God" that India shall be Christ's!

JAPAN: Thirty years since closed against missionaries; then the unlocking of her gates; to-day 274 churches, 527 missionaries, over 31,000 native Christians, with nearly 22,000 Sunday-school scholars. Is it not the "will of God" that Japan is to be the Lord's?

CHINA: In 1807 not one convert; in 1843 not twelve; now about 33,000, with little less than 250,000 adherents. Is it not clear that the "will of God" holds China for Christ?

MADAGASCAR: Entered about fifty years ago by our Lord's servants; in 1857 2,000 martyrs from among the native Christians, as heroic and true as those of old; to-day between 60,000 and 70,000 native converts, with little short of 250,000 adherents. The "will of God" claims Madagascar for Christ.

FIJI ISLANDS: Never trod by missionaries of the cross before the year 1835; to-day about eighty-three per cent. of the population converted to Christ, worshipping him in over 800 churches. Already the "will of God" has conquered the "will of sin" in these islands!

SANDWICH ISLANDS: In 1820 little better than naked savages sunk in heathenism, polluted, ferocious; to-day a Christian nation which has sent out nearly 100 missionaries to evangelize the islands beyond. The "will of God" has here won a glorious victory!

AFRICA: Vast, unknown, densely populated; but a few years since Moffat led the advance; but a few years since Livingstone pierced its forest heart; to-day 400,000 converts, within the last five years over 200 native martyrs; to-day a thin red line garrisoning about 500 stations crossing and re-crossing the continent. True, the graves are many, but who can doubt what the "will of God" designs to accomplish in the Dark Continent?

Mission work, enshrined within the "will of God," is not in any sense a "failure," and never can be a failure until God himself fails. In all this, however, the weakness and insufficiency of the human is so apparent—the human has been so small, so limited, so inadequate to the results—that but for the "will of God" the whole

line of missionary advance would have been hurled back in the confusion of overwhelming defeat; but for the "will of God" mission effort would have been a dismasted, shattered, helpless, water-logged hulk drifting on the rocks of disaster and death.

From the low elevation on which the Church of Christ, as a whole, stands to-day, enough can be seen to confirm every worker in the belief that before long the "will of God" will sweep over the empire of heathendom—a broad, deep, resistless, overwhelming flood; its force broadening, deepening, as the human more fully fulfills its part of the God-given commission. The possibilities of the "latent power" slumbering in our Churches to-day are well-nigh boundless; these possibilities *are* boundless until the last unsaved child of man has been told the message of the cross, and, hearing, has heard to obey or to refuse. If upon the pinions of faith we rise above where we now stand, our horizon expands, it reaches far beyond the near-by hills of sight; the opening glories of the "beyond" entrance our souls, and the view of what will be as soon as the "will of God" finds no obstacle in the will of man far surpasses what may to-day seem the most extravagant hopes of the Church, which chiefly depend on the will of Jehovah as settled in the eternal counsels of heaven.

Turn from the actual results, as to-day seen, of mission work; look deeper into facts, and clearer yet becomes the intention of the "will of God." Time will not permit even the naming of the men and women chosen by the divine will to open the doors of India, Burma, China, Japan, Africa, Polynesia, Greenland, Persia, and the isles of the sea; but a study of their lives, of the difficulties overcome, of the privations endured, of the heroism, fortitude, faith, endurance, submission, patience, yes, and—blessed be God—of their victories, will bring out even more vividly the power of the "will of God," working in and through them in the conquest of all opposition, for the onward sweep of the Gospel of Jesus our Lord and King.

Study yet deeper, turn from the facts as seen in results, turn from the leaders in their lives, sufferings, toil, and reward; turn from these things to the "plan of campaign;" note the oneness of plan, the skillfully directed movements (under different leaders, in different fields, *seemingly* directed by different organizations), the throwing out of skirmish lines (apparently without support), the pushing forward of invading columns far from all human base of supplies, readiness to receive every attack, guard against surprises, no real retreats—constant advance, no real defeats—constant victory; think of all this, and more evident than before becomes the workings of the "will of God" in the inspiration, direction, protection, and success.

Surely, in view of what has been said, the Church of Christ has the right to rely upon the divine will as the motive power back of every effort put forth in the bringing of the world to Christ. Surely, the fact "It is the will of God" that the whole empire of heathendom should be vanquished by the armies of the Holy One

should impel the Church to greater liberality, to more earnest labor, to more enthusiastic zeal, to grander self-denial, to more heroic endurance, to a more unswerving faith and trust, to a more whole-souled, united, immediate advance.

"It is the will of God! It is the will of God!" Let this be our cry, and to us comes the answering shout of the Church triumphant, "Alleluiah! Alleluiah! The Lord Jehovah has spoken, and the kingdoms of the world shall become the kingdoms of Christ."

Hans Egede and His Wife.

BY REV. A. T. PIERSON, D.D.

Beyond the arctic circle, off the coast of Norway, lie the Loffoden Isles. At the northern hamlet of Vaagen Hans Egede, by birth a Dane, ministered to an humble parish.

To him and his wife Elizabeth was born a fourth child, whom, at the father's request, they called Paul, and of whom that father prophesied a career in sympathy with that of the great missionary to the Gentiles.

As yet upon their happy home no shadow had fallen. But from this time an habitual sadness, or at least pensiveness, characterized Hans Egede, and made his wife and even his people both curious and anxious to know what secret grief might be nursed in his heart, what sorrow or solicitude might oppress him.

The severe but tender questioning of the wife extorted a confession that amid a happy home, devoted church, and fruitful ministry he heard a voice from the heathen that suffered him not to rest.

Five hundred miles toward the sunset lay Iceland, and almost as much farther Greenland. This polar region had in the latter part of the tenth century (982 A. D.) been discovered by Norwegians, and the Gospel had set up there its sacred standard. For about four centuries there had been communication with the natives of Greenland. But about the middle of the fifteenth century the ice blockade on that coast and the black pest in Europe interrupted the communication, and for three centuries the land of the pole was virtually abandoned, and the holy fires kindled on her humble altars grew dull and dim.

Upon the mind of this simple village pastor the impression grew that upon him was laid the solemn duty of fanning into new ardor and fervor the slumbering fires of Greenland.

His wife used every plea, urged every motive, selfish and unselfish, to keep him at home; and his congregation firmly but kindly protested against his throwing away a useful life upon the cold and cheerless coast of the frozen land. He agreed to wait a while; and so four years more passed.

Meanwhile, letters favoring his project came to him from the Bishops of Drontheim and Bergen, and certain merchants of Norway and Denmark, who offered to plant a colony and keep it in supplies. His wife objected,

because his own letters urging the project had called forth these favorable replies, and that they furnished, therefore, no clear token of the hand of God; and again and more earnestly his parish joined his wife in protest and remonstrance. And again Hans Egede consented to wait.

The third call came, however, through that wife herself. In her soft nest God planted the thorn; trouble with servants and neighbors began to wean her heart from her parish home, and became to her a sign from God. The husband and wife covenanted to spend three days in prayer for divine guidance. Before the first day was spent the wife came to a decision and announced it: she would go to Greenland.

Three years more of delay, and in 1721 the ship entered into the harbor; and as they were about to step on board, sailors, leaving the vessel, warned them not to go to Greenland; that those were cannibals who lived on its inhospitable shores, and had fallen upon and eaten some of their own party. The father and children shrank back, and the weeping villagers again pleaded; but Elizabeth, crying, "O ye of little faith," first set foot upon the plank and, herself triumphant in God while all about her wept, walked firmly to the vessel followed by her husband.

They found the land ice-bound and the people frigid and distant. The old colonists had gone, and the flame of the true faith had gone out; the work of evangelization survived only in tradition.

Trade was dull and slow; the ship with the supplies failed to appear, and impending famine drove the colonists to the verge of despair. They pulled down their own huts and almost compelled the missionary to get ready to return to Norway. Elizabeth asked three days' delay; confidently prophesied that on the third day the vessel would arrive, and showed such faith in her own prophecy that she actually shared with the colonists all her own supplies, reserving for her family only enough for three days.

The men swore that they would wait not one hour beyond the three days; but on the third day the ship hove in sight. After various trials ten years more found Hans Egede deserted by the colonists; and in 1735 the faithful Elizabeth left the land of snows for the gardens of paradise; and the lonely pioneer returning, spent a score of blessed years in training young men for the arctic missions, himself succeeded by his son Paul.

Such is the story of Hans Egede, who, when the fire of missionary zeal could neither be quenched nor pent up in his burning bosom, turned his back on home and parish, and penetrated the ice-fields of Greenland to set up the cross in the realms of the northern pole.

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 "THE church is both a rallying and a radiating point. We are to come there to be fed and go from there to feed others. Activity for souls prevents spiritual dyspepsia. Let faithful working follow the eating."—*Pierson*.

Our Responsibility.

(A composition written by Savagi Kuni, aged sixteen years, and read in the Kuwassui Jo Gakko, Nagasaki, Japan.)

First, let us look for a moment at the condition of women in ancient times. We can see a great difference when we compare those times with the present. Then women were regarded as something like beasts in the case of low-class people, or even in the high-class. They could neither read nor write; the better class was taught to read a selection of poems or *hiyakuninshu*. This was the only learning in those times for women; there were no schools, no kind of education, and the people thought women did not need to be educated.

As to their treatment, it was very ridiculous. They could not leave their rooms, nor walk about in the street publicly even with their guard; they always used to sit in their rooms with their dresses ornamented something like artificial things. Perhaps they did not even know whether the place where they were living was on this part of the globe or that, much less that it is turning every hour. They did not know any thing about the vast countries that we now hear about; they thought that this country was the only one in the world. The women in the lowest class did not know any thing but how to suffer from their bad treatment, being treated as slaves even by their husbands.

We cannot think about these things without shedding tears. But Christianity came with its Gospel of purity and light and education, and from that time forward schools have been established for girls especially, giving every means to elevate their position. God has been good to us to send us these blessings, but there is a work for us to do among our own people that no one else can do for us, and this, then, is our great responsibility. The only way to make our empire, Nippon, a civilized country is to elevate the position of women—for women, too, have rights in this human society; rights to have respect, rights to lead a pure life, and wield an influence for good.

The only way to do this is to make Christian homes, and this lies in the power of women alone. There is no one who can do our duty for us. For that reason, if we neglect our responsibility, there will be serious loss to the common good. It seems as though men's work is greater than ours, but the only reason for this seeming is because of the difference between the direct work of men and the indirect work of women. This directness and indirectness should not make any difference with our responsibilities, any more than the indirect rays of the sun should be cut off because not so powerful as the direct ones.

Our responsibilities are greater than men's in some respects, for a famous writer has said, "The hand that rocks the cradle rules the world." When we think of the present condition of our empire we do not yet realize what the work is, for we are now in school; school-life is the happiest life for us, and it is our duty now not only to receive benefit for ourselves, but prepare for any

work that God may give us. We have the responsibility to give out our knowledge according to what we receive.

Christ, the great Teacher, said, "To whom much is given, much will be required." We have received much, we have a great work to give unto others. Women have received the name, "mothers of civilization." In this empire, then, we must try to do our duty as much as is in our power, so as not to be ashamed to receive this name.

It is true that women are powerful for good when once they have made themselves equal to the doing of great things, not that their power goes beyond that of men, but it is great; but, unfortunately, they are equally powerful in wickedness, going to great extremes. When we look at these two classes in our empire, which is in the majority? Undoubtedly the latter.

To speak plainly, there is a very practical question before us right here in Nagasaki. There are some people—I do not say all, but some of the worst—who make it their business to buy and sell their *own* daughters as lifeless objects for immoral purposes. Do they feel ashamed of it? No. On the contrary, they glory in it.

With such awful conditions around us, is there not great responsibility resting upon us? Even though we have many schools in Japan, many of these are not Christian, and in them we do not see any practical results in the line of elevating women. Mere education, then, is not enough; we must learn of the lowly Jesus the blessedness of doing good to the lowliest of God's creatures. So all these duties come to us, the Christian young women of Japan, not only to try to make them proper women, but also to reform these bad customs which are now practiced so commonly. Do not all of you think so?

When we look at those poor women who work hard in the fields, knowing nothing but how to get a little bit of money for their daily food, and think they are the same human beings as we are, that they have precious human souls which Christ died to save, as he died for us, it makes us feel that this work is, indeed, great; and the power to save them must come from God through us. "But they don't care for it," some will say. That is true; they are like a boy we saw one day in the yard, who had been hurt. We wanted to wash the wound and bind it up carefully, and relieve the pain; but he screamed and cried and fought so we could do nothing, because he was ignorant of what was good for him; but God's power is as great as his love, and as he has chosen the weak things of the world to confound the mighty, so he has given us this great work to do; and though many may be like the little boy, ignorant and fearful, we may reach them where others could not.

Now this must be our great responsibility, to elevate the position of those around us; although this may not be done immediately, the work should begin, and the leaven of Christ may work silently until the whole is leavened. Then we ought not think simply of our present happy school-life, but we must form the determina-

tion to go out from our school-house, and to work in this wonderful human society, and while in school prepare for it.

Although in the midst of our work great billows and terrible winds may come, we ought not be discouraged, but remember the Master's presence is with us in the roughest seas, and though we may not see the results, we may give our influence and our lives for Jesus.

The Obligation of the Church to Evangelize the World.

"THE DEVIL'S MASTERPIECE OF STRATEGY."

BY REV. E. DAVIES.

The commission of the Lord Jesus is still in full force and binding upon all the followers of the Lamb. It stands out in bold relief, and will never be altered or repealed or even amended: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Christ is looking down upon the whole Church to see if she is carrying on this great work for which he suffered and for which he died. Having tasted death for every man, and given command to the Church to preach his Gospel to all, we must conclude that a universal provision has been made for the salvation of the entire race. All men do in some sense share the benefits of the atonement. They are all included in the covenant of mercy. They may all be cleansed and made whiter than snow in the blood of the Lamb that cleanses from all sin. Millions of heathen have heard and believed the word of God, the Gospel of his son Jesus Christ; and multitudes of them have already passed the pearly gates and are singing, "Unto him that loved us and washed us from our sins in his own blood." They are crying out with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And the adoring angels and elders that stand around the throne are swelling the chorus and saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen."

Meanwhile, the moral conflict is going on between the powers of darkness, the spiritual wickedness in high places, and the power of the glorious Gospel of the blessed God; and millions of heathen are crying out for the saving power of the Gospel. Shall they cry in vain?

"From Greenland's icy mountains,
From India's coral strand;
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

There is no substitute for this Gospel. Then,

"Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

We have the glorious assurance that, "The kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." Surely,

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

God hath set his king upon his holy hill of Zion, and he says, "I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions."

This wonderful work is going on in great power in almost all parts of this redeemed world. Missionary enthusiasm and the love of God are inspiring the rich and the poor to give not only their money and their prayers, but also their sons and their daughters, to help forward this great and glorious work. But in the midst of all this triumphant work of the world's redemption the prince of the powers of darkness, the old serpent of the garden of Eden, has introduced his great "masterpiece of strategy to keep the hosts of God within the walls of luxurious indolence, when they should march and move forward against the citadels of superstition and idolatry."

I refer to what is called "the new theology," which plausibly says, "God is not so unjust as to allow the heathen, who never heard of Christ, to perish because they were not converted." Thus the responsibility to send the Gospel to all the world is rolled off; so that a man of wealth evaded an earnest appeal in behalf of Missions, declaring it "presumptuous to interfere with other people in the peaceable enjoyment of their religion."

This "new theology" is a death-like torpor. It makes a paralysis of action. But it is not true, and therefore it is to be abolished from the human mind and trodden under foot. It is contrary to the teachings of the Bible, and is, therefore, contrary to the will of God, and therefore should be abandoned once and forever.

God will render to every man according to the deeds done in the body, and according to his own deeds. "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. . . . For there is no respect of persons with God. For as

many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.)"

This is God's philosophy of salvation, and is as far above the new-fangled notions of the "new theology" as the heavens are above the earth. There is not a single hint or suggestion of a future probation. "*Now* is the accepted time, and to-day is the day of salvation."

The battle is raging. Heaven and hell are in conflict. The old dragon, the devil, is in battle array against the Son of God and those that follow him. There is no peace day or night. Millions are being led on to eternal destruction while Jesus is on the mercy-seat and the blood of the everlasting covenant speaks before the throne of God better things than the blood of Abel.

Now is the time for thousands of our young men and women to offer themselves for the foreign fields, and also for the home fields, which are equally important. Now is the time for the rich and the poor to bring all their tithes into God's store-house, that God may open the windows of heaven and pour out his Spirit upon all flesh. The Lion of the tribe of Judah will break the powers of hell and lead captivity captive, and slay the dragon, the old serpent of perdition. He will bruise Satan under the feet of the saints of the Most High. Take courage, beloved of the Lord! Greater is he that is for us than all that can be against us. Christ shall reign until he hath put all his enemies under his feet.

Now let the offerings flow into the treasury of the Lord. Now let the great Methodist Church, with its millions of members and hundreds of millions of dollars, give the Missionary Society the \$1,250,000 they ask; yea, \$1,500,000. Why not? It *can* be done. It *ought* to be done. Then the new and opening fields could be entered both at home and in foreign lands.

A little self-denial in every member, great or small, would soon swell up the needed increase.

Why should our missionary secretaries have to wear themselves out to get the money that ought to flow into the treasury in the form of *thank-offerings*? The Lord loveth the *cheerful* giver. Then think of the blessedness of giving. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Who will trust and obey the Lord in this matter?

Reading, Mass., December 12.

THE widening fields and the fast increasing opportunities for spreading the Gospel greatly increase the responsibility of every professed follower of Christ, and call for abundant gifts and devoted service.

Tierra del Fuego.

BY HON. N. F. GRAVES.

The Straits of Magellan separate Tierra del Fuego from Patagonia, leaving Tierra del Fuego the most southerly portion of land in South America. The straits are twenty miles broad on the Atlantic side and only about ten on the Pacific. They are very crooked, and in some places narrow and deep. The water enters the straits at high-tide with an impetuous rush, and in the narrow places dashes upon the rocks with great fury with a roar like a cataract, making navigation not only difficult but dangerous to pass with sails only. It is so very difficult that very few sailing-vessels make the attempt. Magellan was thirty days in passing the straits, and now a strong steamer will pass in twenty-four hours. If it is dark even the steamers cannot venture on their journey, but must wait for the morning. The number of steamers making the passage has been greatly increased from year to year. A steamer is liable to be delayed on its passage, and many years ago it became a great necessity to have a place for supplies.

As early as 1843 the place known as Punta Arenas was the location for the convicts of Chili. It was a group of shanties, where many convicts gathered and became dangerous; but the Chilian government withdrew the convicts and issued grants of land to immigrants, and soon it became a point of importance. It is the only stopping-place along the straits. When the convicts were withdrawn the immigrants began to arrive.

Good steam-boat coal was discovered near the village, and the miners worked to great advantage, taking the coal to the landing on a tramway. The mines have become a great source of profit.

The town is well located, about midway of the straits. It now has a population of more than two thousand, and the people seem to have been gathered from all the nations of the earth. Most of the languages are spoken, but the English is the prevailing language. It is a unique town, strung along the water for a mile or more, with some fine streets and dwellings. Most of the dwellings are mere huts and shanties, mean in their outward appearance, but warm and comfortable inside. Many of the people would be glad to change their residence, but find no way to do so. Those in office and in charge are made comfortable and have no desire to leave. This town is said to be the most southerly city in the world.

Tierra del Fuego is sometimes called the land of fire. It was so named when it was discovered, on account of the numerous fires that were burning along the coast.

Tierra del Fuego is composed of several islands, extending from the straits to Cape Horn. The Pacific is on the west and the Atlantic on the east. Three great oceans connect at Cape Horn. There are six islands in the group, and many smaller ones, of which Tierra del Fuego is the most important. Most of these islands are mountainous, some of the number being more than five thousand feet high; and all such are covered with per-

petual snow. They have not been explored. The view of them is very beautiful; they look like white clouds. The climate is variable, and most of the year is subject to sudden gusts of snow and hail, and is bad enough; but there is a summer as well as winter. The snow remains for a long time, but usually it is not deep. In summer the grass is very green and abundant for the cattle. The rivers and lakes abound with fish of fine quality.

The people are a smaller race than the Patagonians, though said to be of the same race; but no one has explained why they are so small south of the straits and so large to the north. The people are clothed in seal-skins, and generally live in miserable huts in sheltered places near the rivers or straits. The women catch the fish and do most of the work. They generally have an abundance of food. The people seem fond of each other, yet they are treacherous and passionate, and in their natural condition very revengeful.

Mr. Charles Darwin was here in 1832, and said of the people that they were poor, stunted wretches, with hideous faces, filthy and greasy, with voices discordant, and that one could hardly believe they were human beings. Captain Cook gave no better account of them: they were cannibals in war, pirates at all times, and exceedingly degraded. Such was their condition when the first missionaries visited them. They were savage almost beyond belief.

In the year 1844 Allen Gardiner, with a catechist, landed at Gregory Bay with the intent to give instruction; but they found the people so dishonest and savage that they were compelled to hasten to their little ship and sail away to save their lives.

This Mr. Gardiner was used to the seas, and as brave as he was consecrated; and in 1848, with a large ship and sailors, carpenters, and others, landed and tried to erect a stone house, but could make no impression on the natives; and such was their fury that they had to escape.

They returned to England and told their story, and again Gardiner was fitted out with larger vessels and more men, with six months' provisions, and another vessel was to follow with supplies. Gardiner reached the island and found the natives exasperated and savage. The natives would not allow them to land, and sought to take their lives. They were compelled to flee to a little island, and, winter coming on, were confined to their boats. Their supplies soon became exhausted, and as they could not leave, they all perished with hunger and cold.

The letters that they left showed how bravely they struggled and died. The vessel that followed them was not in time to save the lives of these brave men, but did find their letters and a description of their sufferings, the details of which caused a great sensation in England.

In 1854 a schooner of 100 tons burden, called the *Allen Gardiner*, with a crew, catechist, surgeon, and mechanics, landed at Keppel Island, in West Falkland, and there built houses and cultivated some land. Afterward other missionaries joined them, one of whom was

the only son of Allen Gardiner. After making provision for the journey, they went to Tierra del Fuego and persuaded nine natives to return with them to Keppel for instruction. After remaining a year at Keppel two of the natives were improved a little, and they again went to Tierra del Fuego, and all but one went ashore to talk with the natives; but as soon as they landed they were surrounded and beaten to death. Young Gardiner was among the slain. The young man Okokko, who had been to Keppel, returned, and was faithful, and after two years joined another party to Tierra del Fuego. This time he alone went on shore to talk to his friends, the natives. He was then able to explain the object of the missionaries.

The natives were then persuaded to receive the teachings of the missionaries, and a greater number wished to go to Keppel for instruction than could be taken. The natives then for the first time seemed to understand the object of the missionaries, and received them, providing for their wants. The young man Okokko, with his wife, settled there and became a teacher. He was aided by others, and after a year or two the others that were educated at Keppel joined the Mission, and most of them labored faithfully.

In 1869 the Mission was strengthened by the arrival of Mr. Sterling, now Bishop Sterling. In 1872 Bishop Sterling baptized thirty-six of the natives, and a church was organized. Faithful and earnest work was performed, and good results followed, with an increase of converts from year to year. Now there are more than two hundred leading Christian lives; but that is not all, hundreds of children have been educated. The mission station at Ooshooia has become a Christian village, where the natives are clothed and live in comfortable houses, and have gardens with fruits and vegetables. The missionaries and the improved condition of the natives in the mission village have influenced other tribes, and although they have not become Christians, they are somewhat civilized and are not so bad as formerly. The climate is healthy and not as bad as represented. The land is covered with grass, giving food to the cattle. The land produces turnips, cabbages, potatoes, apples, and a great variety of flowers. A brighter and more hopeful day has dawned upon the ignorant and degraded people of Tierra del Fuego.

Sharp-shooting.

AN EXERCISE FOR MISSION-BANDS AND SABBATH-SCHOOLS.

BY BELLE M. BRAIN.

To make this exercise effective it should be literally "sharp-shooting." It creates a pleasant interest to call the items "shot," and each one who takes part a "sharp-shooter."

Distribute the "shot" several days before the meeting, and as some one is almost sure to be absent, keep a duplicate copy of each item, and the name of the one to whom it was given. Carry these duplicate copies and also the list of names to the meeting. If any one is absent, hand his shot to some one else

to read. Call for the items by *number* in quick succession, and put into the exercise just as much "snap" and enthusiasm as possible.

Try to drive each shot home by a *short, pointed* comment. This exercise is especially useful to leaders of bands whose members are afraid of the sound of their own voices and will not take part. Many members can be induced to read one item who would not be willing to prepare a paper or read a selection.

1. When Garibaldi had been defeated at Rome he issued his immortal appeal: "Soldiers, I have nothing to offer you but cold and hunger and rags and hardships. Let him who loves his country follow me."

Thousands of the youth of Italy sprang to their feet!

The Captain of our salvation says, "Go ye into all the world, and preach the Gospel to every creature." "Lo, I am with you alway." "Be thou faithful unto death, and I will give thee a crown of life."

Shall not the youth of our land respond to such a call?

2. An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, were to say, 'Go ye into all the world and proclaim this to every creature,' how long do you think it would take to do it?"

One of these brave fellows, accustomed to obey orders without hesitation or delay, and at peril of life, answered, "Well, I think we could manage it in about *eighteen months*!"

Eighteen hundred years have passed since our Master's command, "Go ye," was given, and millions have not heard the good news yet.

3. In Stanley's journey of 7,000 miles, from Zanzibar to Banana, he saw neither a Christian disciple nor a man who had ever heard the gospel message!

4. In round numbers we estimate the number of unreached souls in all countries at 1,000,000,000.

There are about 10,000 missionaries; each, therefore, is responsible for 100,000 souls.

The total sum spent on Missions in all Christendom is about \$11,000,000 annually, an allowance of a little over *one cent* a year for each heathen soul.

5. Dr. Duff said, "We are playing at Missions."

6. Is there ONE in this meeting to-night who cannot answer "here" to the Master's roll-call of his workers?

7. "Will you go?" "Where?" "Anywhere, somewhere, either at home or abroad, to carry on some work for the Lord Jesus Christ."

8. A medical missionary student wrote from his college: "How our ideas do change in this work for the Lord! Once I studied long whether I could *give up* my worldly prospects to enter the service.

"The question now is, Will God be merciful enough to allow me to do this great work for him? My whole heart, life, and thoughts are for medical missions. I don't think life will ever have as happy a moment for me as when I set sail for a foreign field."

9. "We are both willing and desirous, God permitting, to be foreign missionaries." Such is the pledge

that has been signed during the last three years by 5,000 of America's brightest young men and women. These student volunteers, as they are called, finding that the idea was getting abroad that their zeal was diminishing, have changed their pledge to, "I will go as a foreign missionary, unless God positively prohibits."

10. Listen to the burning words of Dr. Asahel Grant, who did such glorious work in Persia: "I stand ready to go in the face of danger and death to any part of the world under the dominion of the prince of the power of darkness."

"What though I tear away from all the endearments of home, wear out life amid toil and suffering, and find a grave among strangers? *Only let me be the means of salvation to some lost sinner who shall meet me in heaven, and I shall bless God for it through all eternity.*"

11. On one occasion Miss Fidelia Fisk, the faithful and beloved missionary to Persia, had the joy of sitting down to the communion table with *ninety-two persons* whom she had been the instrument of leading to Christ!

12. When Royal G. Wilder, missionary to India, graduated from college in 1839, he won high honors. He and a classmate, Foote, divided first honors, and, strange to say, they were exactly the same age, having been born on the same day.

He turned from flattering prospects at home to give his life for Christ among the pagans of Asia. Foote, his twin honor man, said to him, "Wilder, why bury yourself among the heathen?"

Foote rose rapidly in his profession; was very successful as a lawyer; amassed wealth; and married a woman of unusual beauty. But in the midst of his prosperity death smote both wife and daughter, and poor Foote blew out his own brains!

Wilder labored in India over thirty years, during which time he preached in more than 3,000 cities, towns, and villages; scattered over 3,000,000 pages of tracts; and gathered into schools over 3,300 scholars.

He died a few years ago, honored, respected, loved, and leaving his wife and a son and daughter all engaged in the same blessed work.

Verily, "whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."
Springfield, O.

The People of Thibet.

BY W. W. ROCKHILL.

The Thibetan people are well disposed and kind, but they are under the control of the lamas. They have all the riches of the country in their hands, so that no matter how well people are disposed toward you, a word from the lamas is enough to set them against you. The objection of the lamas to the entry of foreigners was that they would seek the treasures of the country. The Chinese government, which exercises a nominal sovereignty over Thibet, will not issue passports to travel there because they cannot afford sufficient protection for

foreigners. They say that the people are easily excited and they cannot be responsible for them. The Thibetans are very independent, and the few Chinese soldiers are widely scattered. There are localities where the Chinese cannot get any hold, although the province is nominally theirs. The soldiers are in fear and trembling themselves. They do not have their horses or their arms with them, but go up to Tsa Chin Lu once a year, when they are allowed to take their bows and arrows and practice with them.

Lamaism is the prevailing religion. They have a tremendous literature, and reading prayers is their constant employment. They have prayer wheels, some run by water and some by wind, on the tops of the houses. These are filled with prayers, and the fact that they are turned from left to right is the same as reading them, for the words pass before the eyes. If they are turned the other way, however, the effect is bad.

The people engage the lamas to come and read prayers for them. They pay about ten cents a day and give them tea and food. The rich people will give large sums of money for the reading of prayers. As a matter of fact, under the cloak of sanctity the lamas are engaged in all kinds of trading at Tsa Chin Lu. There are no pawnbrokers' shops, which are such an institution in China. The business is in the hands of the lamas, and bands of them scour the country, collecting every thing they can.

Thibet is, I believe, almost the only country where polyandry prevails; that is, where one woman has several husbands, just the opposite from the Mormon system. The custom prevails in eastern Thibet in the agricultural regions. The explanation is that the arable land is very small in amount, and if the sons divided up the estate there would not be enough for them. Accordingly, they share it, and several brothers are usually married to one woman. Being great traders, one or two of them are usually away. The children call one of the men father and the others they call uncle.

A proof that it is the scarcity of arable lands that causes the practice is found in the fact that it does not exist among the nomadic Thibetans. All the villages are perched upon some inaccessible rock simply because they do not wish to put the village on any ground that can be cultivated. The people live on the barley, which they call somba. They mix it with tea. They have no regular time for meals. Whenever they feel hungry the pot is ready and they make a little of this mixture. Now and then they have a sheep. It is a miserably poor country, and they do not kill much game because they have not the improved fire-arms.

The people have rather clear-cut features, and thin, aquiline noses are quite common. I saw many with curly hair, although some of them wore a false cue. It is quite an item with the Chinese to sell them different colored silks to make these cues.

The girls are extremely pretty, of good color, tolerably tall and straight, and well developed. They are gay, jolly, and laughing, and their dress is picturesque. When



BURNING OF THE DEAD BODY OF A LAMA.

dressed with all their jewelry on they present a very pleasing appearance. Many of them wear a sort of silver plaque on their heads. The Thibetan woman invests her spare cash in jewelry. She will buy all the silver jewelry she can, and then when she can afford it exchanges it for gold.—*New York Herald*.

The Religion of Thibet.

The religion of the people of Thibet is a variation of Buddhism called Lamaism. As ancient Buddhism contains no worship of God, but merely an adoration of the saints, so is the latter the main feature of Lamaism.

The essence of all that is sacred is comprised by this religion under the name of dKon, mChhog, gSsum—the “Buddha jewel,” the “doctrine jewel,” and the “priesthood jewel.” The first person and the most important of this trinity is the Buddha, and to him the temples are dedicated, each one usually enshrining a huge image representing in a more or less hideous form the great founder of the Buddhist faith. In one of the great temples is the statue of Buddha, thirty feet in height. The posture is sitting, and the countenance is designed to express the complete abstraction which is the aim of the faithful Buddhist. On entering the temple the lower part only of the image is visible, as the head and shoulders pass through a flooring, to which it is necessary to ascend in order to obtain a view of the face. Buddha is not looked upon as a deity who has had aught to do with the origin or creation of the universe; he is merely the founder of the doctrine, the highest saint, though endowed with all the qualities of supreme wisdom, power, virtue, and beauty, which raise him above all others who have ever lived.

One curious device which the Buddhist employs to assist him in his devotions is the celebrated “prayer-cylinder.” In the “Lamaseries,” or temples, they resemble small painted barrels turning on vertical axles, and ranged along the wall in rows. Inside each cylinder is a roll of paper some hundred feet long, on which is repeated many thousand times the mystic sentence, “Aum Mani Padme Houm.” The words are Sanskrit in origin, and the literal translation would be, “O!—The jewel—lotus—Amen!” Each syllable is, however, supposed to contain a charm of mysterious power; but although scholars learned in Sanskrit have made every effort to discover the occult meaning of the terms, convinced that, from the tenacity with which they have been preserved, and the faith that all Buddhists have in their potency, they must embody some truth of great significance, the mystical sentence has not yet been interpreted, and it is doubtful if it ever will be. The people carry small cylinders about with them, so as to have the paraphernalia of devotion accessible at any moment; but, as if this were not enough, larger cylinders are placed in the neighborhood of streams, and turned by water-power like the wheels of a mill. Outside the villages are also series of long mounds covered with flat stones, and on these the mystic sentence again appears. On the road-side and even in uninhabited wastes these stones amaze the traveler by their frequency. A solution of the problem may, however, be found in the fact that they are engraved by the lamas and sold to the people, who look upon the placing of such stones as an expression of devotion, or perhaps as a votive offering to the saints they worship.

The public services of Lamaism consist chiefly in the recitation of prayers and sacred texts, and the intonation of hymns accompanied by a kind of music which is a chaos of the most inharmonious and deafening sounds of horns, trumpets, and drums of various descriptions. During this worship, which takes place three

times a day, the lamas, summoned by the tolling of a little bell, are seated in two or more rows according to their rank, and on special occasions and holy-days the temples and altars are decorated with symbolical figures, while offerings of tea, flour, milk, butter, and others of a similar nature are made by the worshipers, animal sacrifices or offerings entailing injury to life being forbidden, as in Buddhism. Baptism and confirmation are the two principal sacraments of Lamaism. The former is administered on the third or tenth day after birth, the latter generally when the child can walk and speak. The marriage ceremony is not a religious but a civil act; nevertheless, the lamas know how to turn it to the best advantage, as it is from them that the bride and bridegroom have to learn the auspicious day when it should be performed; nor do they fail to complete the act with prayers and rites, which must be responded to with handsome presents.

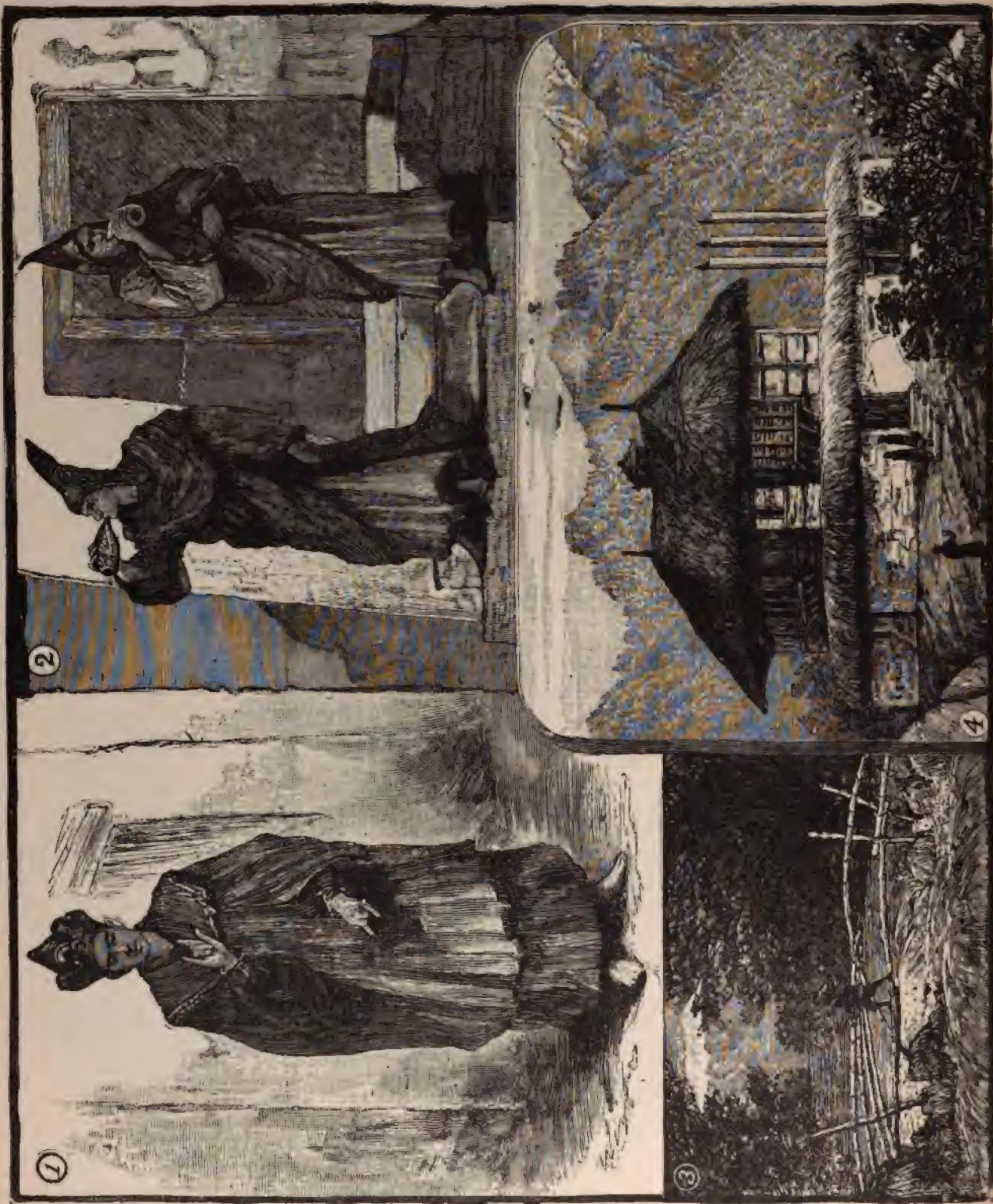
A similar observation applies to the funeral ceremonies. Properly speaking there are none, for Lamaism does not allow the interment of the dead. Persons distinguished by rank, learning, or piety are burned after their death; but the general method of disposing of dead bodies is to expose them in the open air to be devoured by birds and beasts of prey; yet a lama must be present at the moment of death in order to superintend the separation of body and soul, to calm the departing spirit, and to enable it to be re-born into a happy existence. He must determine the auspicious place where, and the auspicious day and hour when, the corpse shall be exposed. The most lucrative part of his business, however, is the masses which he has to perform until the soul is released from Yama, the infernal judge, and ready to re-enter into its new existence, the doctrine of metempsychosis being the same in Lamaism as in Buddhism. When so important a person as a lama dies there are various ways of disposing of his body. One is by burning, after which the ashes are collected and put into curiously shaped receptacles called “chortens.” These are found in great clusters round the villages, and make them appear from a distance to be much larger than they really are. Should a lama of exceedingly great sanctity die, his ashes are gathered up and mixed with clay, out of which small images are molded, and placed on shelves in some one of the many temples. The number of lamas is very great; there are three degrees, and the superiors possess immense power and influence both in temporal and spiritual matters.—*Harper's Weekly*.

Prayer-Wheels, or Prayer-Cylinders, of Thibet.

BY SIR MONIER MONIER-WILLIAMS.

The most common prayer used in Thibet is a mere formulary, the constant repetition of which is one of the most amazing instances of the tyranny of superstition to be found in any part of the world.

It consists of the six-syllabled sentence, “Om mani padme Hum.” “Om! the jewel in the Lotus! Hum!”



SCENES IN THIBET.

1, Head Lama of Monastery at Tumlong. 2, Heralds of Monastery Calling out Hours of Prayer. 3, Bamboo Fence-bridge. 4, Rajah's Palace at Tumlong.

This prayer, or rather mystical sentence, is supposed to have been composed by Padma-pani (Avalokitesvara) and to have reference to his own manifestation as the patron saint of Thibet. It is sometimes called the Mani, or "jewel" prayer; and, if brevity is a valuable quality, its excellence is undeniable, since it consists of merely two Sanskrit words, between two mystical, untranslatable, auspicious ejaculations, Om and Hum.*

Whatever be its origin and meaning, no other prayer used by human beings in any quarter of the globe is repeated so often. Every Thibetan believes it to be a panacea for all evil, a compendium of all knowledge, a treasury of all wisdom, a summary of all religion. If you ask northern Buddhists to give you the reason for this belief, very few are able to give an intelligible reply. But the oftener this mystical formula is repeated, the shorter, it is said, will be an individual's course (gati) through some of the six gatis or courses of being, every one of which involves misery or evil. Or it may be that by repeating it he will be able to escape some of the six existences altogether.

Strange indeed as it may appear to us, it is impossible to shake the faith of a Lamistic Buddhist in the absolutely infallible efficacy of his six favorite mystic syllables. He repeats them, not at all as if he were praying in a Christian sense, but as if he were a farmer intent on planting the very best seed in the most productive soil and watering it incessantly according to the most scientific principles of irrigation. A bountiful harvest is absolutely certain to reward his efforts.

It need not, therefore, surprise us if these six syllables are murmured morning, noon, and night by every man, woman, and child wherever the Lamistic hierarchy has extended. And, if not repeated by the voice, an incessant stream of repetition, an incessant scattering of the six mystic seeds, is kept going by the hand.

The words are written or printed on roll within roll of paper and inscribed in cylinders, which, when made to revolve, either by educated monks or illiterate laymen, have the same efficacy as if they were actually said or repeated. The revolutions are credited as so much prayer-merit, or, to speak more scientifically, as so much prayer-force, accumulated and stored up for the benefit of the person who revolves them.

The cylinder is generally made of metal, the prayer being engraved on the outside, as well as written on paper and inserted inside. It is held in the right hand and whirled round like a child's toy, by means of a handle in a particular direction (with the sun). If made to revolve the other way, its rotations will be set down to the debtor rather than the creditor side of the owner's account.

It sometimes happens that quarrels arise from rival claims in regard to the use of the prayer-cylinders. In illustration of this an amusing story is told by the French missionaries:

"One day when they happened to be passing a praying-machine set up near a monastery, they saw two lamas engaged in a violent quarrel; and, as it appeared, all on account of their zeal for their prayers. The fact was, that one lama had come, and, having set the barrel in motion for his own benefit, was retiring modestly and complacently to his own abode, when, happening to turn his head to enjoy the spectacle of the wheel's pious revolutions, he saw the other lama stop it, and set it whirling again for himself. Indignant, of course, at this unwarrantable interference with his own devotions, he ran back, and in his turn put a stop to his rival's piety; and both of them continued this kind of demonstration for some time, till at last, losing patience, they proceeded to menaces, and then to blows, when an old lama came out of a neighboring cell and brought the difficulty to a peaceful termination by himself twirling the prayer-barrel for the benefit of both parties."

On the occasion of my visiting Darjiling, in 1884, I was desirous of judging for myself of the method of using these remarkable instruments of religion. I therefore, soon after my arrival, walked to a Buddhist temple near the town. There I found several large barrel-like cylinders set up close together in a row at the entrance, so that no one might pass in without giving them at least one twirl, or by a rapid sweep of his hand might set them all twirling at once. Inside the entrance portico a shriveled and exceptionally hideous old woman was seated on the ground. In her left hand she held a small portable prayer-cylinder, which she kept in perpetual revolution. In her right hand was a cord connected with a huge barrel-like cylinder, which with some exertion she made to rotate on its axis by help of a crank, while she kept muttering "Om mani pamme Hum" (so she pronounced it) with amazing rapidity. In this way she completed at least sixty oral repetitions every minute, without reckoning the infinite number of rotatory repetitions accomplished simultaneously by her two hands. And all this was done with an appearance of apathy and mental vacuity in her withered face which was so distressing and melancholy to behold that the spectacle will never be effaced from my memory. In truth, the venerable dame seemed to be sublimely unconscious that any effort of thought or concentration of either mind or heart was needed to make prayer of any value at all.

And the men of Thibet are quite as much slaves to this superstition as the women. A friend of mine, when staying at Darjiling, had some conversation on serious subjects with an apparently sensible native, and observed with surprise that all the while he was engaged in talking with the Buddhist the latter continued diligently whirling a prayer-cylinder with great velocity. My friend, being unacquainted with Thibetan customs, came away from his colloquy under the impression that Buddhists regard Christians as dangerous lunatics possessed with evil spirits, which require specially active measures in the way of exorcism. It did not occur to

* Om is sometimes translated by Hail! Hum, by Amen! I prefer to treat these as untranslatable ejaculations.



A THIBETAN CHIEF, WITH HIS WIFE AND DAUGHTER, ORNAMENTS, PRAYING-WHEEL, ETC.

him that the Buddhist was merely intent on redeeming every instant of time for the storing up of merit by prayer.

And the hold which this extraordinary superstition has upon the population is still more forcibly impressed on the traveler who penetrates into the regions beyond Darjiling. He may there see immense prayer-cylinders

set up like mills, and kept in incessant revolution, not by the hand or will of man, but by the blind, unconscious force of wind and water.

It is even said that great mechanical ingenuity is displayed by the monks in some parts of Thibet, their inventive powers being stimulated by a burning desire to

economize time and labor in the production of prayer-merit by machinery.

An intricate arrangement of huge wheels and other wheels within wheels, like the works of a clock, is connected with rows of cylinders and made to revolve rapidly by means of heavy weights. An infinite number of prayers are repeated in this manner by a single monk, who takes a minute or two to wind up the complicated spiritual machinery, and then hastens to help his brothers in industrial occupations—the whole fraternity feeling that the ingenious contrivance of praying by clock-work enables them to promote the common weal by making the most of both worlds. The story goes that, in times of special need and emergency, additional weights are attached to the machinery, and, of course, increased cogency given to the rotary prayers. It is to be hoped that when European inventions find their way across the Himalayas, steam-power may not be pressed into the service of these gross superstitions.—*Churchman*.

Thibet—An Unoccupied Field.

BY REV. J. STEWART HAPPER.

The publication of a series of articles on Thibet in one of the leading magazines revives interest in that land which is, to a great extent, *terra incognita*, and reminds the Church that it is one of the few countries where the preaching of the Gospel is prohibited.

Thibet is naturally isolated by its geographical position and surroundings. This plateau in the heart of Asia, ten to twelve thousand feet above the sea, is surrounded by high ranges of mountains on the south, east, and north, and on the west are the high table-lands of Pamir. It has thus been shut off from all intercourse with outside nations, and only a very few travelers have visited the country and recorded the result of their researches. What is already known of the country and its people may be summed up in a very few words. The climate varies from regions of almost endless winter in the north, to the southern zone, where warm sunshine, sparkling brooks, and green grass form pleasant grazing land for cattle. The people, who number, according to Russian authorities, 6,000,000, are of the Mongolian type, slender in build but strong, with brown hair, black, slightly oblique eyes, and that absence of beard which is characteristic of the Chinese. In temper they are mild, reliable in their dealings, kind and friendly, fond of singing and dancing, but intensely superstitious. Their social customs present a striking contrast to the almost universal polygamy of the East; here polyandry is the custom, and the wife is usually espoused by brothers. One of these much-married ladies, on being interviewed by an Indian lady, defended the practice, saying that she divided the love and property of the various brothers with no one—it was all hers, and was not that a more enviable position than that of her sisters in India or China? On account of this custom, the position which

woman holds is sometimes so exalted as to rise to the height of the chieftainship in some of the northern provinces.

The religion of Thibet consists of two kinds: the old original religion, the *Bon*, of which nothing definite is known, and Lamaism, which is a species of Buddhism. The bonzes, called lamas, hold not only all religious power, but civil power as well; and Thibet can be called a nation of priests, as these lamas number half of the population. The head of the lamas is supposed to be an incarnation of Buddha himself. The antiquity of the kingdom dates to 313 B. C., and Buddhism became dominant in the beginning of the tenth century. Although the government is really tributary to China, yet the power of the chief lama is virtually unlimited, and the policy of strict exclusion of foreigners is not opposed but encouraged by the Chinese Empire.

The Roman Catholic Church has made noble efforts to enter this forbidden territory. In 1330 the apostle of Tartary, Odoric Forojuliensis, traveled in Thibet, and found missionaries in the city of Lh'asa, who went there, it is supposed, early in the preceding century. In the seventeenth century a Mission was commenced from India, and the reigning prince was favorably inclined to the new religion; but this apostasy was made the pretext for his overthrow. Various attempts at evangelization have been made since that time, but only one attempt is noteworthy, that of Fathers Huc and Gabet, in 1845. They penetrated to Lh'asa after a journey of eighteen months, only to be arrested by the Chinese resident, who sent them as prisoners to Canton. The jealousy of the Chinese is excited, for they fear that the opening of Thibet will mean the subversion of the authority which they hold, even small as it is. From the time of the Mission of Father Huc, the *Société Etrangères* has taken the field, and has made numerous attempts, both by way of India and China, to enter the kingdom; but they have suffered persecutions and their priests have been massacred, and at present they occupy only the confines of Thibet, where Chinese and Thibetans live together.

The Moravian missionaries have long been waiting to occupy this field. They, too, have stations on the confines of Thibet, and to them we are indebted for the various books in Thibetan which, few as they are, will suffice to equip the missionary for his work as soon as the wall is broken down and access is given. A Thibetan English grammar, a New Testament in Thibetan, and a Thibetan grammar have already been published. The latest information from these missionaries is that a Prayer Union has been formed among the Moravians to pray for the opening of this country.

The desired access will not be obtained until a new condition of things comes to pass in the government. Buddhist power in civil affairs must be overturned; the opposition of the Chinese government must be overcome before the snow-capped mountains of Thibet will look down upon the preaching-places of the missionaries of the cross.—*Independent*.

The Confucian Sacrifice at Soochow.

BY REV. H. C. DUBOSE.

The "first cock crowing" is a poetic expression when read in the ritual beside a warm fire and under a bright lamp, but it is somewhat prosaic to rise at half-past two and take a long walk through the dark alleys of a native town. One is struck with the security of a Chinese city during the hours its inhabitants slumber and sleep. Every few hundred yards there is a gate, and a lantern is the passport required for opening. All the side streets are carefully closed and locked. There are watchmen with rattle, gong, and trumpet pacing their beat, and soldiers with their guard-rooms well lighted. A tramp of near two miles brings us to the "Dragon's Head," where the services are to be held.

The central gate of the "Temple of Literature" (as it is officially called) is never opened, for no mortal is worthy to walk in the middle avenue; so we entered the side gate and found the path between rows of cedars carpeted for the feet of the mandarins. At the door of the large entrance hall the traveling kitchen, with its hot soups, was plying a busy trade, and after the sacrifice we noticed that the high officials were glad to avail themselves of its benefit. How much better than a cold sandwich! An hour and a half does not pass quickly in the dark, but time is such a shifting commodity with the Chinese that it is well not to be late; and it afforded us abundant opportunity to inspect the halls and find out how the ceremonies were to be conducted. The day before we witnessed the rehearsal in an adjoining hall, where all of the sacrificial officers and the posture-makers practiced their parts. This was under the charge of a district magistrate.

The Confucian ritual gives a most minute account of how the services should be conducted, not omitting the slightest detail. Every tap of bell or drum or note of steel or string instrument is prescribed most accurately, and any deviation would destroy the harmony which is an essential element in their "divine worship." We were surprised at the time required for the services—over half an hour for the offerings to the ancestors of the sage and nearly one hour in the great sacrifice. Five generations of Confucius's forefathers who are honored with the title of "kings" are worshiped, and to them also animals are offered. This temple is in the rear of the main building, and into it we were permitted to go and watch the prefect and two other mandarins present the sacrifices. The services are precisely the same in both places.

The contrast between Buddhism and Confucianism is most marked; the services of the one so noisy and of the other so quiet and reverent; the one holding creature life so sacred and the other shedding blood; the one driving a hard-cash bargain, the other voluntary; the one for the vulgar populace, the other for the learned book-men.

The "Temple of Literature" has its host of worthies. On the right of Confucius are the four sages, among

whom is Mencius, on the left the ten wise men, and before their tablets sheep and hogs are placed; and also twelve animals, six on each side, placed two and two at some distance apart, are offered to the great men of the nation whose names are worthy to be enrolled in the Chinese Academy, and whose tablets are placed in the long halls which flank the court on the east and west. Two of the mandarins bowed at their shrines and offered sacrifice to their *manes*.

The Confucian temple, 70 by 100 feet, with its massive double roof, is in appearance the most venerable building in Kiangsu. In front is a stone *dais* of about the same size, surrounded by a marble balustrade, and over this is erected an immense tent with a curving roof, the matting used from time immemorial now being displaced by zinc which is in movable sections—the first innovation. Under this are placed two large frames, on one of which hangs the bells, and on the other the triangular steel instruments. Long guitars lie on their tables, and on one side are a tiger and a drum and on the other a bushel measure and the dragon scroll. Within long red candles burn in front of the shrines and the animals are arranged in pairs, a sheep and a hog, clean and white, lying on high stands with their heads elevated and facing the tablets. In front of Confucius kneels a bull with his throat cut, his shaggy hair all besmeared with the mud he brought from the fields, and lying close beside on either side a sheep and a pig. The beef is afterward divided, the four quarters to the four high officials and the head and tail to the chief of police.

The elephant drum, in which a tall man wearing a silk hat may stand, and which is pitched in the same key as the pigmy drum by its side, is struck, and immediately the attendants light the forty lanterns underneath the pavilion. Bonfires are kindled on the stands, which consist of an iron tripod in which the bundles of wood are placed on their end, with resin and shavings to make them quickly ignite. At the dawn the grounds are lit up with the brilliancy of noonday.

When the drum for the third time beats the governor and high provincial magnates take their places under tents which stand fifty yards in front of the temple, the civil rulers to the east and the military to the west. They wear the court dress, which consists of a red tasseled cover for the hat, a shoulder cape of gold thread, and a heavily embroidered skirt. We saw the governor after the services take off his sacrificial robe; and though living at the head-quarters for embroidery, nothing so rich and elegant has fallen under our eyes, and the wish was expressed that there might be present some ladies to exclaim, "O! how lovely!" From the official tent Governor Kang, with the three highest mandarins, at the cry of the "chief praise-leader," went into the temple, some entering by the right and returning by the left, and the others *vice versa*, and this for five times. Each was led by a "praise-leader" who directed the worshiper in all he was to do, they doing the talking and the mandarins keeping silent. This for the literary officials;

the poor general and his staff of lieutenants might bow, but their martial feet could not disgrace the sacred courts of learning.

Led before the shrine, the governor, the "Sacrificial Lord," or "True Offerer," in behalf of the 21,000,000 of the province, offered sacrifice to Confucius. At the call of the "praise-leader," "worship," he knelt; "prostrate the head," he bowed; "mount the incense," he raised his hands; "rise," he stood; "return to your place," he followed back to his tent. The first time he entered the hall three sticks of lighted incense were passed by one attendant to the other before him as he knelt and raised his hands. The second time, the fruits and eatables were similarly offered. The third, libations of wine in the sacrificial cups were thus handed and then placed before the tablet. At the fourth, the rolls of white silk with the official stamp upon them were passed in long boxes and laid upon the shrine. The whole service was intoned, the musical professor by a word directing his attendants in every sound of the instruments and tap of the bells, which were arranged in perfect order. The music was soft and sweet, and as the devout chant of the prayers was mingled with the gentle notes of the guitar the effect was very solemn indeed. The dancers, or posture-makers, thirty-six in number, thoroughly trained, with long feathers in their hands, went through the ninety-two motions prescribed in the book of ceremonies. After each return from the temple, at the call of the "chief praise-leader" the two companies of mandarins would make nine or twelve devout prostrations, adoring the literary prince of ages past and to come, by whose kind aid they had risen to posts both honorable and lucrative.

To Confucius they pray. First, the invocation when they invite the presence of his divine spirit, "O Confucius, how great art thou, first in prescience, first in knowledge, the peer of heaven and earth, the teacher of ten thousand generations; the appearance of the unicorn foretold thy good fortune; with the harmony of music (we invite thee), the sun and moon so bright, and heaven and earth clear and still." Afterward the "sacrificial lord" takes his position in the center of the hall, and the "prayer of blessing," corresponding to the "long prayer" of the kirk, is read. It is inscribed on a large square wooden tablet, and begins, "In the sixteenth year of Kwangchi, the second moon and seventh day, to the Most Holy, the First Teacher, Confucius," and continues in the prescribed form. During the several entrances of the governor three prayers are offered, and again a solemn address when the sacrificial vessels are removed. At the close his divine spirit, which is supposed to be omnipresent as far as China is concerned, is requested to return to its invisible and unknown resting-place, the wording of this benediction being as vague as the Chinese language is capable of expressing uncertainty.

Animal sacrifices are not often seen in this era of the world's history. Whether the fathers of the nation, going back to near the Noahic period, were originally

monotheistic we will not now inquire; but it seems that the stream of theology, so pure and crystal as it flowed from the foot of Ararat, has been diverted into the channels of literature, and the religious effect is as disastrous as the overflow of the muddy waters of the Yellow River. At the spring and autumn sacrifices one bull, a flock of twenty-two sheep, and a herd of twenty-two swine are driven to each temple. There is one temple for each department and one for each county, or about 1,500 in all, making the total sum of animals slain each spring and fall about 67,500, or annually 135,000 offered to Confucius. There are 135 offered in Soochow at each sacrifice. The money paid for these, for the silk which is burned at the close, and for the two feasts to all the attendants is a drain on the national exchequer. The ritual collects the ancient emblems of religion in the period of the "spring and autumn," and they are practiced now in the worship of China's great sage. No one can witness the scene without being impressed how deep the roots of these venerable cults have penetrated into the national heart. As the Confucian law "can never with those sacrifices which they offered year by year continually make the comers thereunto perfect," there remains but to tell of the one perfect Sacrifice which was "once offered" and after which the shedding of the blood of bulls and lambs was to cease forever.—*Central Presbyterian*.

Dr. Faber on Ancestor Worship.

Dr. Faber thus analyzed ancestor worship in the discussion in the Shanghai Conference:

1. It presupposes the disembodied souls to be subject to the same desires and wants as souls living in the body.
2. It demands real sacrifices (even bloody), in the sense of ceremonial, for supplying the wants of the departed, propitiating them, removing calamities, and gaining special blessings.
3. It presupposes the happiness of the dead depending on the sacrifices from their living descendants.
4. It presupposes that the human soul, at the moment of death, is divided into three portion-souls, one going to hades, one to remain at the grave, and one to reside in the tablet of the ancestral hall.
5. It presupposes that these three souls are attracted by the sacrificial ceremonial, and partake of the ethereal parts of the sacrifices.
6. It presupposes that all departed souls not favored with sacrifices turn into hungry ghosts, and cause all kinds of calamities to the living.
7. It presupposes the welfare of the living to be caused by the blessing from the departed.
8. It is not merely commemorative, but a pretended intercourse with the world of spirits, with the powers of hades or darkness forbidden by divine law.
9. It is destructive of a belief in future retribution, adjusted by God's righteousness. There are only distinguished rich and poor, not good and bad.

10. It places the imperial ancestors on an equality with heaven and earth (deity), and the common gods or spirits (shen) are placed two degrees below.

11. It is the source of geomancy, necromancy, and other abominable superstitions.

12. It is the cause of polygamy, and of much unhappiness in family life in China.

13. It creates and fosters clannishness, as each clan has its own ancestral protectors. Frequent disastrous village wars are the results.

14. It has developed an extreme view of paternal authority, which crushes individual liberty.

15. It enchains millions of talented people by ancient institutions and prevents progress.

Chinkiang—Its People and Its Missions.

BY REV. WILBUR C. LONGDEN, OF THE CENTRAL CHINA METHODIST EPISCOPAL MISSION.

I am now in the United States, but as I look upon the picture accompanying this I am forcibly reminded of my own mission work in Chinkiang, and of the great possibilities before the mission workers in that part of China. The view in the upper picture is looking northward toward the Yang-tsze River, which flows just beyond the hill. A little more than one third of the city is included in the picture.

The large building at the foot of the hill, a little to the right of the center, is the English consulate, and the white line at the top of the hill is a wall of masonry built for protection. In earlier days when a difference of opinion arose between the English official and the Chinese lewd fellows of the baser sort used to amuse themselves by rolling stones down the incline toward the consulate building. It proved easier to ascertain that a stone had arrived than to discover who started it. At length the Chinese magistrate suggested the building of this wall for protection. It has served its purpose very well.

At the foot of the hill, about in the center of view No. 1, stands the American consulate, and a little to the right of it is the building of our Mission, bought about six years ago and remodeled into a chapel. It was in this section of the city that the rioters of February 5, 1889, did their work. The English consulate was burned, the American consulate looted, the consuls with their families being obliged to climb the rugged sides of that hill and break through the wall at the top to escape the clutches of the mob.

The house next to the English consulate was the home of the Rev. Mr. Hunnex, of the American Southern Baptist Society. It was burned and his wife was forced to spring from her bed, throw about herself and her six-days' old babe such wraps as she could secure, and flee for their lives. It is one of the miraculous providences of God that she is still alive.

The mission homes of our society, being in another quarter, were unmolested. Our pleasant chapel, how-

ever, was looted, but the amount of damage was paid to us within three months. Perhaps there is no people in the world more ready to give you your rights when you are *certain* as to what they are, and demand them, than the Chinese people.

The Methodist Episcopal, the Southern Presbyterian, and the Southern Baptist Societies have been doing work in Chinkiang about eight years. During that time our Mission has had sometimes two, but generally only one, representative, and that representative has often been in his first or second year in China, and necessarily obliged to devote much of his time to the study of the language and customs of the people.

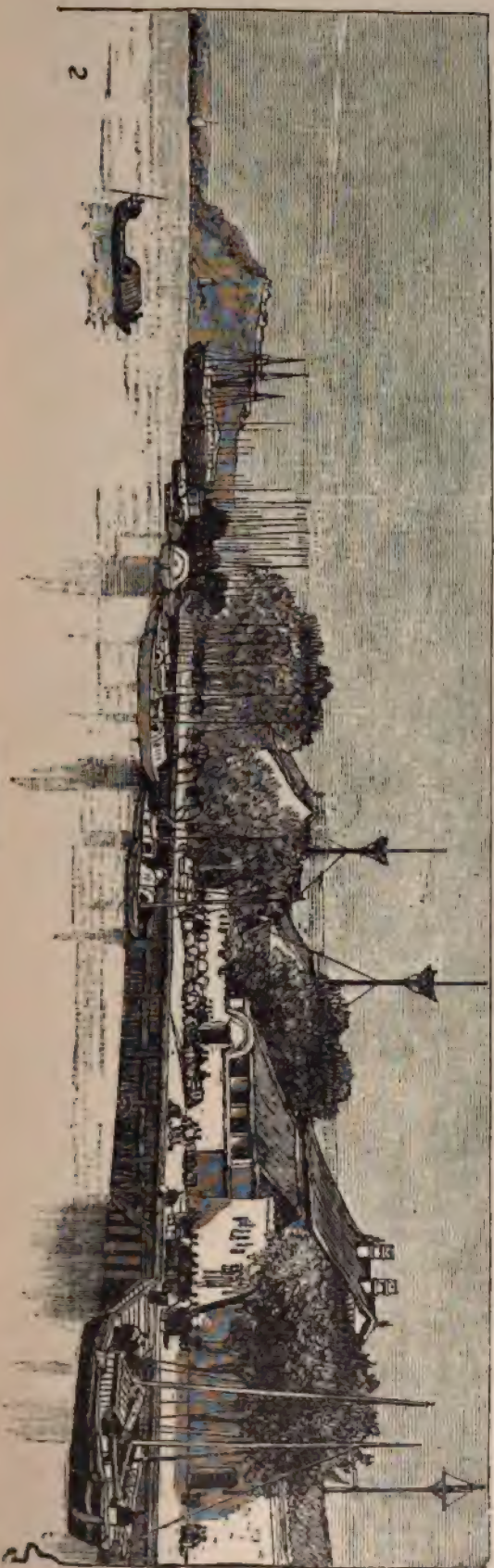
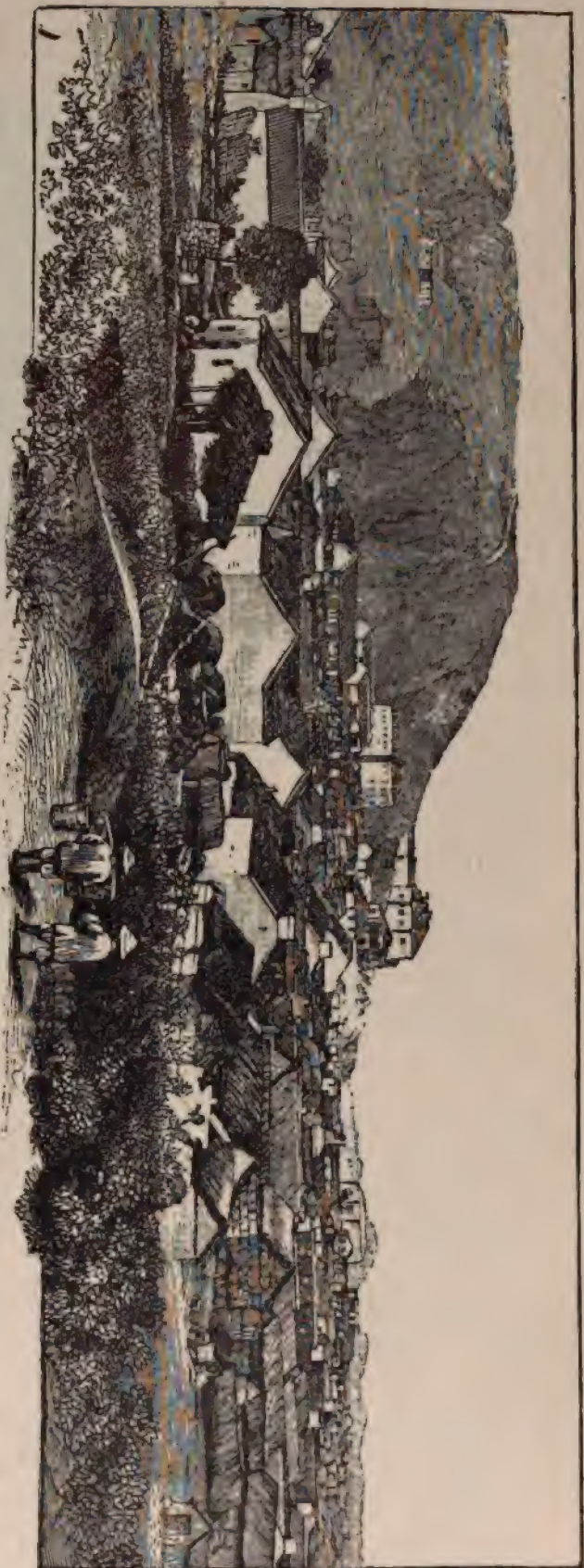
Six and a half years ago the Woman's Foreign Missionary Society of our Church sent a physician and a teacher to Chinkiang, and two years ago a third lady arrived. This fairly states the force which the Methodist Episcopal Church has had at this place up to the present time.

The city itself is not large, perhaps 130,000 is a fair estimate, but its situation at the junction of the Yangtsze River, with the Grand Canal which extends from the capital southward about 600 miles through the best part of the empire, makes it one of the most important trade centers of China, to which merchants from every part of the country are continually coming.

Then just across the river, so near that its pagoda is visible to the eye on a fair day, stands the great city of Yangchow. This place, containing a population of no less than 350,000 souls, ranks high in the empire as a wealthy literary center. Any results affected in these two cities will be felt all through the outlying district which stretches away northward till it meets the bounds of our North China Mission, and is literally dotted with villages, towns, and cities. We wonder not that the men who opened Chinkiang felt that they ought to plan for great things, and we who have followed in the work there are waiting with longing hearts for the day when the Church shall feel able to put into this field a force which shall be somewhat adequate to the opportunities it offers. Our work for the present is limited to Chinkiang. Our chapel location has been transferred from its old location to a point at the extreme right of the picture, and on the main street of the city. Here we have a plain, substantial building, 32x48 feet inside. Brother A. C. Wright, who is now in charge, sends word that at every service it is filled with attentive, well-behaved auditors.

The corner-stone of this chapel, which was laid in September, 1889, contains among other things the names of about 27 Chinese members. There have been larger gatherings and greater displays at the laying of corner-stones, but I am doubtful if Christ's children have often assembled with a deeper sense of gratitude to God or with higher hopes for the future of his work than filled the hearts of the missionaries and the little company of Chinese Christians gathered there that day.

A little farther to the right of our chapel would be seen the Woman's Foreign Missionary Society Hospital,



1. City of Chinkiang, China.

CHINKIANG.

2. The Custom House at Chinkiang.

where Dr. Hoag annually administers remedies to several thousand sick ones, while Miss Peters endeavors to awaken their interest in spiritual things. The influence of this branch of the work in dispelling Chinese prejudice cannot be overestimated. There is also the girls' boarding-school in charge of Miss Robinson, which is doing so much to revolutionize Chinese ideas concerning woman's mental capacity.

Such a devout religious atmosphere pervades this school-room that the girls who enter it, though coming almost entirely from heathen homes, mostly become Christians. Of the 14 accessions to the church in 1889 7 were from this school. We have also a boys' day-school of 30 members, who are receiving daily instructions in the things that pertain to Christ.

And what about the moral influence which the missionaries of our own and other societies have wielded? Let us see if any can be traced. If the picture extended a little further to the left a temple would come into view, and adjoining it would be seen a round structure perhaps 6 feet in diameter and 10 feet high. In the wall of this structure, about 6 feet from the ground, are 4 circular openings, each about 1 foot in diameter. No other apertures. This is what is known in China as a baby tower; that is, a place into which female infants may be cast and left to die. This tower stands there evincing the fact that the people of Chinkiang once so far approved the destruction of girl babies as to provide a place for their exposure. Though it is still there, yet, thanks be to God, it is now unused. There is good reason to believe that not a child has been exposed there for several years, nor can you find in all that section one who will not now condemn the practice. It is the influence of Christ's Gospel which has produced this change in public opinion. If time and space would permit facts could be brought to show that the same influence is gradually undermining all that is distinctively characteristic of heathenism in China.

In the immediate foreground of view No. 1, in the angle formed by the whitewashed houses, are half a dozen or more huts, not so high as a man's head. The general observer would not suspect that they were human habitations. They are constructed by fixing in the ground both ends of a number of flexible poles, and covering the row of arches thus made with coarse mats and dry grass. Cost of one hut, exclusive of labor, perhaps 50 cents. The best that can be said for them is that they keep out *part* of the rain and snow. There are a large number of these in and about Chinkiang. It is no exaggeration to say that several thousand of the inhabitants of the city have no other homes. In these they sleep by night, and by day gain a precarious subsistence by begging, stealing, and turning their hands to occasional odd jobs of work. Many of them have seen better days. Sometimes profligacy, sometimes opium, is the cause of their destitution, but very often circumstances over which they have had no control.

One I remember, a well-educated, gentlemanly appearing man, had been a captain in the Chinese army ;

but, incurring the displeasure of his superior officers, his prospects for this world were ruined. Under the stress of official displeasure he sank from comparative affluence to abject penury. During the year 1889 he made a profession of faith, joined our Church on probation, and before the period of his probation had expired he passed—I trust to glory. This bit of history from the life of Mr. Chen furnishes a fair illustration of the actual relation which the Chinese people sustain to their rulers.

In the dark days of Roman Catholic ascendancy the people of Europe were never so thoroughly at the mercy of the priesthood as are the people of China at the mercy of their officials. Their government is little better than an organized system of rapine by which the masses are "squeezed" (there is no better word) for the personal benefit of their governors. Under such a system, how often one's earthly prosperity may be blighted through no fault of his own! Even among the favored few who are admitted to the benefits of official patronage, as the Chinaman himself declares, every thing depends on luck.

After the riot of February 5 it was reported that the higher officials had determined to compel the district magistrate of Chinkiang to make good the claims from his private fortune. Moreover, the death of the magistrate's mother occurred just at this time, and, according to the tenets of Confucianism, he was obliged to retire to private life for twenty-seven months. Here was a double calamity. Restitution of the claims would consume his entire fortune; twenty-seven months' retirement from office would deprive him temporarily of the opportunity of reimbursing himself by mulcting the people. An impoverished official out of office generally remains out. I remember hearing a Chinese gentleman of rank remark upon this case in a very matter-of-fact way: "He has had his luck and that is the end of the matter."

There being so little that is assured in the prospects of China's most favored class, what is to be said of the toiling millions below them? Taught as they are that the emperor is heaven's own and only representative on earth, and to disobey him or his official representatives is to incur the displeasure of the heavenly powers, the people, at least, have this assurance, that whatever the "luck" of those above them, their fate is to eke out a precarious, hopeless existence while they minister to the rapacity of their lords.

Coming to our own land, they see a different order. Here are happy homes and intelligent, prosperous people, efforts being made on every hand to help the needy, but no place for the Chinaman; and so with a cuff here and a kick there, whether at home or abroad, all events conspire to teach them that every man's hand is against the celestial. With no hope-inspiring heaven to look into, is it strange that we find them what they are? Their squalor and filth, their cold exterior and unsympathetic bearing, their insufferable pride, above all their seeming lack of ambition to do or be better; all

these things tend to excite our disgust. But examine closely the circumstances into which they are born and the feeling changes into one of sympathy, and the soul is filled with a consuming desire to help.

What can help such helpless ones? Nothing but the grace of Him who said, "To them who sat in the region and shadow of death, to them did light spring up." Among the 400,000,000 souls in that benighted land there are many thousands into whose lives the light of the Gospel has come, awakening new hope. Under the inspiration of this hope they are trying to overcome the tremendous obstacles of that pagan system into which

Church may put forth her *whole* strength in the support of these little Christian camps in the midst of paganism, and thus hasten the day when

"Jesus shall reign where'er the sun
Doth his successive journeys run?"

The Chinese Cue.

BY CHESTER HOLCOMBE.

One of the most marked and striking points of difference between the Oriental and Western races is



IN A CHINESE TEMPLE.

they have been born. This infant church, surrounded on every hand by a well-matured opposition, is stretching out its hands toward the strong, prosperous churches of America and Europe and pleading for help. Will not the Church strain every nerve to respond to this appeal and adequately sustain their cause? The future of the Church at home is indissolubly bound up with the future of the Church there. Their fate will sooner or later be our fate. I am thinking just now of that last prayer of Christ, and the words, "I pray not for the world, but for those whom thou hast given me." Were it possible for the Church to disclaim all responsibility concerning the heathen masses of China, yet it may not disclaim responsibility concerning those whom God has given us from among those masses.

Brethren, sisters, they are pleading for our help; without it they will perish. The Lord grant that the

found in the hair. The hair of Eastern people is always coarse, straight, and a true jet black. That of the people of Europe and America is softer, silkier, and of such variety of coloring that a pure black head of hair is a rare exception. In many years of residence in the East I have never seen upon the head of a pure-blooded Chinese, Japanese, Korean, Mongolian, Malay, or Indian any other shade of hair than jet black, excepting, of course, those heads on which age has bleached the covering to gray or white.

Another and equally marked point of difference is found in the growth of hair upon the face. No amount of cultivation ever yet enabled an Asiatic to grow more than a most scanty beard or mustache.

At the most, one may see a Chinese or native of Japan with a few straggling hairs upon his chin or upper lip, or, what is more common, three or four long hairs grow-

ing from a mole on cheek or chin, and these three or four hairs are combed, fingered, and cultivated with the utmost pride and care, as precious, though scanty, signs of manhood.

The foreigner's whiskers form the one mark of beauty which makes him an object of envy to his Oriental neighbors. They do not like the color of his hair, nor think that, short and bushy as it is, it compares with their glossy, straight braid. They vote his large nose ugly, dislike his pale complexion, criticise the color of his eyes, and object to the angle at which they are set, draw comparisons between his ears and those found on their donkeys; but in the matter of whiskers they regard him as favored indeed.

The cue is not only the badge or mark of a Chinese; it is the sign of Chinese manhood. In infancy and childhood the head is either clean-shaven and kept as smooth and shining as a billiard-ball, or patches of hair are left to grow in circles helter-skelter upon its surface, and from each sticks up a little tuft of braid, as though the blood, in its excess of vitality, was sending out the sprouts of half a dozen cues.

It is only when the boy reaches the age of thirteen or fourteen years that these "baby cues" are shaved off and he is formally invested with the sober cue of manhood.

But the cue, although the badge of a Chinese man, is not Chinese. It is a foreign importation, and, compared with other things in China, is a modern and recent fashion. It is Tartar, or Mongolian, and was brought into the empire only about three hundred years ago by the present rulers, who themselves are foreigners.

Prior to that time the Chinese did not shave the head, but dressed their hair much as we do ours. But when the country was conquered by its present rulers a decree was issued that all good subjects of the new emperor should shave the head and wear a cue. This immediately aroused an intense excitement and bitter opposition throughout the whole empire.

To wear a cue was regarded as degrading and as a mark of slavery to a foreign tyrant. Mobs and riots occurred, and for a long time there was much trouble, and it seemed doubtful if the new fashion could be enforced.

But the Tartar emperor met the difficulty with that shrewdness and tact which has made his name historical in China as the ablest and wisest of all her rulers, ancient or modern.

He issued a further decree, in which he forbade persons convicted of serious crime to wear the cue, and in which he required his officers to cut off the cues of all such persons and not to allow them to shave their heads.

Thus he made the cue a mark of respectability, and his new subjects were soon as anxious to adopt it as they had been determined in their opposition. To this day in China and among the Chinese a full head of hair and the absence of a cue is the badge of a criminal.

This will explain to you the reason for the intense

opposition among the Chinese in this country to any interference with their right to wear the cue, a right which they have defended in more than one instance in our courts of law.

The cue has now become an object of almost superstitious reverence among the Chinese. It is combed and dressed with the greatest care, enlarged and lengthened with horsehair or silk, wound about the head at times, and covered to keep it from the dust. In fact, it is generally treated as an object of dignity and honor.

The Chinese boy longs for it, as the Yankee boy does for trousers with pockets in them. To pull it is an insult, and to cut it off is a grave crime severely punished by law.

If a person, in traveling on a dusty road, has done up his cue to keep it clean, and meets a friend, before recognizing or addressing him he must sweep it down from its coil on the top of his head. In a similar manner, no servant may be allowed to remain in the presence of his master or mistress with his cue coiled up. It is even regarded as a mark of a rowdy to wear it loosely braided. The strands must be drawn tight and snug.—*Youth's Companion.*

"The Luxury of Woe" in China.

BY H. E. L.

The deceased lady was the wife of an official, and in her life-time had often visited a Christian lady residing near her, but while admiring the pretty European house and furniture, the lady's conversation about her God and Saviour seemed to have no influence on the T'ai-t'ai. Early one cold morning her foreign friend heard the sad wailing and sobbing which always accompanies Chinese mourning. On calling, she found the two young daughters and a daughter-in-law of the family sitting on the ground and wailing most piteously. Their embroidered silk robes were replaced by the coarsest white cotton garments, the borders of which were not even hemmed, and the usually elaborately dressed black hair was streaming in wild confusion over their shoulders. The wailing was continued early in the morning for some forty days, with an occasional few days' intermission. During this time the coffin, which in China is of very heavy wood and hermetically sealed, was kept in the house, and at vast expense constant relays of Buddhist and Taoist priests held various services for the dead.

A few of these services Mrs. Grey was invited to see; and, hoping to drop some words of truth and comfort, she accepted the invitations. On the first occasion she found a life-size sketch of the dead lady in colored chalks on the floor. Round this a priest was pouring a little stream of rice, which a second priest following him deftly worked out with his fingers into a frame-work of vine-leaves and grapes. This completed, the priests formed in procession, and with monotonous chants and sounding of cymbals and gongs moved in a kind of slow

dance round and round the figure, crossing and re-crossing the rice pattern with their long flowing robes, and yet in some mysterious fashion never disarranging it. Between the times of wailing and the priests' services the three young girls were busy embroidering silk and satin shoes in their mother's favorite patterns, and having them made up according to the size she used to wear.

The second time Mrs. Grey was summoned this was explained to her. She was conducted to a large, handsome-looking house, made of bamboo and paper, but painted and colored to look exactly like a real dwelling, standing in an open space some distance from the home

and excellent effigies of men and women servants were also there; then came the bedroom, with wardrobe and appropriate furnishings, the former containing numbers of costly silk and satin dresses and *the embroidered shoes*. In ordinary cases the clothes and shoes are also made of paper, but it is understood that the better the materials used on earth in these ceremonies the better will be the spiritual counterparts in the other world. Next came the box-room, containing piles of imitation Chinese trunks full of paper money, clothes, pu-kais (a kind of wadded quilt, often covered with silk), and many other necessary articles; outside this was the kitchen, with a Chinese cooking range and all its accompanying pots



BURNING A PAPER HOUSE IN CHINA.

of the family. The coffin, after a long processional journey, was also there. The sedan-chairs of the lady mourners halted as Mrs. Grey arrived, and on being opened discovered the three girls, pale and worn with long wailing, clad in coarse white cotton garments and shoes, and with sackcloth veils covering their heads. According to Chinese custom, they did not move themselves, but were roughly dragged by servants from their chairs and along the stony ground to the coffin, before which they prostrated themselves.

Mrs. Grey was now invited to enter the house, as the relatives would be the last to inspect it, and no one else would then be allowed to enter. To her surprise, she found the structure consisted of nine rooms, each large enough to contain six persons comfortably. Loving thought had evidently been bestowed upon it, for in the guest-hall was a capital imitation of Mrs. Grey's own drawing-room grate, which had been a special object of admiration to the T'ai-t'ai. Chinese chairs and tables

and pans, among which was a foreign lamp and bottle of kerosene, all most ingenious imitations of the real things.

After all the invited guests had left the house, the mourners entered, carefully inspected and re-arranged every thing in the different rooms, and then closed the doors and withdrew to a short distance. The priests now formed in procession, and having, amid the firing of crackers, set fire to the house, marched round and round it as the flames burned it up, chanting and beating their gongs. One of them sprinkled something on the fire from a bowl held in his hand, and Mrs. Grey asked one of the gentlemen of the family to tell her what it was and explain the meaning. He replied, briefly, "Fairy water," and turned away. Not satisfied, she appealed to a younger member of the family who had already manifested interest in the foreigner's religion; he explained at once, as fully as he knew himself, that it was the blood of a cock, and that its being sprinkled

on the burning house in some way helped to transform it into a spirit-land habitation for the departed one!

So fully is it believed that the wants of the dead are thus supplied, that relatives will take advantage of an occasion such as the one just described to send boxes to their own friends. The one for whose special benefit the burning is taking place is supposed to pass on these boxes to their owners. In the sprinkling of the blood, can there be some vague notion of the need of a sacrifice? After the house and its contents had been consumed, the coffin was deposited in a temple near by. Not yet would the rapacious priests allow "the hope of their gains" to go, and so the coffin must remain unburied for another year, or even years, with periodical expensive ceremonies performed, before a lucky site could be fixed upon for burial.

Truly in this present life "Godliness would be profitable" to these poor people, to say nothing of the comfort and joy of a "sure and certain hope" for the future. Let us think for a moment of our own "walking in the light" compared with their stumbling in darkness, and surely the contrast will lead us to pray earnestly that on them, too, the Sun of Righteousness may rise with healing in his wings.—*Cassell's Magazine*.

Children of China.

BY FANNIE ROPER FEUDGE.

In order fully to understand the home life of a nation one needs to see the people as they live in the small towns and rural districts. In and around the large cities, amid the great, surging crowd of hungry humanity struggling for a living, individuality is, in a measure, lost; while the old "home" habits and personal tastes are necessarily set aside. This is especially true of China, where scores and hundreds of villages lie scattered over the broad plains and on the banks of the rivers, each village containing its cluster of farm-houses, and some, also, a temple and school, with an officiating priest and, perhaps, a pedagogue, though many have neither.

Each hamlet covers only a few acres of ground, and is surrounded by the unclosed fields of the peasants, while peeping out from a grove of willow or cypress trees may be seen here and there the white, semicircular graves of deceased relatives of these simple villagers, who quite probably have lived and died just where they were born. The villages are usually only a mile or two apart, and from the top of a grove sometimes as many as twenty or thirty may be counted. In every neighborhood of a few miles square there is a market-town, occasionally growing into the proportions of a city, larger or smaller, with business capacities proportioned by the wealth and enterprise of the neighboring farmers.

The market-town, however small, has always one or more temples and schools and several "tea-saloons," besides a few stores containing all sorts of wares, where the people of the surrounding villages may purchase

their ordinary supplies of food and clothing, making better bargains than in the little village bazaar. Occasional visits made by the wife and mother to the market-town are about the only holidays she ever gets; and they come to her as a very agreeable variation in the ordinary hum-drum routine of a Chinese woman's life. The children usually accompany their mother; and they greatly enjoy these shopping excursions, laughing and talking merrily with each other as they trudge along in the wake of their parents, each carrying his own little basket that will presently be filled with *chau-chau* sweetmeats or penny toys, bamboo whistles or miniature cooking sets.

Chinese boys and girls—the latter especially—have, in many respects, a sad and lonely life, even when from the instincts of parental affection the mother amply supplies all the actual needs of her children. Like the juveniles of other Oriental lands, they are early trained to be quiet and unobtrusive in the presence of grown people, to repress every emotion of pain or pleasure, and act the role of demure little men and women "playing propriety."

The little girl of "upper tendom" must, in infancy, have her feet "bound;" and this for years inflicts the most excruciating torture, and deprives the little sufferer of all the active sports of childhood that render the lives of our dear children so joyous. Among the laboring class the little girl escapes the torture of "foot-binding;" but in every grade she finds out somehow, when scarcely out of infancy, that she is by no means a welcome member of the household, and that it is only by sufferance that she has been allowed to live at all.

She learns, too, that her sex excludes her from many of the privileges enjoyed by her brothers, and that she must bear patiently, even from younger brothers, rebuke and contradiction, and be content, whether as child, sister, wife, or daughter-in-law, always to take a subordinate position. She knows that the birth of a girl-baby is heralded by bitter mournings; her childhood almost ignored; and, in most cases, education wholly denied her, so that her time must be spent either in idleness or servile labor, according to her position in life. The simplest literature is to her a sealed volume that she can never hope to look into, though she sees time and money lavishly expended in educating her brothers.

Then, perhaps, in infancy, almost certainly before she has entered her "teens," she is, without her own knowledge or consent, betrothed to a man she has never seen—possibly an old, ill-tempered, or dissipated rowdy whom she can scarcely tolerate, and whom no pure-minded child or woman could possibly love. After the lapse of a few months or years the frightened child is separated from her own parents, brothers, and sisters, and borne away weeping to the strange new home into which she has been forced, and placed under the authority of a hard, unloving mother-in-law, who regards her only as a maid-of-all-work, to be tasked, scolded, and ill-treated; sometimes beaten with cruel blows till

the poor little life, already so forlorn, is "made bitter with hard bondage."

Such cases are by no means uncommon, even in well-to-do Chinese households. "It is the custom for the mother to rule the wives of all her sons while she lives," is all the reason they give for the mother-in-law's tyranny; and if the poor, grieved little child-wife should venture to complain to her husband he would, in nine cases out of ten, decline to interfere, because, forsooth, filial affection, the most deeply rooted principle of Chinese character, requires the son to yield implicit acquiescence in all his mother's regulations, however contrary to his own views. For though in all other relations a slave, as mother, the Chinese woman reigns supreme.

Professional fortune-tellers or soothsayers, a very numerous class in China, are largely responsible for the ill-advised and early betrothals and child marriages now so fearfully common that the natives themselves begin to regard them with disapproval. I recall now the case of a Bible-reader, who is still living, that was sold by her parents when only two months old, because a blind fortune-teller persuaded her father that his dearly-loved son would certainly die if the infant daughter was not at once removed from the family. So the dear little baby-girl was given over to another woman to bring up as a wife for her youngest son, to whom the little girl was married when she was just ten years old. As such very small girls are worth less than the cost of bringing up, no money would have been demanded for this baby of two months old, except that Chinese usage requires a contract of marriage to be closed by the payment of a stipulated price. So the future mother-in-law paid two cents and the child became hers, and was shortly after regularly betrothed to the six-year-old boy.

The two children grew up with a full understanding of their relations to each other; but neither was allowed any choice in the matter. The family belonged to the working class, and the little girl was taught to cook, spin, weave, plant rice, and help in watering the fields. There were no other children in the house, and the woman was kind to her little *protégé* both before and after marriage. During the early years of her married life all the family became Christians, and their humble home was peaceful and happy. But the majority of child marriages do not end so happily.

At the birth of a boy a certain number of Chinese characters are written down by the father and handed over to a fortune-teller, who proceeds at once to draw up a "Book of Fate," which is usually spoken of as the boy's *pat-tsz*, or "eight characters." These represent, respectively, the hour, day, month, and year of the child's birth; and the soothsayer, pretending to draw his inferences from these, makes out a chart, specifying all the good and evil that are to come to the little one during his life-time.

The *pat-tsz* is always examined and consulted on every important occasion; and its oracles do undoubtedly exert considerable influence on the life and character, partly by working on the imagination, perhaps, but mainly by



causing the selection in boyhood of the future business or profession and directing all the study, training, and discipline toward proficiency in that particular line.

During the whole of the first month a bunch of the leaves of the artemesia is hung up over the front door of the house, for the double purpose of driving away demons and informing callers that no visits will be received during the month.

On the third day the infant's head receives its first washing, which is performed in the presence of the goddess of maternity, her image having been brought in for the purpose of giving the sanctity of her presence to so important a rite. A red cord with mystic charms attached is placed around the babe's neck, and another red cord some two feet long is fastened around his wrists, one end on each. This last is designed and really believed to be effective in keeping the hands through life from purloining the goods of others. Then upon a large sheet of red paper a variety of small articles, including a pair of chop-sticks, are laid, and the paper is tied up and suspended by a red cord over the chamber door. These symbols are intended to invoke cleanliness, frugality, industry, etc., as the boy's future heritage; and a variety of other ceremonies, that are wholly omitted at the birth of a girl, go to show how highly the Chinese prize male offspring, and how carefully they would cherish and guard their little boys from future evil.

As they grow older every possible advantage is given them in the way of education as far as pecuniary means will allow; and even before the little one has learned the meaning of the ceremony, the baby hands are clasped in adoration of the "house god," and the little head bowed in worship before the ancestral tablets; while almost the first conscious act of the little toddler is to take an offering to the temple and lay it, with joined hands and bowed head, before the idol he is thus early taught to reverence.

Chinese Superstition.

BY REV. ARTHUR ELWIN.

That the Chinese are superstitious we all know, but except that they worship idols and their ancestors, very few would be able to give any intelligible account of their superstitious observances. In the present paper it is proposed to pursue the subject further, and to inquire in what Chinese superstitions really consist. And here it may be well to remark at the outset that Chinese superstitions are really endless; there are superstitions connected with births, marriages, and deaths; superstitions connected with eating, drinking, and sleeping. Indeed, the more one knows of the Chinese the more amazed one is at the number and variety of their superstitions. On the present occasion it will be well not to follow any plan of our own in treating of this subject, but, if possible, to follow a guide, and such a guide we have in a certain Mr. Song Lo, who has written a small book to exhort his countrymen to avoid foolish notions and false superstitions. Mr. Song Lo in the preface of his book mentions that he has been a Christian for more than twenty years. His book is therefore, of course, written from a Christian point of view, and, indeed, is addressed to those who have already embraced Christianity. He says: "Every one who believes and follows it—that is, the true doctrine—must banish every thing that is false and embrace that which is true, and reverence and worship the only Creator—the true Lord—repenting of past sins and following that which is good." Mr. Song Lo goes on to say that he has noticed a great difference in Christians, some being wise but some very foolish. He says, speaking of the last mentioned: "If we examine their hearts, we find they are still inclined to old customs and are altogether without knowledge, not knowing true doctrine and right principle which proceeds from heaven and cannot be changed; this, truly, is to be deeply lamented." Mr. Song Lo is very modest, as may be seen from another extract from his preface: "Therefore I have taken the forbidden false customs, which injure the true doctrine, and have made a little book. Women and children can learn and read it, and they will know the strange and false sayings which those who do not believe in the Lord follow, but which they ought thoroughly to hate and detest."

After the preface we have the introduction, written by a Mr. P'in San, a personal friend of Mr. Song Lo. He begins by saying:

"We Chinamen are very much given to pursuing the wind and grasping at shadowy things in which he who believes is only deceived thereby. From childhood to manhood the half of that which the ear hears and of that which the eye sees is full of deception, to which the ear and the eye having become accustomed, it is at last reckoned as if it ought so to be. Concerning doubtful things, one says in his heart, These things are not idolatry; there is no offering incense to idols; there is no burning paper to the spirits; there is no following

Buddhists and Taoists, becoming vegetarians and repeating litanies. These things run on even lines with true doctrine and do not contradict it. Alas! he says this because his unstable heart recognizes error." Mr. P'in San continues: "Mr. Song Lo, being anxious to repel this immense wave of error, wrote this book of instruction, so we may say his heart was thoroughly in accordance with the Lord's doctrine; this also it was that influenced me and made me happy to write this introduction." He concludes: "That this excellent doctrine may proceed from us complete, that that which is false may from this time be exterminated, that all may be perfect, thoroughly cleansed, without the least fault, and so obtain the Lord's approbation, truly this is my desire."

No apology is needed for giving these extracts from the preface and introduction to this little book, which may certainly be read with profit, not only by women and children, but by others also. Indeed, it may be said at once that there are very few women and children who would be able to understand the strange Chinese characters in which it is written.

It must be mentioned that only some of the superstitions noticed by Mr. Song Lo can be alluded to here. Those referring to Chinese customs, which would take a long explanation to make intelligible to English readers, have been purposely omitted. The following selection will, perhaps, prove interesting:

The adorning the children with gods of longevity and images of Buddha.

Chinese children on holiday occasions nearly always appear with their caps ornamented with little gilt images of gods and saints. These images are supposed to protect the child and bring good luck.

The piercing the ear of the child with a golden ring, lest it should be difficult to bring up.

The golden ear-ring piercing the child's ear is supposed to give considerable assistance to those engaged in bringing him up.

The collecting money from one hundred families to make a locked chain.

In the country districts especially boys with rings round their necks are constantly met with. Sometimes it is a small silver chain fastened with a padlock, but more often only a silver wire. In either case the meaning is the same. It is a life-preserving ring, which will ward off sickness and disease of every kind. Such a ring, bought only by the father or mother, or presented by a friend, would be of no avail. It must be bought with money collected from at least one hundred families. When once put on it is never removed day or night. Men may be seen who have worn the ring forty or fifty years. It is no slight test of a man's sincerity when he removes this ring preparatory to being received into the Christian Church by baptism.

The placing a broom beside the bed of a sleeping child.

Evil spirits are supposed very much to fear a broom, probably because the Chinese broom is not unlike a hatchet in form.

The pasting up T'ien-wang when a child cries at night.

The Chinese say eight out of ten babies cry at night. How trying this is some of us know. The Chinese remedy is to write on a piece of paper the following sentence and to paste it upon the door or wall: "T'ien wang-wang, Di wang-wang, Ngo kya yiu yi k'oh siao r law. Ko-lu kyün-ts doh ih pien, ih hoh kw'en-tao da t'ien-kwang." (King of heaven, king of earth, in my family there is a little child that cries all night. You respectable passers-by read this sentence, and my child will sleep without waking until broad daylight.) Respectable passers-by may read what is written and so help to bring sleep to the little one.

The giving the name Tsao-nan (beckoning a son) when there is no son.

The Chinese long, above all things, for a son. They think that by giving the name, "Beckoning a son," or, "Beckoning a little brother," to a girl they will insure that the next child born shall be a boy.

The hanging a knife or mirror on the breast, lest the spirits should cause injury.

Little knives made of silver are made expressly for this purpose. Parents hang them on the breasts of their children.

The pasting up "Beware of small-pox" on the door or wall.

This sentence is posted upon the house to keep strangers from entering. Not, as might be supposed, to warn strangers against the danger of infection, but to protect the children who have just been innoculated from the danger of being gazed upon by strange eyes. The eyes of strangers are said to exercise a very evil influence at such a time.

The rubbing soot on the nose of the child going to the house of its mother's brother.

This is only done on the first visit. It is not done when the child goes to the house of its father's brother. The origin of this strange custom is lost in obscurity.

The causing the voice to be heard afar when calling back the soul in the evening.

The Chinese believe that every man has three souls. Sickness is sometimes caused by one soul being lost; it is therefore necessary to go and find it. It is night. Our boatman, having fastened the boat to the bank of the canal, has retired to rest. Before following his example we are quietly reading in the little cabin set apart for passengers. Suddenly in the quiet evening air we hear a sound of calling. As the voice draws nearer along the canal bank we can distinguish the words, "Ah-long, lai-lai; Ah-long, lai lai." (Ah-long, come, come; Ah-long, come, come.) As the man passes the boat we look out of the little hole that does duty for a window. There is the man, lighted lantern in hand, seeking the soul of his sick friend, while again and again he raises his voice in the mournful cry, "Ah-long, come, come; Ah-long, come, come." Sometimes this man is followed by another who personates the lost soul. This man follows some distance behind the first one and cries from time to time, "I am coming; I

am coming." But the men pass on, their voices being gradually lost in the distance, while we retire to rest more convinced than ever of the necessity of bringing the truth to the knowledge of these poor blind, superstitious people.

The magpie proclaims happiness, the raven disaster.

In the evening the cock crows, fear Tsoh-Yong (the god of fire).

A cock flying on to a house must be at once secured and killed.

The cock crowing in the evening and the cock flying on to the roof of the house are both signs that the house will be burned down, but it seems the threatened evil may be averted if the cock is immediately slain.

By the bird chirping in the middle of the night you may suspect that evil spirits are near.

If a mouse gnaws holes in your hat or coat you may expect disaster.

If a dog or a snake bite you it is on account of what happened in a previous state of existence.

It will be noticed that most of these superstitious sayings refer in a greater or lesser degree to Buddhism. The man in his previous life injured or killed a dog or snake, therefore in his present life he is injured by one of these animals.

A dog sleeping with its head on the threshold of the door portends coming misfortune.

The saying that a sick dog is weeping when it cries, "E-ho, E-ho."

Weeping—that is, on account of misfortune coming to the house.

The saying that a dog scratching a hole in the earth is digging a grave.

The saying that a dog or cat with a white tail coming to a house brings mourning.

The giving salt in exchange for a cat, and passing it round the legs of the table.

These are common practices to keep the cat from running away.

With a sheep comes the wearing of mourning clothes; with a cat comes wealth.

A Chinaman will not turn a stray cat out of his house—he might dismiss wealth.

The friend who enters your house wearing mourning is not to be endured.

For this reason a man for forty-nine days after the death of his parents cannot visit the houses of his friends.

The saying that he who meets a monk or a nun will not grow rich.

Upon meeting a coffin carried out of doors to say that riches are coming.

This is a strange saying. The word for coffin in Chinese is a compound word, which in sound resembles two words which mean a magistrate and riches. The people do not think of the thing signified, but only of the sound of the word, the magistrate and the riches.

The singeing the shoes upon returning home after a funeral.

A universal custom. A fire is lighted on the ground outside the door of the house and every one steps over it.

The filling the seven apertures of the dead with gold and gems.

The custom has fallen into abeyance. The seven apertures are the eyes, the ears, the nostrils, and the mouth.

The covering the feet of the dead with a cane measure, lest they should move.

The feet of the dead are always tied together and secured in some way.

On the first day of the year not daring to throw any thing on the floor.

Nutshell, for example.

On the first day of the year fearing to use the knife or needle.

These implements, being made of iron, might do injury. The Chinese never touch them on New Year's day.

On the first and fifteenth days of the month disliking any one to come and beg a light.

One symbolical meaning attached to fire is prosperity. Giving a light on the morning of the above mentioned days would be like giving away prosperity.

Not daring to cook beef in the kitchen.

One of the most important of the Chinese divinities is the kitchen god, found in every Chinese kitchen. The Chinese say the kitchen god, being a vegetarian, would run away if he saw beef being cooked.

Not daring to chop garlic or onions on the kitchen range.

Vegetarians are not allowed to eat garlic or onions, therefore they must not be taken into the presence of the kitchen god, lest he should smell them and be offended.

By a "thief" attached to the lamp-wick reckoning upon the arrival of a guest.

It is not only in China that coming events are said to be foreshadowed in lamp-wicks.

By the extinction of the lamp guessing that trouble is near.

Sometimes, owing to a flaw in the wick or to some other cause, a lamp will gradually go out. The Chinese think this a very bad sign.

By twitching in the eyes expecting grief and trouble in the heart.

Upon the body suddenly becoming numb to balance a piece of fire-wood on the tip of the nose.

This is certainly amusing, and one would think hardly superstitious. It would effectually prevent the body from becoming numb.

By a sneeze, a red face, or a hot ear supposing that some one is slandering from behind your back.

This superstition may also be heard of in other countries besides China.

In sea-sickness stealing a drop of water from the tip of the boat pole.

Here is a new remedy for sea-sickness. It is most

important that no one should see the drop of water being taken from the end of the boat pole.

The placing an iron knife on the cover of the medicinal cooking-pot.

The ingredients in a Chinese medical prescription, sometimes numbering as many as twenty, have to be placed in a pot over the fire and all boiled together. If the iron knife was not on the lid of the pot, the evil spirits might come and lift the lid and mix something injurious with the medicine.

The obtaining good luck by pouring the dregs outside the gate to be trodden under foot.

When out walking we suddenly come upon a dirty-looking mess of leaves, beans, and no one knows what, scattered on the path; we know that some one has been ill and that what we see is what remained of his prescription after the liquid part had been strained off. The idea is that as the passers-by step on or over this residue and then depart in different directions, so the disease of the sick man who took the medicine will also be dispersed abroad.

The saying the sick man's incoherent speech is caused by evil spirits.

The begging a charm and hiding it in the hair to drive away ague.

The charm is to be hidden, lest the evil spirits should see it and take it away.

Mr. Song Lo concludes with the following words, with which we shall all agree: "All that has been said above is altogether false. Every place, village, and district has its own customs. Only truly follow the holy religion, obeying the Lord's instructions, and yours will be happiness without end."—Chinese Recorder.

The Language of China.

In Chinese the subject precedes the verb, the adjective precedes the substantive it modifies, and when two substantives come together the first is in the possessive case. The written language is monosyllabic, but not so the colloquial, which has become diffuse in consequence of the necessity arising from the difficulty of making orally intelligible the single words which are sufficiently plain to the eye by aid of the ideographic characters.

Like many other languages, Chinese has suffered loss through phonetic decay, and it is poverty-stricken in a grammatical sense. It is uninflected and only shows slight signs of agglutination. There is very little, therefore, to mark the grammatical value of a word except its position in a sentence, since very few words belong absolutely to any one part of speech. The result is that the same word is often capable of playing the part of a substantive, an adjective, a verb, or an adverb. But when this is so it sometimes happens that the transition from one part of speech to another is indicated by a change of tone in the pronunciation.

The tones are not fixed quantities. They vary con-

siderably in different parts of the empire, from sixteen in some of the southern dialects to five in the Mandarin; and words are further constantly being transferred from one tone to another in obedience to the laws of popular phoneticism. Whatever may have been the origin of these tones, they play a very important part in making Chinese colloquially intelligible. In the Mandarin dialect, which is the most generally spoken dialect in China, there are only about 532 syllables, which are represented by the 12,000 or 15,000 characters commonly found in the dictionaries.

It is obvious that with so small a number of sounds to express vocally so large a number of words confusion must inevitably arise. And so it often does, though the introduction of the tones has served to mitigate the evil by giving generally each syllable five different vocalizations. Being an uninflected language, the cases of nouns and the tenses of verbs are either indicated by position in the sentence or by the addition of prefixes or suffixes to the original words, which do not undergo any inherent change whatever. As in the Accadian, there is an absence of any distinction between the masculine and feminine genders, and the plural is commonly only indirectly pointed out.

On paper the language is represented by characters which may be classed as hieroglyphics, ideograms, and phonetics. The hieroglyphics are the primitive characters of the language, and were originally drawings of the objects which they were intended to represent, though now, through the changes which have taken place in the form of the characters, it is often difficult to recognize the originals. It will easily be understood that these hieroglyphic characters soon proved insufficient for the literary needs of the people, and hence the practice grew up of combining two or more hieroglyphics to express an idea. Thus, for example, the character representing the sun placed above a straight line stands for the dawn, and one representing the sun shining through a tree for the east. Again, the characters for "a man" and "words," associated together, represent the word meaning "sincere," and the sun and moon, placed side by side, the word for "brightness." But by far the largest number of characters are phonetics—that is to say, certain characters, about one thousand six hundred in all, are used as phonograms, with or without reference to their own particular meanings.

According to Chinese records, the original characters numbered about five hundred and forty; the Accadians are said to have had about the same number of primitives. These characters would at first represent so many words, but as time went on it would become necessary to associate derived meanings with these words, and to indicate on paper the particular sense in which the writer intended them to be understood. This would be done by the addition of determinatives or classifiers as they are sometimes called.

By means of their three classes of characters, the hieroglyphics, ideograms, and phonetics, the Chinese have been able to express and preserve the thoughts and

sayings of their greatest and wisest writers through a series of centuries which dwarfs into insignificance all Western ideas of antiquity. For thirty centuries Chinese men have been accumulating stores of literary wealth, which are of themselves sufficiently important to attract the attention of scholars, and to stir the literary ambition of students, and which do so in almost every country but England. But by the fresh discoveries of Messrs. de Lacouperie and Ball, not only is a new interest added to the language, but it is brought into close and intimate relation with the tongues spoken by the great civilizing nations of the world.—*Professor Douglas.*

Appeal for Foreign Missions.

BY BISHOP JOHN P. NEWMAN, D.D.

The General Committee at its recent session appointed Bishop Newman to write an appeal for Foreign Missions, and Bishop Goodsell to write in behalf of Home Missions. The following is the one prepared by Bishop Newman. Let it be read in all Methodist Episcopal churches and Sunday-schools:

The General Committee of the Missionary Society of the Methodist Episcopal Church, which met in the city of Boston in November, 1890, authorized an Appeal to all our churches in behalf of Foreign Missions. Of the *personnel* of that Committee it is difficult to speak in adequate terms of commendation. For the first time since 1872 all the Bishops of our Church were in America, and were present on that important occasion, and associated with them were our two Missionary Bishops, one representing the millions of India, and the other the vast continent of Africa. Personally acquainted with the history, condition, and outlook of all our mission fields, whether at home or abroad, these chief pastors of our Church were eminently competent to advise and act on all the great questions presented for consideration. Identified with them in spirit and purpose were our Missionary Secretaries, known and honored for their wisdom, energy, and enthusiasm, and who are the depositories of all needful information, gathered from their extensive and thorough correspondence with all our mission stations. As the custodians of the contributed funds of our people, the Treasurers of the Missionary Society were there, familiar with the financial condition of the Church and the country, and whose ceaseless vigilance is worthy of all praise. And to insure the minutest knowledge and the most complete inquiry touching the needs of all our work in domestic and foreign fields, there were also present twenty-eight ministerial and lay members of the General Committee, men of "honest report, full of the Holy Ghost and wisdom." They represented every section of our Zion, and plead with holy eloquence for the districts committed to their care. Fourteen of these twenty-eight members came from the Board of Managers, where month after month they had considered in detail the administration of the Missionary Society as directed by the General Committee. Conspicuous in all the debates were the lay

members, whose exact business methods in commercial life tempered our zeal according to knowledge.

THEY ACTED FOR THE CHURCH.

Representing as they did the best mind and heart of Methodism, the whole Church is confident that from such a body of Christian men would issue conclusions worthy the increased liberality of every Methodist in the world. What other body of devoted men ever assembled on the earth came more thoroughly equipped to meet the demands of the hour? And they were there not for themselves, but as the duly and constitutionally appointed agents of every Methodist preacher and layman, of every man, woman, and child in all our congregations. They pledged the good faith of our great Church in the appropriations they made and in the obligations they contracted, and henceforth these are the obligations of the whole Church, and every principle of honor and honesty demands a full response to the last dollar appropriated.

For seven days these faithful, earnest men of God considered questions freighted with a solemnity and responsibility that taxed the brain to the utmost, and made the heart heavy with the consciousness of the inadequacy of the means to respond fully to the calls of a lost world. From all hands came entreaties for help, sustained by facts and figures which none dare dispute. All realized that the heathen world of a thousand million of human souls awaited our coming. By our previous efforts we have opened the doors of all lands, and have awakened expectations which we are bound to meet. Destiny is now upon us. We have invited the emergency of the hour, and created the conditions which impel us forward. Love for Christ, pity for humanity, loyalty to duty compel us to advance. Having informed the famine-stricken pagan world that in our Father's house there is "bread enough and to spare," they turn their hungry eyes upon us, stretch out their empty hands toward us, and with their famished lips whisper, "we perish with hunger."

DUTY.

We have gone too far to stop. The burden of responsibility is upon us. We cannot plead ignorance. We know our duty. We have made ourselves familiar with the sinful, wretched, sad condition of our pagan brethren; we have solicited missionary intelligence from all sources; and we are as accurately acquainted with their sinfulness, helplessness, and immeasurable woe as though eye-witnesses to their all pervading gloom and despair. We cannot say to God that we do not know that his human children, "bone of our bone and flesh of our flesh," are "sitting in the region of the shadow of death." In every life of thirty years a thousand million of benighted heathen pass into the presence of Christ with the sad refrain, "No man cared for our souls."

ABILITY.

We cannot justify inaction in this glorious cause for which the Saviour bled and the apostles died by the plea

of inability. Of all Christian denominations in this fair land of ours we are the richest in aggregated wealth. We give annually for all Church purposes \$20,000,000, but of this magnificent sum less than \$600,000 are yearly given for the conversion of a thousand millions of degraded, weary pagans for whom the Lord died, while the balance is spent in a Christian country whose population is a fraction over sixty millions. Our people live in comfort; not a few spend thousands each year in luxury and in dalliance with the heartless fashions of life; too many hoard their wealth by hundreds of thousands, and dare not give freely for missions because they lack trust in Christ, whose right it is to demand, whose prerogative it is to sustain.

Such forget that their accumulated wealth is due to Christianity. They would be paupers to-day, as are millions of heathen, had not the Gospel created the possibilities of their wealth. Would they exchange their social and business and religious conditions with the heathen? Would they exchange Christianity for Brahmanism or Buddhism, for Confucianism or Mohammedanism? By that exchange they would receive idolatry and poverty, and part with Christianity and wealth. Do such decline to make the exchange? Shall the eternal laws of God work the exchange? The idolatry of selfishness will do it, as it made Spain a poor-house and Italy a land of beggars. America is the most thrifty, intelligent, virtuous, happy land beneath the sun, for here is practiced the purest form of Christianity known to man.

LIBERALITY.

In all our States we have rich members who are in the "holy alliance with Christ" for the conversion of the world. Their annual gifts to missions are munificent; they esteem themselves "good stewards of the manifold grace of God;" they regard their possessions as his possessions; they give for him as one subscribes for an absent friend; and they apply to themselves St. Paul's principle of his ministry, "We are ambassadors for Christ, as though God did beseech you by us." Our cause for Foreign Missions is not embarrassed by our conscientious, systematic givers, but by those in all our congregations who fail to give as the Lord hath given them, and who do not obey the law of proportions. How shall we reach the rich in our Zion whose liberality is unknown to fame? As a rule the poor give more than they. The widow's dime is more than their thousand dollars, for the law of the kingdom is that the Lord measures a man's gifts not by what is given, but by what is retained. This is the significance of the widow's two mites.

SUCCESS.

Of the success of Foreign Missions the proof is abundant and without reproach. Thousands of happy men and women in all our mission fields whose homes are heavens, and whose lives are redolent of joy and sanctity, can testify to the saving power of the Lord. And by the persistent efforts of the missionaries of the cross those inhumanities that have made the pagan world the

scene of wretchedness and woe have been abolished. Womanhood has been rescued from a burning death, and girlhood from infanticide. Where disorder held sway law now reigns; the arts flourish, trade thrives, knowledge is diffused; the fields yield their fruits, kindness has taken the place of cruelty, and the beneficent worship of the Father Almighty has superseded a debasing idolatry.

THEY CALL US.

To-day all lands invite us with our message of purity and love. From the cinnamon groves of Ceylon to the snows of the Himalayas India's three hundred millions of our race, with a common origin and destiny, await our coming. From Canton to Peking all China, with

four hundred millions of our brethren created in the image of God, is ready for the coming of the Lord. From Hakodate to Nagasaki all Japan, whose forty millions are emerging from the seclusion of seven centuries into the immunities of our Western civilization, sends a cordial welcome. And from ocean to ocean, from the Pyramids to the Mountains of the Moon, along the Niger and Congo, the untold millions of Africa, whose human hopes, joys, and sorrows are akin to our own, send forth the bitter wail, "How long, O Lord, holy and true?" And what shall be the answer of the Church to all these pathetic calls? There can be but one reply. Let us give this year a million and a quarter of dollars for missions, and send back the shout, "The morning cometh."

The Missionary Problem in China.

The dimensions and significance of the missionary problem in China grow upon the thought of the Christian world from year to year. All things considered, this is the field of supreme difficulty, and, at the same time, it is the field of supreme interest. The Chinese are manifestly the governing race of Eastern and Central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one half the unevangelized peoples of the globe; so long as they remain without the Gospel the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won.—*Judson Smith, D.D.*

PROTESTANT MISSION STATISTICS FOR CHINA.

Prepared by Rev. J. W. Davis, D.D., and presented to the General Conference, at Shanghai, in May, 1890.

NAME OF SOCIETY.	COMMENCED WORK IN CHINA.	FOREIGN MISSIONARIES.				NATIVE HELPERS.			CHURCHES.			MEDICAL WORK.			PUPILS IN SCHOOLS.	COMMUNICANTS.	CONTRIBUTIONS BY NATIVE CHRISTIANS.	
		MEN.	WIVES.	SINGLE WOMEN.	TOTAL.	ORDAINED.	UNORDAINED.	FEMALE.	ORGANIZED.	SELF-SUPPORTING.			HOSPITALS.	DISPENSARIES.				PATIENTS IN 1889.
										FULLY.	HALF.	QUARTER.						
1 London Missionary Society.....	1807	30	21	14	65	11	75	62	30	1	1	32	3	1	54,625	2,124	4,078 \$5,678 29	
2 American Board.....	1830	36	32	15	83	4	70	21	40	1	1	32	6	4	31,925	1,074	1,549 1,619 63	
3 American Baptists, North.....	1834	14	13	7	34	7	49	26	14	2	1	1	2	1	5,438	325	1,479 714 91	
4 American Protestant Episcopal.....	1835	11	4	3	18	19	5	6	1	1	1	1	4	1	30,000	1,123	450 547 53	
5 American Presbyterian, North.....	1835	18	43	21	122	20	100	44	8	1	1	1	6	1	40,000	2,482	4,041 2,372 00	
6 American Reformed Dutch.....	1842	7	7	2	16	9	16	4	8	1	1	1	1	1	10,928	217	866 2,535 00	
7 British and Foreign Bible Society.....	1843	12	6	18	36	17	128	19	3	1	1	1	3	1	13,668	2,000	2,600 3,100 00	
8 Church Missionary Society.....	1844	27	21	5	53	17	151	19	3	1	1	1	3	1	13,668	2,000	2,600 3,100 00	
9 English Baptist.....	1845	20	16	1	36	1	18	1	1	1	1	1	2	1	1,000	177	1,154 800 00	
10 Methodist Episcopal.....	1847	37	35	27	99	76	101	66	148	9	9	17	8	4	49,212	2,708	3,888 7,341 00	
11 Seventh Day Baptist.....	1847	2	2	2	6	2	4	1	1	1	1	1	1	1	3,010	28	30 750 00	
12 American Baptist, South.....	1847	14	13	8	35	8	15	6	13	1	1	1	1	1	1,000	338	808 1,237 58	
13 Basel Mission.....	1847	19	14	1	34	33	6	45	38	1	1	1	1	1	4,458	848	2,029 2,337 00	
14 English Presbyterian.....	1847	26	15	10	51	8	110	17	40	25	7	4	1	1	20,610	628	3,471 6,934 72	
15 Rheinisch Mission.....	1847	5	2	1	8	7	2	6	1	1	1	1	1	1	4,458	32	156 52 00	
16 Methodist Episcopal, South.....	1848	9	9	14	32	4	15	1	2	2	1	1	2	1	10,427	925	312 225 58	
17 Berlin Foundling House.....	1850	1	1	5	7	1	1	1	1	1	1	1	1	1	1,000	80	100 100 00	
18 Wesleyan Missionary Society.....	1852	17	11	3	31	2	31	17	15	1	1	1	1	2	7,000	534	1,079 1,900 00	
19 Woman's Union Mission.....	1859	1	1	7	9	1	1	1	1	1	1	1	1	1	10,728	167	48 11 00	
20 Methodist New Connection.....	1860	7	4	1	12	26	1	1	1	1	1	1	1	1	1,000	180	1,232 101 00	
21 Society for Promotion of Female Education.....	1864	1	1	5	7	1	1	1	1	1	1	1	1	1	1,000	180	1,232 101 00	
22 United Presbyterian of Scotland.....	1865	7	6	3	16	14	1	1	1	1	1	1	2	2	20,000	67	1,000 150 00	
23 China Inland Mission.....	1865	161	70	135	366	10	82	80	5	2	2	2	18	18	25,310	182	2,937 676 00	
24 American Presbyterian, South.....	1867	12	9	7	28	4	5	2	1	1	1	1	1	1	4,000	800	100 72 80	
25 United Methodist Free Church.....	1868	3	3	1	7	15	14	1	1	1	1	1	2	1	2,500	70	443 70 00	
26 National Bible Society of Scotland.....	1869	3	2	1	6	54	1	1	1	1	1	1	1	1	1,000	20	180 100 00	
27 Irish Presbyterian.....	1869	4	4	1	9	2	18	1	1	1	1	1	1	1	1,000	20	180 100 00	
28 Canadian Presbyterian.....	1871	7	6	2	15	2	50	1	1	1	1	1	1	1	1,600	2,719	943 00	
29 Society for Propagation of Gospel.....	1874	6	4	3	13	1	1	1	1	1	1	1	1	1	1,000	(7) 100	943 00	
30 American Bible Society.....	1876	6	3	1	10	31	1	1	1	1	1	1	1	1	1,000	80	80 150 00	
31 Established Church of Scotland.....	1879	1	1	1	3	3	1	1	1	1	1	1	1	1	1,000	40	402 150 00	
32 Berlin Mission.....	1882	6	4	1	11	3	22	1	1	1	1	1	1	1	1,000	40	402 150 00	
33 Allem. Ev. Protestant Mission Gesel.....	1884	1	1	1	3	1	1	1	1	1	1	1	1	1	1,000	40	402 150 00	
34 Bible Christians.....	1885	4	2	1	7	6	1	1	1	1	1	1	1	1	1,000	17	17 8 00	
35 Foreign Christian Missionary Society.....	1886	9	5	1	14	14	1	1	1	1	1	1	1	1	1,000	40	11 8 00	
36 Society for Diffusion of Christian and Gen'l Knowledge.....	1886	2	1	1	4	2	1	1	1	1	1	1	1	1	1,000	17	17 8 00	
37 Society of Friends.....	1886	1	1	1	3	1	1	1	1	1	1	1	1	1	1,000	17	17 8 00	
38 American Scandinavian Congregational.....	1887	2	1	1	4	1	1	1	1	1	1	1	1	1	1,000	17	17 8 00	
39 Church of England Zenana Mission.....	1888	1	1	1	3	1	1	1	1	1	1	1	1	1	1,000	17	17 8 00	
40 United Brethren in Christ.....	1880	1	1	2	4	1	1	1	1	1	1	1	1	1	1,000	17	17 8 00	
41 Independent Workers.....	1880	1	1	3	5	1	1	1	1	1	1	1	1	1	1,000	17	17 8 00	
Total.....		589	391	316	1,296	211	1,206	180	522	94	22	27	61	44	348,439	16,836	87,287 \$96,884 54	

All property estimates and collections are in Mexican dollars. At the present rate of exchange not more than 8 per cent. should be deducted to get the amount in gold. The statistics also report \$72,40 collected for church building and repairing; \$915.60 collected for other local purposes; 901 volumes and 155,164 pages printed during the year.

STATISTICS OF FOOCHOW CONFERENCE.

CIRCUITS OR STATIONS.	Foreign Missionaries	Assistent Missionaries	Native Workers of Women, Men, Boys,	Native Workers of Women, Men, Boys,	Native Untrained Preachers	Native Teachers	Other Helpers	Members	Probationers	Adherents	Average Attendance on Sunday Worship.	Conversions during Year.	Adults Baptized.	Children Baptized.	No. of Theological Schools	No. of Teachers in same.	No. of Students	No. of High Schools	No. of Teachers in same.	No. of Pupils.	No. of other Day Schools.	No. of Sabbath-schools.	No. of Orphan- ages.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Meeting Places of Worship.	No. of "Parsonages, or "Houses."	Estimated Value of "Houses," or "Homes."	Collected for Missionary Society.	Collected for other Benevolent Purposes.	Collected for Self- support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.				
Foochow District.	8																																				
Tsing-ang Tong.								158	89	900	260	81	10	10	6	1	2	27	1	2	88	1	12	1	220	3	1	25,500	1	1	8,000	10	41	75	180	00	192
Ching-ang Tong.								88	18	60	26	2	10	10	6	1	1	48	1	1	16	1	16	1	60	1	1	1,500	1	1	400	4	00	10	00	3	
Hok-ling Tong.								40	2	80	40	2	1	1	1	1	1	20	1	1	80	1	80	1	40	1	1	400	1	1	600	4	00	10	00	3	
Kwi-hung.								7	9	80	25	8	1	1	1	1	1	8	1	1	20	1	20	1	40	1	1	400	1	1	600	4	00	10	00	3	
Siu-ling Tong.								88	8	80	25	8	1	1	1	1	1	8	1	1	20	1	20	1	40	1	1	400	1	1	600	4	00	10	00	3	
Lek-in.								37	18	13	65	11	1	1	1	1	1	25	1	1	82	1	82	1	20	1	1	400	1	1	600	4	00	10	00	3	
Sek-ngo Tu.								47	14	70	60	10	1	1	1	1	1	26	1	1	83	1	83	1	26	1	1	1,800	1	1	800	4	00	24	00	12	
Hok-chang District.																																					
Hok-chang City.								17	25	50	45	6	5	5	5	5	5	11	1	1	14	1	14	1	17	1	1	1,000	1	1	800	4	00	24	00	12	
Nga-ka.								109	73	200	190	40	17	17	17	17	17	41	1	1	80	1	80	1	41	1	1	1,050	1	1	800	4	00	24	00	12	
Sing-long.								158	89	900	260	81	10	10	6	1	2	27	1	2	88	1	88	1	60	1	1	1,500	1	1	400	4	00	10	00	3	
Hai Yen.								130	107	800	240	80	4	4	4	4	4	86	1	1	24	1	24	1	70	1	1	1,900	1	1	200	4	00	61	00	20	
Keng-kiang.								130	107	800	240	80	4	4	4	4	4	86	1	1	24	1	24	1	70	1	1	1,900	1	1	200	4	00	61	00	20	
Ngu-cheng.								130	107	800	240	80	4	4	4	4	4	86	1	1	24	1	24	1	70	1	1	1,900	1	1	200	4	00	61	00	20	
Kong-ling.								54	28	70	65	4	1	1	1	1	1	24	1	1	84	1	84	1	44	1	1	1,000	1	1	100	4	00	54	00	16	
Sek-keng.								91	56	86	130	90	2	2	2	2	2	84	1	1	84	1	84	1	44	1	1	1,000	1	1	100	4	00	54	00	16	
Teng-sing.								40	15	60	50	5	3	3	3	3	3	80	1	1	80	1	80	1	44	1	1	1,000	1	1	100	4	00	54	00	16	
Hai-kau.								85	55	96	96	10	2	2	2	2	2	80	1	1	80	1	80	1	44	1	1	1,000	1	1	100	4	00	54	00	16	
Hing-awa District.																																					
Hu-sung.								64	30	25	180	10	5	5	5	5	5	41	1	1	41	1	41	1	55	1	1	250	1	1	80	4	00	12	00	6	
Hang-keng.								48	18	19	70	11	8	8	8	8	8	79	1	1	79	1	79	1	84	1	1	170	1	1	170	4	00	6	00	6	
Kwang-an.								90	10	10	150	18	18	18	18	18	18	4	1	1	4	1	4	1	84	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200	1	1	200	4	00	6	00	6	
Tai-sai.								70	84	2	140	10	4	4	4	4	4	60	1	1	60	1	60	1	76	1	1	200									

STATISTICS OF NORTH INDIA.

Circuit or Station.	Foreign Missionaries	European and Eurasian	Native Workers of Foreign Miss. Society	Native Ordained Preachers	Foreign Teachers	Other Helpers	Members	Probationers	Adherents	Average Attendance on Sunday Worship	Conversions during Year	Adults Baptized	Children Baptized	No. of Teachers in same.	No. of High Schools	No. of Teachers in same.	No. of Pupils	No. of other Day Schools	No. of Sabbath Schools	No. of Churches and Chapels	Estimated Value of Churches and Chapels	No. of Halls and other Places of Worship	No. of Houses	Estimated Value of Parsonages, or "Houses,"	Value of Orphanages, Schools, Hospitals, Book Room, etc.	Debt on Real Estate	Collected for Missionary Society	Collected for other Benevolent Societies	Collected for Self-support	Collected for Church Building and Repairing	Contributed for other Local Purposes	Pages Printed during the Year	
<i>Coast District.</i>																																	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: English Church	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
Calcutta: Native Ch.	1	1	1	1	1																												

CIRCUIT OR
STATION.

The statistics for Burma District are those of last year. There were collected for church building and repairing 22,405 rupees, and for other local purposes 8,276 rupees.

CIRCUIT OR
STATION.

RECAPITULATION BY DISTRICTS

NOTE.—Volumes printed during the year, 49,855, at Vepery; pages, 8,632,332—40,000 at Bombay, Bowen Church; 1,060,000 at Gujarat Mission; 2,592,332 at Vepery. Volumes printed last year, 25,535 pages, 2,273,151. • One Foreign Missionary and one Assistant Missionary on furlough to America, returning in November, 1890. 5,832 rupees were collected for church building and repairing, and 4,164 rupees for other purposes. Rupees worth about 40 cents.

RECAPITULATION BY DISTRICTS.

[illegible]

a Report incomplete.	
6 Bible Woman's Training-schools reported under High-school.	
The school at Hirakuchi does not belong to the Nanshin and is omitted here.	
7 The school at Tsubiji, Tokyo District, 815,715; last year, 110,340. No. of pages, Tsubiji, Tokyo District, 7,489,380; last year, 4,212,340.	
8 The above accounts in yen. One yen now equal to 90 cents, U. S. gold.	
Where two numbers occur, the upper figures refer to W. O. C. B. collections, and the lower figures to the Japanese Church.	
9 The above figures are for the following: Building, Current Expenses, Sunday-schools, Home-Maintenance Society, Education, Ministerial Support, Local Purposes, and for tuition in our Schools.	

STATISTICS OF SOUTH AMERICA.

[illegible]

Notes.—All sums of money are given in United States gold value. **Board of Orphan, 18.** **Benson** Ayres, 1st Church: No. of Paragonas, or "Houses," 1; Colonia, 1.

STATISTICS OF SWITZERLAND.

CIRCUIT OR STATION.	Native Ordained Preachers.	Native Unordained Preachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the Year.	Children Baptized.	No. of Sabbath-schools.	No. of Sabbath Scholars.	Number of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	Parsonages, or "Homes."	Debt on Real Estates.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.
Berne District.																					
Basel.	1	..	..	809	40	849	440	25	3	3	380	1	79,708	2	..	81,900	189	2,545	8,155	1,578	8,596
Berne.	1	..	..	161	10	171	500	11	4	1	200	1	97,448	1	..	41,250	218	837	878	938	4,215
Biel.	1	..	..	190	56	246	550	40	4	9	668	1	52,000	3	..	10,300	80	865	1,900	940	8,311
Geneva.	1	..	..	59	30	119	250	21	3	1	102	1	..	..	..	..	90	666	1,970	166	2,068
La Chaux de Fonds.	1	..	..	106	29	135	300	29	4	4	170	1	54,500	3	..	15,800	155	415	1,780	987	2,373
Langnau.	1	..	..	57	15	72	200	5	1	2	170	..	..	..	..	..	85	248	718	4	592
Lausanne.	1	..	..	118	37	155	350	42	2	1	110	..	..	..	..	..	105	722	10,500	2,267	8,247
Lenzburg.	1	..	..	982	22	1,004	400	37	4	10	550	..	..	..	..	..	10,797	165	996	665	2,970
Liedal.	1	..	..	256	35	291	400	29	1	13	584	..	2,990	4	1	18,550	225	1,071	10,787	4,573	2,438
Lys.	1	..	..	116	40	156	230	18	..	4	820	..	14,918	3	..	1,950	96	596	431	436	1,504
Neuenburg.	1	..	..	100	19	119	200	12	..	2	150	1	80,000	3	..	70,000	60	559	1,037	1,812	1,508
St. Imier.	1	..	..	88	18	106	240	14	..	3	88	..	..	..	..	..	33	944	755	398	1,241
Zurich District.																					
Affoltern-a. Aa.	1	..	3	159	34	222	350	25	11	15	774	1	26,250	4	..	..	161	114	1,900	674	2,708
Aussersihl.	1	..	3	235	34	292	500	25	12	6	1,093	1	43,748	3	..	25,400	130	139	1,550	796	5,475
Balch.	1	..	3	196	38	234	600	25	3	9	567	2	81,550	2	..	8,500	80	58	1,300	441	1,943
Chur.	1	..	1	65	8	70	100	2	1	8	120	..	..	..	..	..	50	84	600	117	1,292
Horgen.	1	..	1	105	24	129	200	30	1	2	120	1	19,400	1	..	..	60	48	900	978	1,248
Nieders-Uri.	1	..	1	150	30	173	250	25	4	7	394	1	21,500	3	2	26,570	100	107	1,612	206	2,383
Rheodenz.	1	..	1	137	28	170	250	10	5	6	270	1	89,500	2	1	..	140	205	1,900	1,403	7,515
Schaffhausen.	1	..	1	151	8	199	300	6	14	5	615	1	22,400	1	..	500	100	136	1,504	73	4,418
St. Gallen.	1	..	4	276	71	347	400	50	8	14	758	2	56,500	5	..	27,600	80	86	2,293	693	2,963
Thalwil.	1	..	3	280	24	298	450	25	13	4	600	1	10,500	1	..	40,975	125	145	500	888	7,674
Tessin.	1	..	1	85	8	88	100	6	1	1	85	..	..	..	..	..	25	60	200	135	490
Turbenthal.	1	..	1	157	32	219	350	25	4	5	620	1	55,400	1	..	28,060	125	110	1,875	816	4,546
Unter.	1	..	1	142	18	160	250	10	2	13	700	..	..	..	..	..	110	96	900	608	2,544
Winterthur.	1	..	1	899	163	1,062	500	120	6	20	1,150	1	32,000	5	..	8,400	250	205	2,325	1,931	4,954
Zürich.	1	..	2	808	81	884	550	60	6	11	511	2	75,000	3	..	11,200	239	811	2,746	2,243	5,530
Total this year.	27	12	42	5,117	994	5,957	9,190	852	135	192	13,728	25	991,435	76	6	497,852	8,487	12,188	59,563	30,914	80,403
Last year.	80	10	55	5,779	999	5,010	9,610	887	154	218	16,058	29	1,087,424	88	5	466,433	8,782	20,349	46,308	35,397	88,589

STATISTICS OF BULGARIA.

CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Foreign Missionaries, Wm. For. Miss. Society.	Native Workers of Wm. For. Miss. Society.	Nat. Ordained Preachers.	Nat. Unordained Preachers.	Native Teachers.	Foreign Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during Year.	Children Baptized.	No. of Theological Schools.	No. of Teachers in same.	No. of Students.	No. of High-schools.	No. of Teachers in same.	No. of Pupils.	No. of other Day schools.	No. of other Day Scholars.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Churches and Chapels.	Estimated Value of Churches and Chapels.	No. of Halls and other Places of Worship.	No. of Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Value of Orphanages, Schools, Hospitals, Book Rooms, &c.	Collected for Missionary Society.	Collected for other Benevolent Societies.	Collected for Self-support.	Collected for Church Building and Repairing.	Contributed for other Local Purposes.		
Rustchuk	1	1		1	1	1	1	1	1	23	5	60	55	3	3							1	14	1	35	1	\$2,600		1	\$5,200		\$23 25	\$1 90		\$128 71	\$8 30		
Hotaniza					1	1	1			6		15	38	1								1	1 26	1 28				1	200		3 47	1 42		35 60	4 53			
Loftcha			1		2	1	4	1	1	17 11	5	70	60	4	1							1	41	1 55				1	8,500		15 00					10 00		
*Sistof	1	2			1	5	1	1	1	35	3	5	70		2	1	7	32			4	32	1	50	1	1,200		1	1,800	10,000	28 95		\$187 00			25 00		
Plevna					1	1				5	4	4	9										1	10												60 00	10 00	
Trinova					1	1				4	4	7	12																									
Selvi					1	1				4	4	7	12																									
Varna	1	1			1					10	6		50									1	20	1			3,350				86 67		50 95			34 74		
Shumla					1					7	1		20																			6 95		27 22				
Orehania					1					12	2	9	20	1	2							1	8	1 16														8 50
Tulcha										4	3	13	20	1									1	15														
Total	3	4	1	2	10	5	11	2	5	128	35	182	969	16	19	1	7	32	1	4	32	5	97	8	229	3	\$7,150	6	5	\$11,472	\$14,500	\$112 82	\$4 07	\$215 17	\$222 81	\$96 37		
Last year.	4	4	2	2	5	9	8	7	11	65	112	865	12	17	1	4	25	2	8	50	4	71	9	211	8	7,150	2	4	10,772	14,500	109 82	1 51	286 02	125 82	281 45			

* Volume printed during the year, 1,600; pages, 709,300.

STATISTICS OF MALAYSIA MISSION.

CIRCUIT OR STATION.	Foreign Missionaries.	Assistant Missionaries.	Native Workers of Wm. For. Miss. Society.	Native Ordained Preachers.	Native Unordained Preachers.	Native Teachers.	Other Helpers.	Members.	Probationers.	Adherents.	Average Attendance on Sunday Worship.	Conversions during the Year.	Adults Baptized.	Children Baptized.	No. of Day schools.	No. of Day Scholars.	No. of Sabbath-schools.	No. of Sabbath Scholars.	No. of Halls and other Places of Worship.	No. of Parsonages, or "Homes."	Estimated Value of Parsonages, or "Homes."	Collected for Self-support.
Mission in General.	12	1	..	..	..	..	..	120	15	130	125	30	30	10	10	..	..	..	..	1	4,500	..
English Church.	4	2	..	..	..	..	..	13	23	30	30	10	10	1	1	..	..	..	..	..	..	..
Chinese Mission.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Tamil Mission.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Woman's Foreign Mission.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total.	7	3	4	9	4	9	4	135	155	155	125	74	31	6	3	110	3	3	..	..	..	..
Last year.	6	3	4	2	5	6	5	127	130	130	125	65	12	11	1	110	3	3	..	..	..	..

NOTE.—Mission in General: Pages Printed during the Year, 13,800; English Church: No. of Churches and Chapels, 1; Estimated Value of Churches and Chapels, \$10,000; Collected for Missionary Society, \$30. Chinese Mission: No. of High-schools, 1; No. of Teachers in same, 12; No. of Pupils, 40; Value of Orphanages, Schools, Hospitals, Book Rooms, etc., \$50,000. Tamil Mission: Native Ordained Preachers, 1; Woman's Foreign Mission: Foreign Missionaries, Woman's Foreign Missionary Society, 1; No. of Orphans, 9.

NOTE.

Last month and this month we have given the tables of statistics of all our foreign missions as they will appear in the Annual Report, with the exception of Korea. No report has as yet been received from that field; the statistics of a year ago reported 9 members, 36 probationers, 165 adherents, and 81 pupils in schools.

Next month we shall give the summary of the Foreign and Domestic Missions, and the names and addresses of our foreign missionaries.

Monthly Missionary Concert.

SUBJECTS FOR 1891.

January.....	THE WORLD.
February.....	CHINA.
March.....	MEXICO.
April.....	INDIA and BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY and BULGARIA.
September.....	JAPAN and KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

The names and statistics of the missionary societies at work in China will be found on page 79. The table shows that in the number of missionaries and of communicants the Methodist Episcopal Church stands third, but first in the number of native ordained preachers, organized churches, pupils in schools, and contributions of native Christians. The forty missionary societies report nearly 1,300 foreign missionaries and over 37,000 communicants.

For full statistics of the Methodist Episcopal Missions in China, compiled last October by our missionaries, see page 80 for those of North China and Central China, page 81 for Foochow, and page 89 for West China. We have now connected with our four China Missions 110 foreign missionaries, 465 native helpers, including preachers, teachers, native workers of the Woman's Society, etc., 3,985 members, and 2,402 probationers. Over 700 conversions were reported in these Missions last year, there being in West China 28, North China 30, Central China 55, and in Foochow Conference 597.

Extracts from the Annual Reports of Methodist Episcopal Missionaries in China.

FOOCHOW CONFERENCE.

Rev. N. J. Plumb, Presiding Elder of the Foochow District, writes: "I have never known so much poverty and distress as has prevailed among all classes this year. Meanwhile, the doors are abundantly open, and the opportunities for preaching and work were never better. Tieng Ang Tong, the oldest and strongest charge, has had a good year, with an increase of twenty-one members and some probationers."

Rev. George B. Smyth, A.B., B.D., President of the Anglo-Chinese College, writes: "The past year has been an interesting one in the history of our college—it saw our first graduate. His name is Ting Maing Ing. Ninety students have been in attendance and most of them have done good work, spending half the time

in studying the Chinese classics and half in studying English and acquiring a knowledge of Western branches through the medium of English. The curriculum embraces most of the subjects usually included in an American college course. It is emphatically a Christian school. We have a fairly good supply of apparatus, but need more."

Rev. William H. Lacy reports for the Hok Chiang District: "The work on the district is prospering. On every circuit there have been some conversions, numbering about 200 to date. Since January 1, 1890, we have built four chapels and three parsonages on the district, toward which the Missionary Society granted \$600 and the people themselves contributed about \$1,000.

Rev. N. Sites, D.D., reports: "The city of Hing Hwa, seventy-five miles from Foochow, is to be the home of a foreign missionary, and Rev. W. N. Brewster is to study the dialect of the people and put it into written form."

Dr. J. J. Gregory writes from Foochow that during seven months there had been 3,500 visits made by patients to his dispensary and home, more than 4,000 prescriptions compounded, 500 visits made by him to patients in their homes, and \$150 received in fees and donations.

CENTRAL CHINA MISSION.

Rev. Leslie Stevens, Superintendent of the Central China Mission, reports: "Our statistics show a marked advance all along the line. We call attention particularly to the financial showing—collections for Missionary Society, self-support, etc.—as compared with previous years. Although we have a slight decrease in number of conversions and baptisms, we have a large gain in membership, which argues faithful labor on the part of the brethren in gathering in and caring for the many converts of the previous year."

Rev. A. C. Wright reports for Chin-kiang that a new chapel has been erected and dedicated, and large numbers attend the preaching service on Sabbath mornings. The Sunday-school is an interesting and promising part of the work, and the attendance would be larger if there were more teachers to give them the proper instruction.

Rev. John R. Hykes, presiding elder, reports that on the Kiukiang District all departments of the work have been vigorously pushed, and the success has been equal to that of other societies laboring in that part of China. Twenty adults have been received into full membership and a large number taken on probation. More than the apportionment for the district was raised for the Missionary Society,

\$91.24 having been contributed for that purpose and \$637 for self-support. The work in Nankangfu was broken up by a riot. Good work has been done in the Kiukiang Institute and the Girls' Boarding-school of the Woman's Foreign Missionary Society. At Shui Chang seven adults have been baptized, and here the preaching services have been well attended and often marked by the presence and power of the Holy Spirit.

Rev. J. J. Banbury reports that Sen Sung, a city of about 25,000 inhabitants, has been entered, a chapel rented, and a school opened with an excellent prospect of success.

Rev. E. S. Little reports that in Kiukiang the work has been much interrupted by the injury to St. Paul's Church by the floods, which has prevented service there; but in the chapel services have been held five nights in the week with large crowds in attendance. A new chapel has been opened at Sha Ho, and here is a self-supporting school. A printing-press has been purchased and work commenced on it. Much good is expected from this source.

Dr. Beebe reports that connected with the work at Nanking are three circuits. The first is the hospital and its evangelistic work; second, the university and North Nanking; third, work in the center of the city, and a country circuit, including several preaching-places. All of these are interesting and hopeful. The ladies of the Woman's Foreign Missionary Society have done excellent work in their school and among the women. The university, with enlarged facilities, a chapel on one of our busiest streets, a fine country circuit of friendly hearers, and the hospital work well established, presents a field of the rarest opportunities.

Rev. D. W. Nichols reports for South Nanking and Nanking Circuits that the work of the year has been full of encouragement, and there has been an unusual number of inquirers. He had in some instances preached the Gospel where they had never seen the face of a foreigner or heard of Jesus. One school of twenty-two boys had memorized the Catechism and Sunday-school lessons, besides a number of Chinese books. He had sold over 12,000 books and tracts and there is a growing demand for Christian literature. The congregations are growing in numbers and in interest.

Dr. Beebe reports of the Philander Smith Memorial Hospital that during the year 9,326 visits were made by patients to the dispensary, 418 were received into the hospital as in-patients, 325 visits were paid to patients in their homes, 279 surgical operations were performed, \$399.86

had been raised for the work. The religious instruction given had been profitable.

Rev. John C. Ferguson, President of Nanking University, reports that during the year there had been constant growth and expansion in the university, which has just closed its second year, the students increasing from fifteen to forty. The new building is well suited to the work and contains five class-rooms, a large chapel, and dormitory accommodations for about thirty boys. A new building for the theological school is in course of erection, which will be a conspicuous ornament to the city. The campus includes eight acres. Special instruction is given to the pupils in Christian teachings. In addition to daily instruction under Christian teachers, in which a regular course of Bible-study is pursued, all pupils are required to attend daily prayers. A weekly prayer-meeting is conducted by one of the teachers. Two regular preaching services and a Sunday-school are held on Sunday, which all the students attend. A strong religious influence pervades the school, and the majority of the leading young men are either church members or inquirers. This influence extends to the homes of the pupils, and many are thus led to attend religious services. During the year 1891 there will be in active operation three departments of the university—the college department, theological school, and medical school. Mrs. Philander Smith, of Oak Park, Ill., furnished the money for the new building for the theological school. Twenty thousand dollars more could be well used by the university for additional buildings and equipments.

Miss Ella C. Shaw reports that the women among whom she is laboring in Nanking are becoming more friendly, and the year has been one of seed-sowing without direct results in the line of conversions.

Miss Emma E. Mitchell reports that in the Nanking school during the past year the word has been planted in the hearts of over twenty-five girls.

Dr. George A. Stuart reports for the Wuhu District that at the end of the previous year there were in active operation 4 chapels, 5 day-schools, and 1 boys' boarding-school. Necessity has closed 2 chapels and 3 day-schools, and the boarding-school has been transferred to Nanking. The contraction of the work has been made necessary by a lack of workers and the expansion of the hospital work. The medical work has been very satisfactory.

NORTH CHINA.

Superintendent H. H. Lowry reports that serious persecution has attended the

work in a number of places in the North China Mission and determined opposition has been felt in many quarters. Notwithstanding this there has been an increase of 349 in the membership, several stations have been visited with genuine revivals, new preaching-places have been opened, and clusters of inquirers collected in several new villages. From all the central stations come complaints that the chapels are too small to hold the regular congregations. Self-support has made commendable progress. Three preachers are supported entirely by the contributions of the local churches, and several others are supported in part. Opportunities are presented every-where for advance and enlargement.

Rev. W. T. Hobart writes that at Asbury Chapel, Peking, there has been a large number of clear conversions. During the year the Sunday congregations have greatly increased in size, and the attendance at Sabbath-school has at times reached nearly four hundred, of whom fully one third were heathen attracted by the services and the personal influence of those engaged in the work. The congregation at Southern City Station, Peking, has increased from less than fifty at the beginning of the year to over eighty, and the Sabbath-school has been well attended.

Rev. F. Brown reports that at Wesley Chapel, Tientsin, two preaching services and a Sunday-school have been held each Sunday; five class-meetings and a prayer-meeting have also been held every week, and each day has been begun with a public prayer service in the chapel. Special religious services have also been held and the chapel has often been filled to excess.

Rev. W. F. Walker reports for the East Gate Chapel, Tientsin, that the chapel doors have been open for public preaching services six days a week; crowds have gathered and listened to the Gospel and some have accepted. A bookstore has been opened for the sale of Christian literature, and several thousand volumes have been sold. On every circuit in the Tientsin District the colporteurs have been an active evangelizing agency.

Rev. H. H. Lowry writes that the center of work on the Shan-tung District is about four hundred miles south of Peking, and the work is distributed around three central stations, and at two of these there has been considerable progress, an increase in membership in one of thirty-seven and in the other of thirty.

Rev. G. R. Davis reports of Tsun-hua District, the center of which is 100 miles east of Peking: "The work moves slowly, but it is moving in the right direction. With hope, faith, patience, prayer, and

work we must succeed. On the district there is now a membership of 202, besides 78 probationers. There were contributed by the natives for self-support \$20, and there were collected from other sources \$50.40 for the same purpose. For Missions the Sabbath-schools gave \$18.38; the native members, \$20.66; others, \$91.91, making a total of \$130.95 for Missions and \$70.40 for self-support."

Rev. J. H. Pyke reports that on the Lan Chou District during the previous seven and a half months there had been baptized 42 adults, 16 children, and 41 received on probation. A large number of books and tracts were sold, and a greater number than ever before had heard the Gospel.

Training-classes for women are organized in Peking, Tientsin, and Tsun-hua, and are in successful operation under the care of the Woman's Foreign Missionary Society.

In Peking University departments of theology and medicine are in operation, and a college of liberal arts is fully organized. To prepare students for entrance to the college a three years' course is prescribed. As feeders to this high-school, or preparatory department, intermediate schools are or will soon be established in Peking, Tientsin, Tsun-hua, and Tai-an. The pupils for these intermediate schools are secured by promotions from the day-schools established by the Mission in the villages throughout the districts. There were nine students in the theological school, five in the medical school, and the number in the college of liberal arts has been limited only by the capacity of the dormitories. An industrial department is in successful operation. An industrial school has been carried on at Tsun-hua. With few exceptions the pupils in the schools are Christians.

The girls' schools, under the charge of the Woman's Foreign Missionary Society, consist of two boarding-schools situated in Peking and Tsun-hua, the former with 84 and the latter with 35 pupils. Six girls' day-schools are in operation—3 in Peking, 2 in Tientsin, and 1 in Tsun-hua—and from these there have been some very encouraging results.

There are four centers of medical operations in the North China Mission—the Peking Hospital, the Isabella Fisher Hospital at Tientsin, two hospitals at Tsun-hua, and the medical work at the Jeho silver-mines. An average of 3,600 patients per month are being prescribed for through these agencies, and many of them have thereby been brought under the influence of the Gospel.

Rev. H. H. Lowry, writing of the needs

of the North China Mission, says: "I am deeply impressed with the opportunities presented every-where for advance and enlargement if we had the means. *More* is the one word that should be emphasized in connection with every agency in the Mission—more foreign laborers, more native preachers, more colporteurs, more teachers, more chapels, more schools." He also says: "The chapels in Peking, Tientsin, and Tsun-hua, which a few years ago seemed so large, are now far too small to hold the congregations that frequently gather for worship. The same is true of many of the country chapels, while several places are in great need of chapel buildings in which to hold the Sabbath services. In all the boarding-schools the dormitories are too full to be healthful. What is true of these departments applies as well to hospital and dispensary work. Our very success is not devoid of embarrassment, and, because of our inability to command the means for relief, becomes a real occasion for discouragement."

WEST CHINA.

Rev. Spencer Lewis, Superintendent of the West China Mission, reports that the results of the work are most encouraging. In Chungking the Sabbath services have had an ever increasing attendance, and the street chapel has been well filled daily and frequently crowded. The daily prayer-meetings, in which special attention is given to Bible-study, have had an average attendance during the year of over 30. Two men have been licensed as exhorters and one has served as a colporteur. The year began with 1 boys' school and 11 pupils, and closed with 50 boys and 20 girls under instruction. Some work has been performed outside the city. A good brick chapel is being built. The statistics are as follows:

Foreign missionaries.....	4
Assistant missionaries.....	2
Native unordained preachers...	2
Native teachers.....	4
Other helpers.....	1
Members.....	18
Probationers.....	27
Conversions during the year...	28
Day schools.....	3
Day scholars.....	70
Halls and places of worship....	2
Parsonages, or homes.....	2
Value of parsonages, or homes.....	\$5,500 00
Value of other real estate.....	\$500 00
Collected for self-support.....	20 00
Contributed for other local purposes.....	10 00

China Mission of the Methodist Episcopal Church, South.

The Annual Conference of the Mission convened at Shanghai, China, October 15,

1890, Bishop Wilson presiding. On the evening of the first day of the Conference a double wedding among the missionaries took place. Rev. T. A. Hearn, of the China Mission, was married to Miss Kate R. Roberts, and Rev. C. B. Moseley, of the Japanese Mission, to Miss Ada Reagan. The ladies had been missionaries of the Woman's Society.

The statistical report was made as follows:

Missionaries, 11; wives, 10; Woman's Board, 11; local preachers, 6; exhorters, 5; colporteurs, 1; stations, 6; out-stations, 9; foreign members, 25; native members, 345—increase, 33; probationers, 134—decrease, 22; infants baptized, 9—increase 1; adults baptized, 33—decrease 22; Sunday-schools, 22—increase, 2; Sunday-school teachers, 72; Sunday-school scholars —; pupils in A.-C. C., 146; A.-C. schools, 2; pupils, 25; boys' boarding-school, 1; pupils, 74; sittings, 810; books sold, 6,205; girls' boarding-schools, 3; pupils, 64; day-schools, 40—increase, 9; pupils, 692—increase, 113; foreign teachers, 15; native teachers, 54—increase, 9; churches, 8; sittings, 1,615; value, \$21,191; foreign residences, 9; value, \$42,820; native parsonages, 4; value, \$4,090; ladies' homes, 4; value, \$35,600; male hospital, 1; value, \$10,000; number of patients, 8,171—increase, 88; female hospital, 1; value, \$6,600; number of patients, 2,494—increase, 150; school buildings, 7; value, \$15,600; rented chapels, 19—increase, 8; contributed by foreign members, \$618.30; contributed by native members, \$165.33; an increase for natives of \$29.75.

APPOINTMENTS.

Shanghai District.—M. B. Hill, P.E.; Shanghai station, M. B. Hill, C. F. Reid, one to be supplied (by Sz Tz Kia); College station, Y. J. Allen, G. R. Locher; Hong-ken, W. B. Bonnell, H. L. Gray; Sung-Kiang, W. B. Burke, one to be supplied (by Zung Sau-tsung); T'a-tsung, O. E. Brown, two to be supplied (by Zung Zing-san, Sung Yon-geh); T'sih-pau, one to be supplied (by T'seu Ta-vung); A.-C. College, Y. J. Allen, President; W. B. Bonnell, G. R. Locher, H. L. Gray, Professors.

Suchow District.—D. L. Anderson, P.E.; Suchow station, T. A. Hearn, one to be supplied (by Zung Yong-kiung); Zang-zo, B. D. Lucas, Li Tz Nij; Nan-zing, J. L. Hendry, C. K. Marshall; K'wen-san, one to be supplied (by Dong Moh-san); Luh-chih, one to be supplied (by T'sa Vang-tsang); Buffington Institute, A. P. Parker.

APPOINTMENTS OF LADIES REPRESENTING W. B. M.

Shanghai District.—Miss L. A. Haygood, Agent; Clapton School, day-schools, McTyre Home and School, Miss Haygood, Manager; Miss L. B. Hughes, Miss M. McClellan, Miss Richardson, Assistants; Kading Anglo-Chinese School, Miss L. Rankin; Kading day-schools, Miss E. Kerr.

Suchow District.—Mrs. J. P. Campbell, Agent; Suchow Girls' School, Mrs. J. P. Campbell, Manager; Miss Smithy, Assistant; Suchow Hospital, Mrs. J. P. Campbell, Manager; Dr. M. M. Philips, Physician. Suchow day-schools, Miss J. M. Atkinson.

Through A Physician's Spectacles.

BY W. H. MORSE, M.D.

"China has become a hell since you foreigners came." This startling exclamation of a Shashing Chinaman to Rev. G. L. Mason, of the American Baptist Union, is all too true.

We are accustomed to look with pride upon our mission work in the Celestial Empire. We praise God for what he has done there. But, sad to say, the good work is terribly offset.

One of Webster's definitions of "Hell" is, "The abode of evil spirits." This is the appropriate definition in the present instance—the instance of the indictment.

Do you know what that means, you who boast of the indwelling presence of the Holy Spirit in China? It is the truth, the terrible and death-full truth.

Listen to it again! "China has become a hell." China is the abode of evil spirits. The foreigners, the Christians—those who joy in the blessed Holy Spirit—they are responsible.

"And that dismal cry rose slowly
And sank slowly through the air,
Full of spirit's melancholy.
And eternity's despair."

The evil spirits which possess China are those of opium—"a stimulant narcotic poison, producing hallucinations, profound sleep, or death." All this has been produced, and more.

The foreigners are at fault because of this demoniac possession. "Not from choice do we have the opium traffic," says Li Hung Chang, "but because China submitted to decision of arms."

For seventy years foreigners, shielded by British civil or military officials, smuggled opium into China. After two wars and the tax of vast indemnities the traffic was legalized.

The Viceroy Li says: "China views the opium question from a moral standpoint; England, from a fiscal. My sovereign has never desired his empire to thrive on his subjects' infirmities."

China does not countenance the traffic. Understand that. Ex-Minister Young is my authority for saying that China is constantly appealing to the conscience (*sic*) of England.

But China ought to seek to convince the world that she is sincere in her repugnance, by controlling the consumption. The opportunity is, shall we say, high license.

Opium yields India an income of fifty millions a year. It increases a million a year. The question arises, Isn't there a way to govern India so as to save that revenue?

Public opinion should be supreme in

England. Awaken public opinion to the sin of the traffic, and a way will be found to get rid of it. The "Opium Question" demands settlement.

The opium habit is easily acquired by the Chinaman. The curse of the habit falls with special severity on him. I doubt if there is another race which it more depraves.

The Chinaman is indeed cursed by the habit. It ruins his constitution, situation, and character, and entails misery, beggary, thieving, and untold horrors. It is indeed a "habit."

It is a source of wonder to me that with Christians responsible for this demoniac possession, the Chinese do not resent the preaching of Christ. It would be but natural.

The Holy Spirit is there with blessings and the fulfilling of hope. Grand things have been done in the walled kingdom. The cross is there—eloquent of the Crucified.

Let our temperance workers take courage by China's story. If the preaching of Christ has availed there, it can avail where alcohol has its unholy power.

"What hath God wrought?" The history of Christian missions, both Protestant and Roman Catholic, in China, shows that the hand that has wrought is divine.

Answer skeptics by pointing to China. If our religion was not true there would have been no such grand results as those there. Man alone could not have wrought thus nobly.

The three religions of China—Confucianism, Buddhism, and Taoism—though mutually conflictive, are there tolerated in the most perfect harmony.

Chinamen find nothing incongruous in believing in and belonging to all three religions of their country, and when converted are quite willing to be "all things to all men."

A Chinaman will lie. He likes to lie. It is a perfect form of enjoyment to him, and synonymous with cleverness. He can tell the truth, but he had rather not.

The name "Oriental Yankees" has been given the Chinese; but it is a misnomer, unless, perhaps, it refers to the very worst type of Yankee. The Scotch "Yankie" means "sharp, unscrupulous."

When a Chinaman deliberately rejects the Christian religion it is on principle. The treatment which China has received at the hands of Christian states procures this.

Dr. Cyrus Hamlin is right. "It is time," he says, "for the Church of God to arise and demand that Christian governments shall not antagonize Christian missions."

"Put your heart into the work and China

will be converted," says a recent writer. Put your heart into China, rather, and its conversion must follow. See the difference?

Americans can send rum to China, but there is a treaty restriction upon sending opium. India has the diabolical monopoly, and holds it jealously against other countries.

Read the story of Robert Morrison and of Griffith John, the Chinese pioneers. They are crowded with facts that both interest and inspire. And inspiration is in demand.

The biographies of Morrison and John form two of the six volumes in Funk & Wagnall's Missionary Biographical Series. Carey, Moffat, Patteson, and Chalmers are the others biographized.

It is not reprehensible in the least, if we look at it in the right light, for the Chinese Christians to adhere to native customs, only substituting Christian for heathen ceremonial.

The Mongolian delights in the use of the word "appreciate." He "appreciates" Christ on conversion. Consider it: *ad*, "to;" *pretiare*, "prize." Is he not quite right in saying so?

The word "mandarin" is from the Portuguese *mandarin*, which is from the Malaysian *mantri*, "minister of state." Mantri in turn is properly Hindu, from Sanskrit *man*, "to think."

The intellectual aspiration may not be as strong and pronounced in China as in Japan, but the temperature of Chinese Christianity is as high as the Japanese, perhaps higher.

Rev. H. Kingman writes: "At present we are entering upon the most terrible famine that China has known for years. The misery is already great, and the death-rate large."

We cannot understand what an Oriental famine really is. Think, if you can, of hundreds of thousands of deaths from starvation and exposure, with the utmost done for relief.

Lieutenant Wood, U. S. N., says: "There is not a Chinese convert to Christianity of sound mind to-day within the entire extent of China." The descendants of Ananias and Sapphira may not be unknown. To Canon Taylor:

DEAR SIR: We commend to your acquaintance Lieutenant Wood, U. S. N. In turn it might be advisable to add to your acquaintance that of Sir Lepel Griffin. A fine trio.

It may not be profitable, but it is of interest, to read the works of Confucius and Mencius, as translated into English. It will repay a careful reading.

Legge's translation of Confucius and Mencius is published by John B. Alden, of

New York, in a small octavo volume, for seventy-five cents. It should be read understandingly.

As the Pilgrim Fathers first colonized America's most sterile shores, so Christianity has first taken hold on China's most sterile territory. By and by the prairies and mines.

Confucius is silent about a place of torment after death. Taoism is quite as chary, but Buddhism presents its own peculiar ideas, and these serve to make up the deficiency.

Here is a text for the month's consideration of China work: "Let us go up at once and possess it; for we are well able to overcome it." Is there a more appropriate text?

Rev. J. Hudson Taylor's China Inland Mission is distinctly non-sectarian. Mr. Radcliffe says: "No difficulties from different denominations working in one field have ever arisen."

In China the manufacture of grape-wine is unknown. There is, however, a fermented wine made from rice and millet. This is used in the celebration of the Lord's Supper.

The pithy sayings of Confucius have had a great deal to do in forming Chinese character. Here is one: "A man can enlarge his principles; but principles do not enlarge the man."

Another sententious maxim of Confucius is commendable to Christians: "What the superior man seeks is in himself; what the small man seeks is in others." Isn't that true?

A missionary in Tientsin says in a recent letter: "The class-meetings are well sustained." Can you get any consolation out of that, dear brother, who "tries to mend the classes?"

In speaking about our Chinese work, do not forget that the Methodist Church has a Chinese Mission in California, doing a grand work among both Chinese and Japanese in that State.

In answer to the question, "Do the Chinese women who are rescued from slavery become Christians?" I answer, from statistics, that on an average one in six are converted.

The Chinese people must be converted by the Chinese converts. The native worker is of more value in China than in any other field. Of this I am confident. Who controverts?

Some one asks: "Why do not the missionaries try to reach the Chinese upper classes?" Why, indeed! Isn't it being done, and well done, too? The "upper classes" are not neglected.

Now the fact is just this. You ask: "What is the special need of missions in

China?" Well, that question was answered before you asked it. By—? By St. Paul, of course. Go and read it.

As to converting the local laundryman, opinions differ. It is one thing to Christianize him, and another thing to civilize him. Be sure of what you want before you begin.

The missionary does not ask much, if anything, of the foreign resident in China. An appeal to him would not be likely to do any good. Every hive has its drones.

The foreign resident is quite sure that it is the missionary who procured the title of "foreign devil." The missionary charges the title to the resident. The choice can be made.

If the Chinese language belongs to the fourth root-race, as seems probable, we may ask if Buddhism did not come into India from China. Positing this, is not our ground firmer?

There is nothing more disagreeable in a Chinaman than his self-complacency, dignified by the name of pride. In the native worker it has to be used, and can hardly be eliminated.

Whatever his social standing, the Chinaman admires literary ability in others. It would not do to send any half-made ministers there as missionaries. They would not succeed.

Taken as a whole—and, indeed, by precept upon precept—the subject of Buddhist philosophy as revealed in China, is matter for very serious and edifying reflection.

The Buddhist doctrine of repeated incarnations may not be inconsistent with Christianity altogether. Instead, its study may show a relation to the coming of the Christ.

The Chinese "inquirer" is of a different caliber from the Hindu, in that he seeks from his heart, and neither out of curiosity nor for controversy's sake.

Did you ever call at the home of the "Society of Chinese Christian Brethren" in New York? It is on East 39th Street, near Second Avenue. There are about thirty members of the Society.

Rev. M. C. White and Rev. R. S. Mac-lay, two of the first four missionaries sent to China by the Methodist Episcopal Church in 1847-8, are still living—Dr. White in New Haven, Conn.; Dr. Mac-lay in California.

No one is more quick to detect the immorality and godlessness of our great cities than the Chinaman. Having such "detective ability," is it strange that he remains a heathen?

The Barnabas class of missionaries do not appear to be well adapted to the Chinese work, for reasons which are quite obvious. The Paul is the successful type.

"The financial value of Christianity in China." Well, in 1851 China produced ninety-seven per cent. of the world's tea. Last year the production was forty-three per cent.

The idea of attributing the complexion of China's budget to the extraneous "effect of Christianity." If it has leavening power, it surely is not leaven pure and simple.

The Chinese theory of evolution traces man by degrees from the praying mantis, through the hairless apes, which, by eating warm victuals, grew large and were changed to men.

The three sects of China are officially described as Joo keaou, "the scholars," Confucians; Fuh keaou, the Buddhists; and Taou keaou, the Taoists. Christianity is not a keaou.

Insanity is by no means uncommon in China, but there are no lunatic asylums. It is, perhaps, questionable as to whether their establishment by missionaries would be of signal advantage.

As there is no place in Confucianism for a personal God, obviously the preaching of Christ must be difficult where the cultured classes are especially concerned.

"Is there any prospect of China being converted entirely to Christ?" The phrase, "any prospect," is expressive, brother. If it were not, the answer would be, "No; none."

Kwei-chau and Kan-suh each has three missionaries for its 3,000,000 people; Shen-Si has ten missionaries for 10,000,000; Yun-nan, four missionaries for 6,000,000.

Think of it! Twenty-two millions of people with only twenty missionaries! Imagine only sixty ministers in the United States, and some idea of the great disproportion can be had.

The appetite for reading among the Chinese is insatiable. They fight each other in their eagerness to seize the tracts distributed by the missionaries among them.

The native converts who are sent out as lay preachers to tell the wonderful story of Christ are singularly successful in their efforts, doing the noblest of work.

Men and women are wanted in China who cannot preach. If they are willing to work they can teach, distribute tracts, translate, edit, print, or even do manual labor, "in His name."

Trained printers can do yeoman work for the Master in the walled kingdom. There is a call for their services more emphatic than that from any other field.

When we read of the "Universal Monogolization," "China menacing the world," and like matter, let us remember the leaven of Missions, and ask if General Wolseley is really of the prophets?

The Chinese have a most exaggerated opinion of the professional abilities of the foreign physician, who is wont to find it a task to live up to his reputation altogether.

Say what we will of "woman's place in the Oriental religions," undeniably the wife, mother, and daughter are important factors to deal with in China.

To show the worth of God to a nation, a teacher stated that it was God-fearing people who invented the locomotive. "Ah," replied a hearer, "you do that? What did God do?"

The hospital is described in China as a "healing court," by which is to be understood a court where the dispensing is of healing, in the same sense in which justice is "dispensed."

"A number of Chinamen, members of — Sunday-school, were arrested Sunday afternoon for playing fan-tan." But let not Christian workers be dismayed. After this, move on.

From the professional visit of Miss Leonora Howard, M.D., to the wife of Viceroy Li, in 1879, the notable work in Tientsin has developed and is still going on grandly.

The appropriation of the title "Son of Heaven" by the Emperor of China naturally ought to gain appreciation of God's divine Son at court. But "what's in a name?"

Our ideas of politeness do not gain favor in China. To lift the hat to man or woman is, for instance, regarded as the very height of insolence and contempt.

Although the name has long since been obsolete in western Europe and the United States, Russia still persists in styling China "Cathay," using the mediæval term.

Peking University seems to be filling a "long-felt want." It might be a good idea if our charitably-disposed men of wealth should remember this institution in their wills.

St. Paul's words of disapprobation of "long hair," have need of elimination, or of being passed over without comment, when reached in teaching or Bible-study by the missionaries.

China has great charms for the Christian missionary, and when it comes to a question of choice, it is the field that is preferred by the majority of candidates.

No argument is needed to support the idea that in many senses there is no field where we can hope for more than from China. Let us "be sober, and hope to the end."

And just beyond is Thibet. Shall we till that field in this generation? Consider the horrible iniquity of Lamaism, and the inspiration to effort cannot but ensue.

Notes and Comments.

Bishop Goodsell left last month to preside over the Conferences and Missions in Japan, China, and Korea.

We regret to note that Rev. F. Penzotti of our Church, and an agent of the American Bible Society, who was imprisoned in Calao, Peru, last July for preaching the Gospel, is still in prison.

We call special attention to the Appeal for Foreign Missions on pages 78 and 79. It was written by Bishop Newman at the request of the General Missionary Committee, and is addressed to every pastor and member of the Methodist Episcopal Church.

World-Wide Missions, while having a large circulation, has been published at such a low price that the larger the circulation the greater the loss. It has been decided to raise the price on quantities from ten to fifteen cents a copy. It is edited by the Missionary Secretaries, printed at Chicago, and the offices of publication are 150 Fifth Avenue, New York, and 334 Dearborn Street, Chicago.

The Missionary Review of the World for January reaches us with the name of Arthur T. Pierson as editor and J. T. Gracey and A. J. Gordon as associate editors. We miss the familiar name and excellent work of Dr. Sherwood, who died in October last, and who for three years was associated with Dr. Pierson as editor. Drs. Pierson, Gracey, and Gordon, Presbyterian, Methodist, and Baptist, will make a magazine of which we shall all be proud. Dr. Pierson is abundant in evangelistic as well as in literary work. We are indebted to him for the article on Hans Egede in this number of our magazine and for an article on Louis Harms that will appear next month.

It is announced in the *Chinese Recorder* for December, 1890, published in Shanghai, China, that Rev. L. N. Wheeler, D.D., formerly one of our missionaries in China, and lately appointed the Agent of the American Bible Society for China, will become the editor of the *Chinese Recorder* commencing with the January number.

Canon Scott Robertson has just completed his annual summary of British contributions to foreign missions. For the year 1889 the amount was £1,301,306, being a little less than for the year 1888. The Church of England contributed over one half of this, or about £670,000. The Church of England societies contributed £523,226; Joint-Societies of Churchmen and Non-conformists, £217,963; English and Welsh Non-conformist societies, £364,652; Scottish and Irish Presbyte-

rian societies, £185,646; Roman Catholic societies, £9,819.

We announced last month that Bishop Foster would leave in January for China, Japan, and Korea, and would be accompanied by Dr. S. L. Baldwin, the Recording Secretary of our Missionary Society. It has since been decided that the health of Bishop Foster will not permit his making the journey, and Dr. Baldwin will therefore remain at the mission rooms. A correspondent of *Zion's Herald*, writing of the proposed visit of Dr. Baldwin to China, says: "Only that it would take him away from the mission rooms in New York, where he is doing such a splendid work, he ought to be made Missionary Bishop of China." Those best acquainted with him are in full accord with the sentiments here expressed.

Responses from Presiding Elders.

The new table of missionary apportionments to the Conferences and districts that have been sent out to the presiding elders is meeting with general favor.

The Rev. D. R. Lowrie, of the Jersey City District, Newark Conference, writes: "The new table gives our district \$1,000 more to raise. We welcome it. We will do our best to raise it."

The Rev. J. A. B. Wilson, of Dover District, Wilmington Conference, writes: "The Dover District has come from \$3,186 in 1887, to \$5,269 in 1890. Our peach crop was a failure the past year. Nevertheless, we thank you for your vote of confidence which you have given us, and we will use our best endeavor not to disappoint you. I will at once communicate with our brethren, the pastors, to whom the burden and the honor belongs. I will be disappointed if they do not say to you as I say to you: 'Where you dare to lead I dare to follow.'"

The Rev. M. P. Blakeslee, of Ithaca District, Central New York Conference, writes: "You have done for Ithaca District just what I have desired the presiding elders of our Conference to do. I shall hope to raise the apportionment. Shall work vigorously toward it, and cannot see why we cannot reach it."

The Rev. J. T. Canfield, of Corning District, Genesee Conference, writes: "I approve your plan of apportionments most heartily. Have no criticisms to offer. Corning District will put forth an earnest effort to meet your highest figures. We have anticipated a little, and have sent out a larger apportionment than yours. We were in a hurry to get the matter before the people."

The Rev. A. B. Truax, of the Montpelier District, Vermont Conference, writes: "You may count on Montpelier

District for every dollar of the apportionment. We do not propose to have any part in the responsibility of calling a halt and inaugurating the disastrous policy of retrenchment, which we clearly see must come unless the whole Church rallies at the call of the General Committee."

The Rev. W. A. Stevens, of Williamsport District, Central Pennsylvania Conference, writes: "You can count on my district for the advance indicated. If I were to offer a criticism, I would say you have been too easy on the rear column. I am pleased with the new departure. The apportionments ought to show every Conference what it ought to do as nearly as possible. Let the 'heart and willingness' show itself in the collections."

Dr. Pierson's Lectures on Missions.

The Hon. N. F. Graves, of Syracuse, N. Y., and a frequent contributor to this magazine, has generously provided for the expense of a course of lectures on missions to be delivered each year to the students of the Theological Seminary of the Reformed Church, at New Brunswick, N. J. The course for the present year are being delivered on each Monday for seven weeks, commencing with January 12, by Rev. A. T. Pierson, D.D. The subjects are:

1. The Thought or Conception of Missions.
2. The Plan or Method of Missions.
3. The Field or Territory of Missions.
4. The Work or Prosecution of Missions.
5. The Spirit or Impulse of Missions.
6. The Fruit or Seal of Missions.
7. The Present Crisis of Missions.

We have previously noted the fact that Dr. Pierson was to deliver the Duff lectures on missions in Edinburgh, Scotland, and stated that they were to be delivered in the autumn of 1892. We understood that these were delivered each year, but are informed that they are given only during one of four years. A note from Dr. Pierson says:

"The lectureship lasts during four years, from 1891 to 1894 inclusive, and the expectation is that ordinarily they will be delivered during the opening months of the second year. That would in this case be in January and February, 1892. It is not by any means certain at what time they will be delivered. They may be deferred until the autumn of 1892, because that is the time when the centenary occurs of William Carey's organization of the first foreign missionary society. The exact anniversary occurs on October 2, 1892. At the present time I expect to go to London and Edinburgh not later than January, 1892."

The Christian Endeavor Society and Missions.

BY REV. F. E. CLARK, D.D., PRESIDENT.

One of the most marked developments of the Christian Endeavor movement has been the growing interest of the young people who belong to these societies in the missionary cause. This is manifested in many ways, not only in the increased attendance at the missionary meetings, but in a disposition on the part of the societies to form missionary committees and to arouse a new interest in the cause at home and abroad. Every National Christian Endeavor Convention and almost every State convention and many local conventions have set apart an hour for the consideration of missionary themes. The international Christian Endeavor Day, to be observed February 2, the day which will mark the tenth anniversary of the first society, will be celebrated chiefly by *making a thank-offering to some missionary cause. Each society will give to its own denominational missionary boards, and in that way alone; and it is hoped and believed that this "Christian Endeavor Day" will result not only in a large increase of interest in missionary themes, but also in substantial gifts for all the Boards. The United Society of Christian Endeavor does not ask any thing for itself, but it prays that on that day many fires of missionary interest may be kindled in the hearts of the young people all over the land, and that they may learn on their tenth anniversary something more of the blessedness of giving.*

Our Missionaries and Missions.

The only child of Rev. C. H. Plomer, Lahore, India, died November 19. She was a little girl thirteen months old.

On December 11 the oldest girl of Rev. W. W. Bruere died in Bombay. She was but two years and a half old. The parents had but lately returned to India from their visit to the United States.

Dr. D. E. Osborne, medical missionary at the Jehu silver-mines in China, was recalled by telegram to the United States on account of the serious illness of his parents, but they both died before his arrival. He is now at Chardon, O., but expects to return to China at an early date. His wife remains in China.

Rev. J. C. Floyd, D.D., of the Detroit Conference, has been appointed superintendent of the Malaysia mission, and sailed from New York January 14, 1891, for his field, accompanied by Mrs. Floyd, and by Mr. A. E. Breece and Mr. R. C. Ford, who are to be teachers in the school at Singapore.

Rev. J. T. McMahon, of India, whose address is Lima, N. Y., is glad to make all his Sabbaths available for the missionary cause; and he wishes preachers to understand that he is quite as ready to help at small appointments as large ones. Let him be kept busy.

Dr. T. J. Scott writes from Bareilly, India, December 2: "The India Theological Seminary closed its year November 29. A class of 15 preachers and 4 Christian teachers was sent out. This makes 180 preachers and 42 teachers that have been trained in this institution. From all sides comes the cry, 'Send us preachers and teachers.' The next senior class consists of twenty-five men. There is great need of \$50,000 endowment for the institution. Methodism has the means and India the opportunity."

Rev. M. C. Wilcox writes from Kucheng, China, November 11, that in the latter part of October he moved to that city, which is to be a new center of operations for foreign work. He has been joined by Dr. J. J. Gregory and his family, and work has been begun on Dr. Gregory's house. Brother Wilcox was in the midst of his fourth quarterly meetings, which were proving seasons of refreshing. His post-office address will continue to be Foochow.

Rev. F. Brown writes from Tientsin: "Last year a barber named Chou united with the church, and getting into foreign employ, disposed of his barber's kit. He soon, however, lost his place, and was persuaded to return to his former occupation. With a little help he bought a new outfit, and now makes his living as a barber, and at the same time is doing the work of a self-supporting evangelist. He carries in his shaving-stool a good supply of Christian tracts, which he distributes, at the same time bearing faithful witness to all who engage him. As a result of his efforts we have at least one whole family in the church."

The Kolar Mission in India.

A correspondent of the London *Christian* writes from India, October 18, of the Kolar Mission lately transferred by Miss Anstey to the Methodist Episcopal Church:

"On Tuesday Miss Anstey had to endure the anguish of parting with her children, and I shall be thankful if I am spared having to witness such another scene. From all I could see and learn I concluded that the result of Miss Anstey's thirteen to fourteen years' service was simply splendid, and that it has not been transferred one hour too soon. The work

has clearly emerged quite out of that state which required the fostering care of a mother into a church work capable of indefinite extension, and demanding, on Scripture grounds, such direction and oversight as qualified pastors alone can give. The friends of the work in England and Australia may rest assured that the work at Kolar (which has changed leadership by the willing consent of the whole community, and after full consideration) is as worthy of sympathy and help as it ever was. In one sense it is even more so; because, as the American Methodist Episcopal Church has made Kolar the center of its work in South India, an active aggression in the 'regions beyond' will be carried out, which would have been wholly beyond Miss Anstey's power either to originate or control. A beginning in this direction was made while I was there, two young men being set apart to go, under the guidance of an experienced brother, into parts untouched by Christian effort. Miss Anstey's devoted service in that heathen center is beyond price or praise. Hence it was a grief to find an Indian Christian periodical stating that Miss Anstey had handed 'the Mission over, with its liabilities.' She has handed it over, and, as I have no doubt, under divine direction, and properties worth alone 30,000 rupees, but without liability. To her honor be it recorded she has paid the uttermost farthing."

Mission Work in Malange, South Central Africa.

BY REV. SAMUEL J. MEAD.

Thanks for the GOSPEL IN ALL LANDS, which reaches us monthly, cheering our hearts and giving us good courage to press on to make our calling and election sure.

When I read of the heroic souls who have gone forth into the Master's fields, counting all worldly honor as nothing, I feel humbled when I see my name among this list, but rejoice and praise my God that I am here. I cannot speak of trials or self-denial. By faith I see my Master's smile, and my soul is filled with love and praise.

I cannot tell how, but the work is still advancing at this station, and souls are coming into the Master's fold. The Lord supplieth all our needs, and goeth before us. The sweet promise, "Lo, I am with you alway, even unto the end of the world," answereth all questions in our souls, giving heavenly rest. The dear ones who were taken in on probation when our Bishop was with us, and that have remained in this place, have held out well with the exception of one or two. Some are doing effectual missionary work. Several more

are ready to be examined for baptism and admission.

This is a most excellent field to develop the Pauline plan of missionary work, there being an abundant supply of every thing and only a little tact needed to bring it to hand. Perhaps a diary of our work here would be of interest.

We have fourteen good healthy bodies to be fed and cared for, mission property to be kept up, etc., and a little supply laid by in case of a rainy day or fever. On the Lord's day in the morning we open our chapel for worship and continue until twelve. The Sabbath-school and children's meeting, conducted by my dear wife, are held in the afternoon, commencing at four o'clock. This brings us around to the close of the day. We retire early.

Monday morning we have two pit-saws to set running. We have a native boy who squares up the log. He has been with us since we first came to Malange, and can swing the broad-ax to perfection for one of this country. On the mission-farm we have a herd of cattle and four milch cows. One of our native Christian boys, after prayers, does the milking. A good pail of milk is not an unpleasant sight. We have an acre of corn already planted.

In the morning at half-past eight there is a drill for the little children in their Bible lessons, singing, and prayer, led by my dear wife. At one o'clock they all go into the chapel to be instructed in their books by Sister Susan Collins, who is a good instructor.

Our children have their days for sewing, and hours in each day for various kinds of work. We have our last meal about six o'clock; after this, until bed-time, we devote our time to the study of the Bible and reading, etc.

This routine is followed out each day of the week, varied according to circumstances. Tuesday evening we have a prayer-meeting at the home of one of our native Christians. Thursday evening our regular mission prayer-meeting. One or two days in the week we go to the woods to draw up our logs for the saw.

Around the Mission there has been built 200 feet of good hard wood picket-fence and 200 feet of good adobe wall. An adobe cook-house has been built, with a good fire-place and chimney and a brick oven. We have covered and finished off a milking-shed, where we can stanchion fourteen head of cattle, and a shed for carts.

The health of my family never was better. Our debts all being paid, we have a surplus of \$50, which I hardly know whether to send to America for paint to preserve our buildings, or to lay it out for

the advancing of the work here. Perhaps the suggestion of some good brother in America will settle this point. All praise and glory to our Father! Pray for us.

Preaching-Tour into the Interior of Japan.

BY REV. JULIUS SOPER.

On October 16 I left Tokyo on a preaching-tour for the provinces of Shomosa and Hitachi. The work in these two provinces (mostly in the former) is carried on under the name of Jo-so Circuit—these two syllables standing for the names of these two provinces. There are three centers of work on this circuit—namely, Ajiki, Sawara, and Midzu-kaido. These places are respectively 35, 50, and 30 miles from Tokyo. Sawara has about 10,000 inhabitants, Midzu-kaido 4,000, and Ajiki 2,500. Rev. C. Nagano is the preacher in charge of the circuit and lives at Sawara. A Mr. Kusama, a local preacher and acting as a supply, lives at Ajiki. Midzu-kaido is visited once a month, there being no resident local preacher or supply. A young man of the place, however, was made an exhorter during our late visit there.

The work on the circuit was found quite interesting and encouraging. We found a number of firm and earnest believers at Sawara, and at Ajiki and Midzu-kaido we found considerable religious interest and work among the young people. At Ajiki the principal of the primary and intermediate school, who had become deeply interested in Christianity from reading the Bible and the preaching of gospel messengers, was baptized last spring by Rev. K. Miyama, during his visit to that place—a visit he made in behalf of the presiding elder. This man has turned out to be a fine worker. He also is a man of considerable influence in the town. He, with the help of the local preacher there, has organized a "Young People's Army" in connection with the church and under the auspices of the church. They hold regular and frequent meetings for the young. Already there is great enthusiasm among the young men of the place. While I was there we held several special meetings for the young, and every time the chapel was well filled. On Saturday, October 19, we baptized thirteen adults and nine children.

Ajiki is the oldest country appointment in the Tokyo District. Work was first begun there over twelve years ago. Never did the work seem so encouraging and so hopeful. The fire is burning, and the later converts are much more earnest and intelligent (at least, in the reception of the

truth) than those who accepted the Christian religion in previous years. It was a grand and inspiring sight to see gray-haired fathers and mothers, middle-aged men and women, and young men and maidens surrounding the Lord's table on the Sunday of our visit. Whole families are coming into the Church, and the Sabbath is appreciated and kept as never before. May the good work go on!

The work at Midzu-kaido is also quite encouraging. Had we a good preacher to put down there I am sure the work would go on prosperously. The field is ripening for the harvest. The exhorter at this place is carrying on a Sunday-school which is very hopeful. On Monday night (October 27), just before we began preaching-services, the Sunday-school boys, who have been organized into a "Children's Band," gave an exhibition—short addresses quite carefully prepared. These little fellows, ranging from ten to fifteen years of age (about twelve in all), did remarkably well. I was really agreeably surprised. Their topics were about as follows: "Love," "Hope," "Patience," "Our Country's Good," "Civilization," etc., etc. Each one closed with an exhortation (in regular Methodist style), urging all to accept Christianity as the hope of the nation, and as the sure foundation of personal, social, and national blessing! Could any thing be more encouraging and enjoyable? I reached home safely October 28. The work in Tokyo is also giving signs of renewed life and prosperity. On Sunday last, November 2, we baptized eleven adults in the Tsukiji church. God is with us!

Gadawara.

BY REV. T. E. F. MORTON.

Gadawara is a part of my circuit and lies 120 miles from Hurda, my headquarters, in the direction of Jubalpur, on the main line of the G. I. P. Railway. There is a branch line of twelve miles from the station to Moharpani coal-mines worked by the company, the agent of which is Mr. Simpson, and the engineer, Mr. Tires. In connection with the works there is a colony of 1,500 natives. The only Europeans at Gadawara are the station-master and the permanent way inspector and their families. The native city is about two and one half miles from the railway station.

Dr. Hunter, a great authority on the Central Provinces, states that the Gadawara Tahsil has a population of 190,000 in 148 villages. This was the census in 1881; but what must be the numerical strength at the present? It has 311 inhabitants to the square mile in contrast

to Narsingpore Tahsil, 168; Hurda, 75; Khandwa, 70; and Burhanpur, 102. It is the most dense part of the Central Provinces. Gadawara itself will, probably, in the January census show a population of 9,000 to 10,000. It is a beautiful highland, a literary and civil center, and is in quick communication with Jubalpur. It is said that it is the larger half of the Narsingpore District under the administration of the deputy commissioner.

Mr. H. N. Hawkins, District Traffic Superintendent of the Indian Midland Railway, Bhopal, while in the capacity of traffic inspector on the G. I. P. Railway, and residing at Sohagpore, which is only a short distance from Gadawara, after surveying the field under report, called the attention of Presiding Elder Hard to it and advised its occupation. Mr. Hawkins is a local preacher in our church at Jubalpur.

The Bengal Conference appointed Jacob Samuel, one of its probationary members, to that field in 1889; but owing to severe illness he could not fill his appointment till January of the current year.

In the center of the native city stands the musjid of the false prophet, and right by its side is the home of Samuel and his son Solomon, a graduate of the Bareilly Theological Seminary. Gadawara has this advantage over many other points in the bounds of our Conference, that it has scarcely any of that corrupt form of Christianity which so greatly curses this beautiful land.

The whole city is divided into mohallas by reason of the reign of caste, and also because birds of one feather flock together. There are thirty-seven points in the city which are visited by our workers, and where the children are drilled in the truths of God. Over eight hundred children meet in our Bible and Sunday-schools. Deep impressions have already been made in the city. Children sing the favorite bhajan, "Yasu Masih mera prana bachaiya." The name of Christ is already on many a lip. Bishop Thoburn's sermonettes in the vernacular are scattered far and wide, and are accomplishing good in many directions.

During this and the last month we had the pleasure of baptizing eleven adults.

It is a wonder to me that that most interesting field had not ere this been occupied. Certainly, it is worthy the residence of a European missionary, and I think the Bengal Conference should lose no time in strengthening its stakes at that point. We have just worked exclusively during the past ten months in the native city; but the 448 surrounding villages and the native colony at the coal-mines have not as yet been touched.

Methodism in Denmark.

BY REV. J. J. CHRISTENSEN.

Methodism continues to progress in Denmark; but progress cannot be reckoned simply by the number of our members. We have, however, 2,000 members and probationers, and besides these 2,380 persons are regular attendants at our services. But the influence of Methodism has been, and is, much greater than shown by these figures. In 1864 the writer was a worker in the Methodist Sunday-school in Veile, which at that time was the only one in all Jutland. In 1866 I taught in our Sunday-school in Copenhagen, which was then the only Sunday-school for children in that city, but before long the Lutherans recognized the necessity for such schools, and there are now about fifty in Copenhagen, and one or more in almost every town in Denmark.

We have 28 schools, 201 teachers, and about 3,000 scholars. We are not now the only people who have public prayer-meetings, such as are now held in the state churches all over the country. Even class-meetings have been introduced into Lutheran churches, and are called conversation-meetings. All this gladdens us, and we pray that the Spirit of the Lord may be permitted to direct these meetings.

A well-known Lutheran minister, Bleidel, has styled John Wesley "The Father of Home Missions," and the fact that the means used by him for the building up of the kingdom of God have been adopted by so many Lutheran friends should be of great encouragement to us. We trust that the day is at hand when Lutherans and Wesleyans will go hand in hand in conflict against Denmark's enemy, *Sin*, which is the bane of our country, and against which foe the energies of Methodism are directed.

We receive invitations from various parts of the country, asking us to come and preach the word, and I trust that we shall soon be able to open several new preaching-places.

The opening of our theological school in Copenhagen has been one of the most progressive steps which we have taken; a step which we thank God that we have been allowed to take. Six young men are at present studying in the school. We are compelled to instruct and board them free of charge; but the Lord provides wonderfully for this school, and we have not yet lacked any thing for its support, voluntary gifts having provided for all necessities.

We held a preachers' meeting here in Copenhagen from November 17 to 21. All our preachers, nineteen in number, were present. The meeting was in every respect a blessed one, and the brethren

were out every evening at our three preaching-places, where they witnessed powerfully before large gatherings. Our large church, St. Paul's, was well attended, and the altar thronged each evening by seeking souls, several of whom found peace in God.

We expect a good time of progress in the work, and trust that this year will witness the conversion of many souls. Pray for us!

Copenhagen.

Missionary Societies.

The General Board of the Woman's Missionary Society of the Methodist Church in Canada met in annual session in London, in October, 1890, and reported that the receipts for the year had been \$25,560.76. Mrs. E. S. Strachan, of Hamilton, was re-elected corresponding secretary.

The Free Baptist Woman's Missionary Society of the United States received for the year ending August 31, 1890, \$7,409.20. Most of the money is expended for the benefit of the India Mission, the appropriations for 1891 being \$4,573 for India, \$1,500 for school at Harper's Ferry, W. Va., and \$100 for home missions in the West. The treasurer is Miss L. A. De Meritte, Dover, N. H. The corresponding secretary is Mrs. J. A. Lowell, Danville, N. H. The society's organ is *The Missionary Helper*, published monthly, at 50 cents a year, by Mrs. Ella H. Andrews, 453 Washington Street, Providence, R. I.

Foreign Missions of the Free Baptist Church.

The Free Baptists, sometimes called Freewill Baptists, report in the United States 1,630 churches, 1,398 ordained ministers, 218 licensed preachers, and 86,405 members.

The Foreign Mission Society, of which Rev. T. H. Stacy, Auburn, Me., is the Corresponding Secretary, and Rev. Arthur Given, 457 Shawmut Avenue, Boston, Mass., is Treasurer, received for the year ending August 31, 1890, \$17,503.59. There were in the treasury September 1, 1889, \$4,146.61, so that the treasurer reported a total of \$21,642.20. The disbursements were \$19,810.74, leaving a balance of \$1,831.46. The expense account for salaries of secretary, treasurer, executive committee, printing, etc., amounted to \$1,058.31, or about 6 per cent. of the receipts.

Of the amount of receipts for the year \$3,056.10 were from bequests, leaving \$13,447.49.

The receipts of the Woman's Missionary Society were \$7,409.20, of which \$2,000 came from bequests, leaving \$5,409.20. Of this amount about \$4,000 were for foreign missions; which, added to \$13,447.49, gives \$17,447.49 as the amount contributed by donors during the year for foreign missions. The membership of the Church, including the preachers, is 88,121; and they gave for foreign missions an average of 20 cents per member; or, if bequests are included, an average of 28 cents per member. The only foreign mission is in India, which reports 699 communicants, 2,721 Sunday-school scholars, 3,520 day-school scholars. The natives contributed last year 729 rupees.

The foreign missionaries and their addresses in India are as follows:

Midnapore, Dr. O. R. Bacheler and wife, Rev. E. B. Stiles and wife, Rev. M. C. Miner and wife, Miss L. C. Coombs, Miss E. M. Butts.

Jellalore, Dr. H. M. Bacheler* and wife. *Balasore*, Rev. A. B. Boyer and wife, Rev. Z. F. Griffin and wife, Mrs. H. C. Phillips, Mrs. D. F. Smith, Miss J. B. Hooper, Miss N. M. Phillips, M.D.

Bhudruck, Rev. George Ager and wife. *Chandbali*, Rev. F. W. Brown.

The Rev. T. W. Burkholder and wife and Rev. M. J. Coldren and wife are in the United States.

The missionaries are aided by sixteen native and lay preachers. For the year ending March 31, 1890 there were added to the membership in India 75 persons. Of these 52 were added by baptism and 23 by letter.

Dr. J. L. Phillips, who was a missionary in the India Mission for many years, is now the General Secretary of the India Sunday-school Union.

Foreign Missions of the American Christian Convention.

The American Christian Convention, through its Secretary, Rev. J. J. Summerbell, 2120 West Norris Street, Philadelphia, Pa., reports as follows:

"The number of ordained ministers among us is 1,427; communicants, 129,353. The exact name of our Church is 'Christians.' If you speak of us as a Church we are the Christian Church. If you speak of us as individuals we are Christians. We are Christians, simply. Nothing more, nothing less. I wish we were entitled fully to the title as to character."

The Secretary of the Missionary Society is Rev. J. G. Bishop, Dayton, O., who has

* The above list of missionaries is taken from the last annual report. Dr. H. M. Bacheler died in India Nov. 24.

become the successor of Rev. J. P. Watson.

The only work is in Japan. The first missionaries, Rev. D. F. Jones and wife, reached Japan in May, 1887. They are still in the field and were re-enforced in August, 1889, by Rev. H. J. Rhodes and wife. These four missionaries are assisted by seven native workers. The address of the missionaries is Tokyo, Japan.

There are three centers of work, Iskinomaki, Ichinosaki, and Tokyo, with a present membership of ninety-two.

Mr. Jones commenced work at Iskinomaki, a town of about 17,000 population, and located northward from Tokyo about 240 miles. Here a meeting-house and a parsonage have been built and a total of fifty seven members received.

In 1888 the church at Ichinosaki was organized. It lies north-west of Iskinomaki about forty-five miles. A total of thirty-two members have been received here.

In 1889 a church was organized in Tokyo, and here thirty-nine members have been received.

Some twenty different students have been taught, and there are now four students in theology.

About \$3,000 are raised and expended annually in support of the Japan Mission, being an average of about four cents per member.

The home expense of the foreign work during 1890 was but \$38.46, the secretary receiving no salary. Information concerning the mission work is published in the *Herald of Gospel Liberty*, issued weekly at Dayton, O.

Foreign Mission of the Reformed (German) Church.

The Reformed Church in the United States, generally known as the German Reformed, reports 815 ministers and 200,000 members.

A Foreign Mission Board was organized in 1838, and from 1840 to 1865 the contributions were sent to the American Board for the support of Rev. Benjamin Schneider, one of its missionaries in Central Turkey, and for the church in Aintab, the Board giving for this purpose during twenty-five years \$27,775.60. Dr. Schneider was a minister of the Reformed Church. In 1865 the Board decided to establish a Mission of its own, and to cease contributing to the American Board.

The historian says: "The period from 1865 to 1878 is the Sahara in our foreign missionary work. No special interest was manifested in and very little money given for the spread of the Gospel among the heathen. We may account for this sad state of things in three ways: (1) We had no foreign missionary of our own; (2) the Home Mission work had increased in our hands; (3) we were consuming our strength in an unhappy theological controversy."

From 1872 to 1875 the Board paid to the German Evangelical Missionary Society in the United States \$979.81, which was applied to the support of Rev. Oscar

Lohr and Rev. Jacob Hanser, ministers of the Reformed Church, who were doing mission work at Bismampore, India.

The Board also paid for the benefit of a Mission among the Winnebago Indians in Wisconsin, in 1878, \$200, and from May 4, 1881, to March 12, 1886, \$1,300.

In 1878 it was decided to commence a Mission in Japan, and Rev. Ambrose D. Gring and wife were the first missionaries, arriving in Japan June 1, 1879.

The Board of Foreign Missions has for its secretary Rev. Samuel N. Collender, D.D., Mount Crawford, Va., and for its treasurer Mr. Joseph L. Lemberger, Lebanon, Pa.

The secretary for three years, Rev. A. R. Bartholomew, and the treasurer for many years, Hon. R. F. Kelker, resigned in October last.

The Board makes a report once in three years. The financial report for the time from May 3, 1887, to May 6, 1890, inclusive, was as follows:

BALANCE AND RECEIPTS.

Balance, May 3, 1887..	\$5,766 24
Contributions.....	47,233 84
Interest.....	281 59
Loan repaid.....	500 00
Legacies.....	927 97
Loans.....	4,500 00

Total..... \$59,204 64

EXPENDITURES.

Printing, postage, telegrams, etc.....	\$1,883 91
Interest.....	131 17
Salaries and traveling expenses.....	3,109 24
Loans returned.....	2,500 00
Expenditure for missions	50,784 86

Total..... \$58,409 18

Leaving a balance of ... \$800 46

The expenditures for salaries and traveling expenses were: \$926.61 for traveling expenses of the Board and Executive Committee, \$1,583.63 for salary and traveling expenses of secretary, and \$600 for clerical help to treasurer.

The receipts averaged \$16,000 a year, and the home expenses \$1,600 a year, or ten per cent.

The members gave on an average eight cents a member for missions.

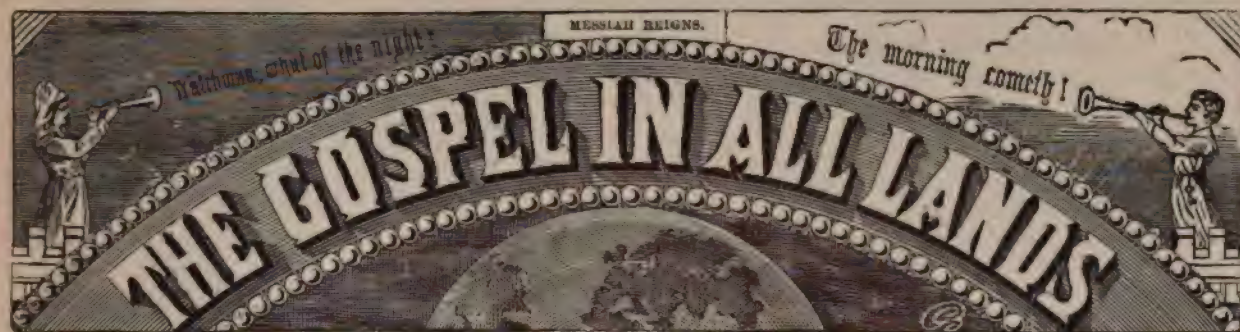
The missionaries are: Rev. J. P. Moore and wife, Rev. W. E. Hoy and wife, Rev. D. B. Schneider and wife, Miss Lizzie R. Poorbaugh, Miss Emma F. Poorbaugh.

The head-quarters of the Mission are at Sendai, Japan.

The last report furnishes the following statistics for the Japan Mission:

Organized congregations....	12
Communicants.....	1,656
Sunday-schools.....	19
Sunday-school scholars.....	915
Male missionaries.....	3
Female missionaries.....	5
Japanese preachers.....	17
Colporteurs.....	3
Bible-women.....	2

The Board uses ten pages of the thirty-two pages of *The Missionary Guardian*, published monthly by the Reformed Church Publication House, at 907 Arch Street, Philadelphia, Pa., price, fifty cents a year.



Eugene R. Smith, D.D.,
Editor.

MARCH, 1891.

Fifth Ave. & 20th St.,
New York City.



MOUNT POPOCATEPETI, MEXICO.

Poetry and Song.

Missionary Hymn.

BY REV. ERNEST G. WESLEY.

Souls by Christ purchased in darkness are dwelling,
Shrouded by error's deep mantle of night;
Moment by moment their numbers are swelling
Ranks of sin's captives, fast bound in our sight!
Jesus' voice calls us, and with his entreating
Comes cry of vanquished—a sad, piercing wail;
Rescue the helpless ones! Satan defeating—
Forward, ye hosts of God; charge and prevail!
Raise now your battle-cry, name all victorious—
“Jesus, Redeemer, all-conquering King!”
Heart brave and weapon bare, conquest so glorious
Waiteth the Church of Christ—jubilant sing.
Back rush the hordes of sin, trembling and fearing;
Back from the crimsoned plain, back to their grave!
See now the radiance bright, Jesus appearing
Leads on the Church redeemed, mighty to save.
Onward with banner bright, fearless, exultant;
Forward, true Church of God, trusting your Lord.
Lift high your flag of light, charge! then, triumphant,
Gain thus the victor's crown, then sheathe the sword.

Gulielmus Conquestor.

BY REV. E. STUART BEST.

(*A Tribute to William Butler, D.D.*)

Brother, thou hast bravely borne
The banner of thy King,
And still it waves unsoiled, untorn,
A fair and holy thing;
Though other hands are holding high
That battle-flag of thine,
They feel thy spirit ever nigh,
They march in strength divine.
Pursuing still, with footsteps faint,
On toward the glowing west;
'Tis eventide, O! soldier saint,
Lay down thy shield and rest.
No more the bugle's brazen voice
Resounds “the foe is near,”
But loud it rings “rejoice, rejoice,
Thy victory is here.”
Where Jumna's flashing fountain falls,
From Ganges' turbid tide,
To Montezuma's marble halls,
Thou hast wandered far and wide;
Thy weary feet have reached the shore,
And o'er the sunlit sea
A voice that thou hast heard before
Whispers, “I come for thee.”
Well hast thou won a lofty name,
Men joy to tell thy worth;
But few can show a fairer fame
'Midst great ones of the earth.
Great through the gentleness of God,
Thy highest hopes complete,
With Jesus journey life's rough road,
Or sit low at his feet.

Thy head the Sepoy sought to fling
Dishonored in the dust;
Close covered 'neath his sheltering wing,
Jesus was all thy trust.
He'll place upon thy noble brow
A crown bejeweled bright;
In his right hand he holds it now,
It flashes on our sight.
See yonder glorious conquering band
Upon the other shore;
See each one wave a welcome hand,
They cry, “Come o'er, come o'er.”
O! no, not yet, we need thee here,
Thy counsel and thy care;
We need thy burning words of cheer,
Thy presence and thy prayer.

Whitinsville, Mass.

World, Work, Story.

The City of Tlaxcala, Mexico.

BY REV. WILLIAM GREEN.

I have just found a few hours to put in shape a trip to one of the most historic cities in Mexico, the city of Tlaxcala; which, being interpreted, is, “the land of bread.” There is one thing that strikes the foreigner as soon as he begins to understand the language of this country, and that is the appositeness of the names of mountains and towns. They are long and formidable to the unaccustomed eye, but this soon passes away as one becomes familiar with them. For example, one learns that the termination “tlan” means a place or town. This gives him the key to endless perplexities. If he is at all inquisitive he wants to know what is the meaning of the names of the different towns he passes through. The names strike him as half familiar, but there is something after all that makes them unfamiliar. But if he knows that “tlan” means town he can soon make out the meaning of the rest of the word. Ojotlan, for instance, is quite a common name. Ojote is “the pine-tree,” Ojotlan is therefore “pine-tree town.” Zapotetlan is familiar—the town of zapotes, a splendid fruit. Zaca-tlan, the place where grows zacate, green fodder for cattle; and so it goes to the end of the chapter.

The city of which we are to write has the same meaning as Bethlehem, “the land of bread.”

We reach the city early in the morning, and go to pay our respects to the governor the very first thing. He lives in the municipal palace, an old and interesting building. We find him a very gentlemanly man, an Indian of pure Tlaxcalan blood. He is the only pure blooded Indian in the whole Republic of Mexico that occupies the chair of governor. His name is Don Prospero Cahuantzi. Please remember, when you look at him, that the ghosts of Mexico's most illustrious heroes loom up before you. In his veins the blood of the bravest, the most patriotic, the grandest of the aborigines of this continent flows. Without this man's ancestors Cortez could not have conquered Montezuma and his brave

Aztecs. And I don't know but that it would have been a good thing if they had been unconquered to this day.

It was from this city that Cortez started to take Tenochtitlan (Mexico). From these same forests that clothe the hills that sweep around us he obtained the lumber to construct his brigantines that floated on Lake Texcoco. This city was the source of his supplies and his rallying-place in disaster. It has no such population now as it had then. A few years ago, at the unveiling of the statue of Cuatimoc, the last of the Aztec kings, the present governor said in his speech that at the conquest Tlaxcala could put in the field 200,000 warriors, but now they could not put in the field more than 2,000.

The city lies in a beautiful valley and contains, perhaps, ten thousand souls. Under an escort we start out to see the sights. The State Senate chamber is in the municipal palace. Here we went first. On the walls are four pictures, very old and evidently the work of native artists. They represent the four rulers of Tlaxcala at the time that Cortez entered the city as conqueror. The first that we see is Vicente Xicotencatl, the elder (pronounced she-ko-ten-cattle); the next is Lorenzo Mazicatzin (maw-se-cawt-sin); the next Gonzalo Tlahuexolotzin (tla-wakes-o-lots-sin), and Bartolone Zitlalpopoca (sit-lal-po-po-caw). As will be observed, the Christian names of all are Spanish, and were given to them after the conquest; the surnames only are Aztec. These four pictures represent them as they appeared to Cortez, dressed in the full dress of their tribes. Their dress consists of a quilted cotton tunic, fitting close to the body, over which is worn a gold cuirass. Their legs are defended by leather boots trimmed with gold. On the shoulders of each there is a rich mantle of feather work embroidered with curious art and trimmed with gold. On their heads are fantastic head-pieces representing some wild animal, and looking as formidable and hideous as possible. These four pictures are by the city fathers said to be "true and faithful pictures" of the four greatest men in Tlaxcalan history. In a conversation which I had with the governor he gave me some points of interest that do not appear in any history so far as I know. Some things were familiar, but some were not. I will give you those that interested me the most. The governor took out of a case a musty old manuscript in Aztec and showed me that Tlaxcala had twice been a kingdom before it became a republic.

The first name by which it is known in history is Quiahuixtlan (key-a-wix-tlan), and the most famous king of that dynasty was Itzacatzin Teohnatecutli (e-ti-awcat-sin ti-o-waw-te-que-tee). The second kingdom is known by the name of Tlapitzahuacan (tla-pits-aw-waw-can), and the most famous king is Cacabuaxochil (pronounced cawcaw-what-so-chill, and signifying "the flower of the peanut"—cacahuate is peanut; xochia, flower.) When Cortez found it it was a republic, with four heads, each under the direction of the four men whose pictures we have described. But these four names are not equally honored in the history of these people.

That of Xicotencatl is the most beloved. He was a natural-born soldier, and spent nearly the whole of his life in the army in defense of his country. He was a brave and fearless man, the father of more than a hundred children, and the greatest name in Tlaxcala when the Spaniards arrived. He gave one of his daughters to Alvarado, one of the officers in the army of invasion, from whom have descended a large and influential family. The old warrior died, it is said, broken-hearted at the age of one hundred and four years at the treachery of the conqueror, who hung upon the felon's gallows his brave and beloved son. Mazicatzin was a great fanatic and exceedingly superstitious. It was this that led him to lean toward the Spaniards in all the councils of the Senate.

Wherever you go in Mexico you will find the remnants of the old superstition that did so much to give Mexico into the hands of the Spaniards. They believed, and in some quarters still believe, that there will come a white tribe from the east that will conquer the country, and the funny thing is that this tradition is hundreds of years old, but it is as lively as ever in the remoter Indian districts. It was this tradition that blinded the mind of this chief, and has made his name a by-word among his people to this day. They regard him as the most servile of his race. His name and that of his general, Atlixotical Cocomitzi, are held up as we hold up the name of Benedict Arnold. Xicotencatl (the younger) was gaining the decisive battle that would forever have destroyed the hopes of Spain—the critical point was passed—when the army of the two traitors and a friend whom they influenced drew off their warriors to the number of 20,000. The wily Spaniard took advantage of this treason, and, rallying his scattered forces, drove the enemy from the almost victorious field.

From first to last Mazicatzin was the friend of Cortez and the enemy of his country. At his death he made the Spaniards the heirs to all his wealth and honors, and advised all to submit to the white men; for, he said, "they were the supernatural men whom the oracles said should come from the east to reign over them." It is a strange thing that after so many centuries the names of these men are the synonym for a traitor. I asked one of the officers of the government about how history regarded them, and he said, "Estos hombres eran odiosos en nuestra historia" (these men were odious in our history).

Of Tlahuexolotzin nothing is known, except that he was one of the governors of the republic.

Of Zitlalpopoca many remarkable legends are still told. At his birth, it is said, a great comet appeared that greatly alarmed the people. It was this circumstance, so the governor told me, that gave him this name, for being interpreted Zitlalpopoca means "the watery star." He was descended from the royal line of Tlaxcalan kings, and was a man highly honored and much beloved. He was among the first of the great men to accept the Christian faith, and was baptized by Juan Diaz. He became a zealous defender of Christianity. There is a

legend still in Tlaxcala that his posterity are especially cared for by a kind providence, on account of their father's faith and piety; they certainly are among the most respected and honored citizens of the present commonwealth. So much for these great men, whose pictures on the wall have called out these remarks.

In a glass case in an inner room we found a number of old stone idols, very ancient, no doubt, but of little value. We were also shown a number of very curious relics. There we saw the old war-worn banner that floated at the head of the Spanish troops when they first encountered the fury of the Tlaxcalans. After the conquest it was presented to the Tlaxcalans, and has been in their keeping ever since. It is a tea-colored silk, much worn and faded from the vicissitudes of nearly four hundred years. The arms of Spain are on the upper right-hand corner; the staff is gone, but the steel pike-head that once glittered in the sunlight, and flashed terror into the hearts of those brave but superstitious men, still remains, and as a great favor may be taken into the hand. Here also is the vellum scroll that the King of Spain exchanged with those men for their liberty; it is called "El Titulo" (the title), and is the title of freedom to the city. In fact, it was the mortgage that his imperial majesty held of all that those brave people had been robbed. Then there is the "capote" or gown that Xicotencatl was baptized in. As a relic it is valuable, but as any thing else it would be dear as a gift. There are several other relics, but we shall have to pass them by.

To the west of the town, on a hill, is the old convent of San Francisco, one of the first four erected in Mexico. It dates back to 1524, five years after the conquerors first entered upon the soil of Tlaxcala. Its roof is sustained by rafters cut from the forests of Tlaxcala, but now they are studded with stars of gold. Its walls are ornamented with about one hundred oil paintings, one of which is dated in the year 1677, and the best of all is a portrait of one of the Spanish queens. In a large glass case are the fragments of the bones of three holy men, said to have been sent from Rome in 1754. The old bell in the tower bears the date of 1587, and has on it the figure of one of the conquerors firing his arquebuse into a tree, at the foot of which sits a frightened Indian. Every thing indicates the age of these curiosities and the loyalty of these people to the King of Spain.

Here is the first pulpit ever erected in Mexico. It bears the inscription: "El primer pulpito de Nueva Espana." It is of stone, but now plastered over to imitate marble, with gilt and red stripes. The inscription is worth copying: "Aqui tuvo Principio el santo Evangelico en este Nuevo Mundo;" in English, "Here commenced the first work of the holy Gospel in this new world." In a recess in front of the pulpit is the font in which the senators of Tlaxcala were baptized. It is a large hollow stone four or five feet in diameter, three feet high, and nearly two feet deep. It is called the "Fuente de Maxicatzin" (the font of Mexicatzin).

So great was the loyalty of the Tlaxcalans that after the defeat of Cortez and the disaster of the "sorrowful night," in which thousands of the bravest Tlaxcalans perished at the hands of the brave Aztecs, who drove them from Tenochtitlan, these old warriors received him with open arms; and, as a pledge of their affection, all the chief men were baptized and received the religion of the Spaniards. There can be no doubt of this, for this font bears this inscription: "Este monumento, cuya autenticidad conserva la tradicion, fue la fuente bautismal de los ultimos Caciques o Senadores de la Antigua Republica de Tlaxcala; el ano de 1520." Translated it says: "This monument preserves the tradition that the Presidents and Senators of the ancient republic of Tlaxcala were baptized in the year 1520."

On the hill overlooking the city is a large and imposing church. It has two square towers, rising, perhaps, two hundred feet high, with a façade of stucco-work that was intended to be a beautiful thing no doubt, but it is a very paltry affair nevertheless. The church is said to be three hundred years old, but though I was not there when it was built I will venture the assertion that it is like a great many things in Mexico—a fraud. It is altogether too modern for a thing of that age. Nevertheless, it is a very beautiful church, and contains some very curious and beautiful things. All the carpets in the church are hand-made, and no doubt are the gifts of the pious poor. There are a large number of silver and gold ornaments, some of the most exquisite workmanship. There are also some of the finest specimens of embroidery that I have ever seen. They are worked in gold and silver and silk thread, and are rich and elegant beyond my powers of description. All kinds of native birds and fruit are worked in their natural colors, and the effects are gorgeous. Here is pottery and old furniture, some of it bearing dates close up to the time of the conquest.

On the hill-side, but in a ravine, is a holy well. The legend is that here in this spot the "ever blessed Virgin" appeared, stamped her foot upon the ground, and forthwith this water sprang from the earth. There is a large dome built over it of a very uncertain age. I asked my guide what dome that was and he answered, "El poso de agua santa de Nuestra Senora de Ocotlan" (the well of holy water of our Lady of Ocotlan). I asked him what it was good for, and he told me it would cure all diseases, and that people came from all parts to drink its water. After such an assurance as that, and given by an intelligent officer of the government, what could we do but satisfy our thirst? Now, if it should prove to be true that this water is a universal panacea for all the ills that afflict mortals, how happy and blessed are we; for then, when the rest of mortals are paying the penalty of their folly, we shall be proof against all the ills that flesh is heir to.

But in sober earnest it is a well of pure water such as is often found on a hill-side. There is nothing particular about it in any way. While we were there, about five minutes, a dozen or more people came to drink, and

to notice their actions was rather interesting. Some of them would make the sign of the cross upon their forehead, others would engage in a silent prayer to the Virgin to bless them, and still others would go down on their knees and take it in that position.

After we returned to the town we were shown the first bell ever brought to this continent. It is a very good bell yet, weighs about a thousand pounds, but now lies cast off in the dirt and rubbish of an old and half destroyed church. Several old relics that we had missed when we first arrived were now revealed. On a peculiar paper, the like of which I had never seen before, were shown the title deeds by which the old families held their property. They were remarkable documents. They consisted of a genealogical tree, in which the owners and heirs were etched in profiles, and colored in vegetable colors that are indelible. Their age is unknown, but they are as perfect to-day as they ever were. A description of the lands is also given in colors, as also the class of produce that each produced. Some were used for raising grains, others for cattle, and still others for ducks and poultry. The family history was traced in a similar manner. This city is the head of one of our circuits. The family tree of the Xicotecatl family is preserved in perfect condition down to the conquest.

Romanism in Mexico.

BY REV. A. J. STEELMAN.

Whatever Canon Wiseacre may say to the contrary, Roman Catholics pay divine honors to the Virgin Mary, and worship images of wood and pasteboard. They not only offer prayer and burn candles before these counterfeit presentments, but many believe that the *image itself* sees, hears, and intercedes, and that every good they have is due to the powerful aid of their patron saint. The Roman Jupiter surrounded by inferior deities is not unlike the Catholic paintings. Votive tablets are hung up in their temples to commemorate similar miracles.

The Virgin of Guadalupe is preached instead of Christ as "the only refuge and protector of Mexicans." All the conquered tribes make annual pilgrimages to her shrine, bringing gold and silver and needle-work, present their offerings, and dance strange figures before her image, said to have been miraculously printed in colors on an Indian's mantle in 1531.

This sacred relic is more worshiped than was ever the image of Diana that fell down from Zeus. The consecrated wafer, the god of dough, can be made anew by any priest. But the Virgin's picture? Copies of it are found in almost every house, hut, temple, store, saloon, or den of robbers.

Why not love the Virgin? In her gilded chapel near Zacatecas an expensive painting shows her protecting the people from the wrath of Christ.

Not all Catholic temples are gilded, nor all their paintings expensive.

A distinguished bishop once called the attention of his diocese to the architecture of a Baptist chapel to prove the badness of Protestantism. But what shall be said of the tin tablets and wooden images, clothed in paper cambric, which adorn so many churches? Rome has many saints and many churches all, with traditions of their own. Santa Apolonia cures toothache, St. Joseph cures headache, St. George cures bites and stings of animals and insects, St. Camile guides souls on the road to heaven. The holy men (who took Christ's body from the cross) give work to the unemployed, and so on to the end of the list.

One church has a miracle-working image of a saint which is operated with screws. It suddenly develops long hair and nails.

Another church contains an image that weeps one day in *holy week*. The tears are caught in bits of cotton, sold for twenty-five cents each, and worn as charms.

There are different names and images representing different virtues of the Virgin; and separate churches are consecrated to the various worship. Harlots and robbers prefer the church of the Virgin of Solitude. They burn candles in her honor, while they commend beforehand their business to her care, asking protection from the police and success in their enterprise. Seventeen crutches and 226 tablets hang on the walls to commemorate the miracles of this virgin.

The tablets are pieces of tin ranging in size from four inches by six to fourteen by eighteen. They are painted in oil colors, and should cost about fifty cents each. They contain, when possible, a view of the impending calamity on account of which help is sought, and a picture of the person engaged in prayer to some saint, a miniature of whom also appears in a corner of the painting. If a child fell from the roof, the creature is pictured in mid-air, pitching head first toward the pavement. If a mule wandered from home, the animal is painted in the wilderness. The beast was found and a tablet put up.

A bull-fighter is knocked down and gored three times. He shows his gratitude for recovery by placing the harrowing scene in the church of his saint.

The following inscription goes with another scene: "In the month of November, 1889, a man being asleep and drunk on the horse-car track, when the car was about to run rapidly over him, committed himself to the most holy Mary of Solitude of the Holy Cross, and was saved by a policeman who lifted him off the track." These tablets show the degree of religious enlightenment in which the priests of Mexico are pleased to have the people remain.

The cathedral also has some of these oil-painted tablets; two inscriptions read as follows:

"Patricia V—, being ill with a violent throbbing headache, after fifteen days invoked the help of the *Santo Nino de Atocha*, the 4th of March, 1887, and in a few days was entirely relieved. For which reason she presents this tablet as an expression of her thanks to the Holy Child of Atocha, Mexico, March 8, 1887."

"This man and wife dedicate this grateful memorial of their happy marriage." [No name or date.]

Near the crayon sketch of the saint stands a money-box "for the worship of the Holy Child of Atocha."

The cathedral also contains, among other objects of interest, a life-size figure of St. Anthony, with a good sized black pig mounted on the same pedestal by his feet. A well-dressed lady told me the legend. This animal wore a bell, and by shaking his head warned the saint of approaching devils, so he could address himself to prayer.

Some of the people laugh at these things. But in the hour of affliction they all trust the images.

WHAT MUST ONE DO TO BE SAVED?

This question will be answered twenty ways by twenty people:

"Confess and commune at least once a year."

"Pray the saints to intercede with God for you."

"Confess, commune, and believe what the doctors of the Church tell you."

"Hear mass, or send your money; mass is for those who pay."

"Venial sin is pardoned by one of nine things: hear mass with devotion, commune worthily, hear the word of God, episcopal benediction, say the Lord's Prayer, make general confession, use holy water, by blessed bread, by striking breast."

The sister of a church canon replies:

"I know I need the pardon of God; but I must kneel before a priest to get it, because the Holy Mother Church has so ordained. Many think that the priest's pardon is all they need; but I know better. The priest says in Latin: 'I absolve thee. If thou hast spoken the truth, God will pardon thee; and if thou hast not spoken the truth, God will punish thee.'"

If you ask who is the mediator between God and man, they likewise give you many answers: "The Most Holy Virgin," "The Apostles," "The Saints," "The Angels," "St. Michael," etc.

PREPARING PEOPLE FOR DEATH.

Two members of our church heard that an old man in a poor tenement-house had been taken suddenly ill. They sent for a doctor, while others sent for a priest.

The doctor arrived first, wrote a prescription, and retired. Then the priest came with his prayer-book, a jar of holy water, and a whisk of palm leaves. He accentuated his recitative with copious showers of holy water over the man and the room. The people looked on in amazement, not knowing what was said, but said "amen" when the padre ordered it, and tried to repeat with him the responses in the Litany, "Sancta Maria"—"ora pro co." But they were not acquainted with the Latin, and only received sharp rebukes for their trouble. The poor man tried to say something in the priest's ear, but he only showered him with water, saying: "Commend your soul to the most holy Virgin, eh? [more water]. Commend yourself to the sweet names of Joseph, Mary, Jesus, eh?" When the doctor returned he said

"That without doubt the well-meant barbarity of the priest had hastened the unhappy man's decease."

A Dominican lay dying at Tlalpam. A brother of the order comes uninvited to confess him, makes no inquiry after the state of his soul, but insists that the dying man shall "confess with all his might, tongue, and windpipe."

The only question is about his property.

"How much money have you? You must give most of it to the Holy Mother Church."

The dying priest lied about the amount, but before his body was cold his brethren in the ministry had taken all they could get of his worldly goods.

THE PRIEST AND THE CONFESSIONAL.

It is fair to suppose that many of the priests are sincere. It is certain that many of them abuse the confidences of the confessional. The *santa madre iglesia* does not permit them to marry. So they cannot have respectable wives; but they keep inferior women and have children enough. The *father* of one church near us has a large family all grown up and all drunkards. The people know these things. But it is wicked to condemn the priest. Such a priest is called at midnight to see a dying man who has lived, like his spiritual guide, without being married to the mother of his children. The old priest is angry because they have called him at midnight. So he asks, gruffly: "Are you married?" "No." "Then I will not confess you" (starts to leave). "Wait, padre, are *you* married?" "That is none of your business. God will judge me." The dying man replies with spirit: "Go home, then. God shall judge *me* also."

Many men do not allow their wives and daughters to confess.

Who ever saw a man confess?

But some mothers prepare their young daughters to confess by telling them that the good angel always stands on the right at the confession box, saying, "Tell your sins, tell your sins." While on the left stands the evil angel, saying, "Don't you tell, don't you tell."

The confession boxes are not closed as in our cities; and the people can see the color come and go as the girls are questioned by callous confessors.

ESCAPE FROM PURGATORY.

Romanists have a cheerless religion. Their hope is postponed to the indefinite future. They believe more in purgatory than in pardon. I once asked the congregation if they had ever known of a Romanist who was happy in his religion. None of them had known one.

Ever since the doctrine of purgatory was sanctioned prayers for the dead and money for indulgences have been in order. On All Souls' Day a grand raffle is held in the Church of St. Hippolytus, the prize being the release of one soul from purgatory.

A ranch owner in the State of Mexico once approached the parish priest, and said: "It is eighteen years since my father's death, and we have paid a good

deal every year to have him released from purgatory. It grieves us much to think that the old man still suffers there. What will you take to make sure of his release to-day?"

The padre stroked his smooth chin thoughtfully, and replied, "that for a sack of 1,000 silver dollars he would do it." The ranchero persuaded the good man to begin at once, and kneeled, bathed in tears, while priest and choir chanted responses for long hours. Finally, the reverend father came and said: "Rejoice! for your father is released, and is now among the blessed." The ranchero asked, anxiously, "If it was really true that his father was in heaven?" Being reassured, he rose and embraced the priest, saying, with much fervor: "I am a thousand times obliged. God will repay you for your kindness to the old man. Good-bye, *padrecito*. If my father is really in heaven he will never be fool enough to go back to purgatory. Good-bye, *amigo*."

ROMAN CATHOLICS AND EDUCATION.

The Roman Catholics never educate the people, if they can help it; and seem to think the chances of salvation are better with the ignorant. In this capital (Mexico city) there is not a Catholic preacher of note who stands up every week to instruct the people.

The schools are not supposed to be in the hands of the Church. But they were once. Mexicans do not so much object to Catholic doctrines. Most of them have no other creed. They will be buried in the sepulcher of their fathers. But the leaders in Mexican life and thought have revolted from the intellectual and political tyranny of Romanism, and despise its traitorous spirit. The Church has itself to thank for this, as also for its inmates of jails and asylums. When the Church loses the savor of the Gospel, wherewith shall it be salted?

A Mexican lady has told me how she was sent twenty years ago to a large school kept by the Mothers of Charity. The children spent the morning attending mass in one of the churches. After dinner they studied a little, then passed the rest of the day singing the praises of Mary and reciting prayers to different saints.

Monday they all carried a penny for one saint; Tuesday, a penny and a penny's worth of flowers for another saint; Wednesday, three cents for the Virgin of Light; Thursday, another penny; Friday, three cents for the sacred heart of Jesus. Every day a priest came to hear their prayers and sprinkle holy water. This child was afraid of their queer clothes. A "mother" asked when she would confess. "Never." "But the padre likes you." "But I don't like him." "When you confess, you will receive one of those little wafers, and that is Christ." "Can he get into one of those?" "Yes; and then you will have him in your heart." "When you eat the wafer, don't it go into your stomach?" "No; it goes by a separate passage to the heart." Through fear she refused to kiss the padre's hand. So the Mothers of Charity tied the child's hands behind her, and fastened a long piece of red flannel to hang down like a tongue from her mouth and put pasteboard horns on her head, so she would look as much as possible like a child of his

majesty the devil. The last day the child attended the school these Mothers of Charity shut her in the yard with the pigs. The brutes pushed her down in the mud, where her mother found her, scarcely recognizable and nearly dead from fright.

The mother was an ardent Catholic, but she could not stand that.

Is it not noteworthy that holy orders are less thought of the better they are known?

THE BIBLE.

This book is greatly feared and but little known. The man who reads it may tremble to be considered a *heretic*, but he cannot remain a Catholic.

The book emphatically teaches doctrines which Romanism condemns, and condemns every distinctive dogma and nearly every practice which that Church enforces.

Archbishop Wood had an expensive edition of Amat's Bible prepared, and heartily recommended that it be bought and read by every family. The hypocrites! Who hinders the people from reading the Bible in these countries? The clergy, who have orders from their chiefs.

Some time ago Vaughan, an English Catholic, tried to circulate the authorized Testament of Scio de San Miguel. This edition contains a letter of Pius VI. to the Archbishop of Florence, in which he says that the sacred Scriptures ought to be open to all and within the reach of every one. He also declares "that this is in keeping with the laws of the Congregation of the Index, and with the Constitution on this subject published by Benedict XIV."

The Testament and Notes passed the secretary of the Archbishop of Santiago, December 27, 1873, and bears the "Imprimatur" of Cardinal Manning. Does any one suppose that these books went into immediate circulation? Impossible! They were displayed in store windows till Mr. Vaughan left the city. No more. The polite salesman in the principal book-store said: "Yes, we keep many religious books, but we have no Bibles." He took up my samples of the New Testament, examined reverently the signs of genuineness, and added: "Many persons come here asking for it, but I never knew to this moment what it was."

Here is another young man, agent of a Catholic paper, who does not know what the Bible is. He pronounces confidently the shibboleth, "Mary is the mother of God." "Who was Mary's mother?" "St. Anna." "Where was God before Mary became his mother?" "Quien sabe." That means, "I never thought of that before."

A bookseller in South America, who took two boxes of the Testaments, sold half of them and burned the other half. He complained that "the people were all turning Protestants. They stopped talking about Mary and Joseph and talked all the time about Jesus and God."

"PENSAMIENTOS."

If you ask the people about their religion they answer with pride, "*Católicos Apostólicos Romanos*." Certainly,

they know Christ's name and worship his image; but they do not know his doctrines. The only Christ many of them know is the "host," which is displayed from the altar and guarded in the tabernacle.

What shall be done? Will good people continue to think that Mexico is one of the ends of the earth, remote and barbarous, blessed only with the form of religion which is suited to its condition?

Mexico is not remote. It is conveniently located, easy of access by land or by sea. It is salubrious in climate, rich in products, and belongs to the best belt of power in the world.

Mexico is not so barbarous. Although little known in the United States, it is closely connected with the commercial centers of Europe, and has always been. Mexico surprises all comers by its lights, roads, buildings, schools, arts, and general advancement. Eight millions of the people have European blood in their veins; and many Indian tribes aspire to the dignity and civilization of the white man. Mexico is not so barbarous as our friends think.

The Roman Catholic religion is suited to no condition of mankind, and can make no one happy. It discourages individual thought, and seeks to perpetuate the Middle Ages. The men of the republic have outgrown the system, and only keep it for want of something better against the hour of death. The streams of progress have overflowed the dikes cast up by the Church, and refuse to return to their old channels.

Mexicans of to-day are a rising, hopeful people. Why not preach to them the doctrine of the resurrection, the Gospel of hope?—*Home Mission Monthly*.

Movement to Expel Romish Priests from Mexico.

BY REV. S. W. SIBERTS, D.D.

Mexico is now passing through a crisis which will in all probability make this a memorable period in the history of this republic. For years the Church party has been plotting against the free institutions which have cost the Mexican people so much blood and treasure, and of late their attempts to regain their former ascendancy have been so bold and defiant that the government has been obliged to take steps to repress the ultramontaniam and quell the rebellious spirit of the Roman Catholic priests in this country. There is scarcely a week passes in which the press does not report some violation of law committed by the priests, who refuse to submit to the authority of the government, which limits the Church's power and restricts all acts of worship to the interior of church buildings. The greatest trouble comes from foreign priests who have been imported by the Archbishop of Mexico to aid him in his crusade against the liberal government which is headed by General Diaz, President of Mexico.

The whole country is just now in great alarm owing to a bill which has been presented to the Mexican Con-

gress, and which, if passed, will expel all foreign priests from Mexico. It is bitterly attacked by the Catholic press and the excitement runs high. It is generally believed that President Diaz favors the bill. The following are extracts from a speech made in the Mexican Congress by Señor Juan Mateos when he presented the bill:

"*Mr. President and Gentlemen:* Before beginning my speech I owe an explanation to this honorable body. I do not come here to take revenge on the clerical press for the insults they have heaped upon me during these last days, on account of an oration I pronounced the 16th of September, when the State of Hidalgo placed the statues of Villagran and San Vicente in the *Paseo de la Reforma*. I answer their insults with silence. I feel profound compassion for those unfortunate beings who, in their fight for existence, depend upon the miserable cent from the worshipers of the Virgin of Guadalupe, the rapine of the masses and prayers for the dead, and the subvention with which the Archbishop of Mexico protects the jugglers of the Catholic press.

"Under the protection of a constitution which has glorified the rights of man, which has taken God from the altar where the priests had tied him and converted him into a monster, and has placed him upon a pedestal before which pass the generations of men representing all forms of worship; under the folds of that flag which has given refuge to the oppressed and proclaimed the resurrection of ancient rights lost amidst the revolutions of history and that flood of barbarism and brutality called Catholicism, I come into this forum where great men have glorified the principles of democracy, and whose shades can be felt in this place to-day.

"We have extended our hand to the inhabitants of the Old World, we have offered them the fertility of our soil, the gold of our mountains, and the commerce of our markets; and, more than that, we have offered them the boon of naturalization, which includes the right of taking their places in the seats of this Congress. With good will they have accepted our invitation, and day after day, over the waters of the Atlantic and Pacific, which bathe our coasts, we see innumerable vessels, like those of ancient Carthage, laden with men and merchandise reach our shores; while from the North, like an immense irruption, comes American commerce to meet the exigencies of our advancing civilization. We are pleased to see foreigners the owners of banks, of public credit, of the electric light, of the telegraph, of the railroads, and of every thing which means culture and progress for Mexico. With what pleasure we have voted the sums necessary for our colonies—those hives of industry, those working bees—to-day villages, to-morrow towns, later on large cities, like those which are rising on the frontiers of Sonora and along the Gulf of California.

"But, gentlemen, in the midst of this universal joy that comes to our nation as we see the realization of the dreams of our fathers, the framers of our constitution, there is one black * spot—the *Catholic priest*. Every thing

* The priests in Mexico all dress in black.

noxious which the liberal movement has thrown out of the country of Castelar and Sagaste, every thing that the land of Cavour and Crispi has cursed, every thing that has been expelled from the bosom of the France of Gambetta and Carnot, is condemned into a pestilential miasma which reaches our shores and concentrates in the court of the fictitious *empire* of Monsieur Labastida.*

"The Spanish, French, and Italian priests come to our fair land, receive the apostolic benediction and the most productive ecclesiastical offices, and then commences the iniquitous farming of tithes, alms, baptisms, and burials, the orgies of priests in their homes, the corruption of the virtuous wife in the confessional, the seduction of fair young girls, and other still more abominable vices, to which I will not turn my gaze for fear of being converted, like Lot's wife, into a statue of salt. All Catholic priests are enemies of our free institutions." Here for several minutes the orator spoke of the poverty of the Mexican priests who have been pushed aside to make room for foreign priests and Jesuits, and then said :

"This poor clergy has among us a glorious tradition. From the lips of an humble and proscribed Mexican priest came the words of Mexican independence, while in the archiepiscopal palace was signed the sentence of death against our liberators. The Carlist priest preaches against our free institutions, protests against our independence, spits upon our national banner, and like a bird of prey pounces upon his flock for the sole purpose of building up a rapid fortune. Gentlemen, one single Spanish house during this year has sent to Spain for Carlist priests over \$200,000—the fruit of the tears and desperation of our people." (A voice—"and of our misery.") †

"We are on the eve of a reactionary conspiracy. In order to confirm the fanaticism of our republic and enslave our people, the clerical party and Señor Labastida desire the pope to invest him with the ensigns of cardinal. They seek the aid of foreign Jesuits, who interpose their influence with the pope on behalf of the archbishop. But Leo XIII. has declared that he will never agree to this move until Mexico re-establishes her severed relations with the Vatican." This he declared would never be done, and then added :

"General Diaz with a true philosophic spirit, and knowing the situation, said : 'The Catholic clergy is an institution of the past and condemned by history, while the Roman pontiff has no other prestige than that given to him by the ruins of the Eternal City.' But let us begin with Italy. We do not want Italian priests, for they are the descendants of those who always oppressed the people, and have invoked the aid of foreigners to enslave Italy since the time of Charlemagne to Napoleon III. Napoleon III. replaced Pius IX. in the See of Rome after he had fled from the city disguised as an old woman; and the pope, to avenge his defeat, pro-

claimed the Immaculate Conception of the Virgin contrary to every principle of science; and, not content with that, he convened the Vatican Council, proclaimed the absurd dogma of his own infallibility, founded *Maryolatry*, and became an idolater.

"We do not want the French Catholic priests, because in history we find them in conspiracy with Catherine de Medici, plotting the bloody *saturnalia* of St. Bartholomew and counseling Louis XIV. to revoke the Edict of Nantes, thus giving origin to scenes of blood before which the bloodiest spectacles of the French Revolution pale into insignificance. That same clergy provoked the dragonades and combatted the French Revolution, sustained the restoration of Charles X., fought against the Revolution of 1848, and aided Napoleon III. in his *coup d'état*; they fled from danger during the siege of Paris, applauded the *commune*, and cast reproach upon the republic; they laughed over the grave of Gambetta, and aided Boulanger, who robbed a certain countess of \$600,000, making her believe that he was going to place the family of Orleans on the throne of France.

"We do not want the Spanish priests. They increased the horrors of the Inquisition in the time of Phillip II., and at the *restoration* of Ferdinand VII. decreed the death of all liberals, building themselves the scaffold of Arco Agüero; they declared against the Revolution of September, and conspired with the Duque de La Torre to overthrow the republic; they are the same that a short time ago created a panic in the Spanish regency on account of the republican movements in Brazil, in order to wrest the power from the liberal hands of Sagaste and put it in the hands of Canovas del Castillo."

The extracts we have made are about one third of the speech referred to. In conclusion Señor Mateos claimed that Mexico had the same right to expel foreign priests from the country that the United States have to restrict emigration, or that Guatemala had to drive from her territory the Jesuits who "are leeches on the body politic, sucking its blood like certain omnivorous plants that grow in the bogs and swamps of the wild forests of Malabar."

This move on the part of the liberals in Mexico has convulsed the whole country. No one can tell where the struggle will end, but there are Mexican statesmen who believe that Mexico is on the eve of a revolution, which the ultramontanists hope will bring them again into power. This would be disastrous for Mexico, but it does not seem probable at present.—*Central Christian Advocate*.

A Trip to the Land of the Miztecos.

BY REV. WILLIAM GREEN.

In that most brilliant romance of the nineteenth century, *Prescott's Conquest of Mexico*, we read that Cortez, the Spanish conqueror, was made by order of Charles V. of Spain Marquis of the valley of Oaxaca. This honor was conferred as stated in the instrument for the "good service rendered by Cortez in the conquest, and

* Labastida was once Regent of Maximilian's Empire. He sold Mexico to foreigners, and is now the sworn enemy of the Mexican republic.

† Prieto, one of the popular writers and statesmen of Mexico.

the great benefits resulting therefrom." After more than three years' sojourn among these people, and the lapse of nearly four centuries, the "great benefits resulting" to this nation do not appear. Whatever benefit it might have been to others it certainly was no benefit to Mexico. The superstitions of the original population, making all allowances for exaggerations of history, were not much worse than those which confront the traveler of to-day. Nor could it be conceivable that the morals of those times were worse than they are to-day.

This is not only the opinion of a foreigner, but is the opinion of a large majority of educated Mexicans. They have repeatedly said to me that if the Pilgrim fathers had landed at Vera Cruz instead of on Plymouth Rock they would have been as far advanced to-day as their sister republic of the north.

The State of Oaxaca (pronounced wha-hak-caw) is part of the coast district and is under my jurisdiction. We leave Pueblo at eight o'clock A.M. for Esperanza, on the Mexico and Vera Cruz Railroad. But for the dust this ride is very enjoyable, as you pass through magnificent scenery and historic ground is all around you. To the right hand is the famous Malinche, the fourth highest mountain in Mexico, and named after the Indian woman who interpreted for Cortez.

You pass through the State of Tlaxcala, by whose aid Cortez conquered the Aztecs. At Esperanza we take a branch, thirty-six miles, to Tehuacan, reaching that point at six P. M. Here we have a society and a pastor.

The circuit has eleven appointments, and is known as the Tehuacan Circuit. Most of our work here is among the Miztec Indians, in the early years of Mexico a brave and warlike race. Before the conquest Tehuacan was one of the most sacred and frequented sanctuaries of the tribe. The Miztecs and Aztecs were mortal enemies, and slew each other at sight. The town is situated on a large plain, and has taken its part in all the wars of the country, both civil and foreign, for centuries. About three miles away is a range of red hills called Cerro Colorado. Here in these mountains the famous revolutionary general Teran held his troops for three years against the Spanish forces. Here also the Commission appointed by the United States to inquire into the causes of the revolution of 1810 had head-quarters.

We preached on Sunday to a small company and discharged the various duties of our office, and were now ready for our long ride to Oaxaca.

At twelve o'clock on Sunday night the stage-driver rapped at our door and cried out, "Ya esta, señor;" that is, "we are ready, sir," and so was I; for I knew that I should be called at that early hour, and I had lain down on the board that did duty for a bed without undressing.

In the center of the *patio* (yard) stood a big, lumber-some coach, to which were hitched eight mules. The inevitable "whipper" (a fellow who goes along with every Mexican coach to apply the whip and pelt the mules with stones to keep their courage up) stood at the side of the coach with the flaming torch of tarred rope, held

high above his head, to light us into the stage. Soon the big doors of the hotel were unbarred (for we were not in the stable-yard, but in the very heart of the hotel), and we were out in the street. My only companion was a young man returning to Oaxaca from Mexico, where he had been to pass his examinations for the bar. We were companions all the way.

He was a full-blood Zapoteco Indian and a very intelligent young man. He spoke no English, but was very anxious to learn. His chief reason was that he wanted to go to New York and marry an American girl. He said the Mexican girls were all under the influence of the priests; that the majority of them were impure; and if by chance one could be found who was pure the system of Romanism and the confessional, at which the priest found out all the secrets of the family, made it impossible for a decent man to marry them.

He put to me a very sensible and pertinent question. He said: "You are a minister, but you are a married man. Now, who do you think should be the master of the house, the man who supports it, or a stranger who, because he is a priest, takes advantage of the women to find out every thing done in the family, and uses all the information he gets to help or hinder those whom he likes or dislikes?" I answered: "I believe all family affairs should be sacred from either priest or king," "That is what I believe," he replied, "and therefore I cannot marry a Catholic."

Our stage rolled on over an immense plain, dry and barren, hour after hour, lighted by the rope torch. At six o'clock in the morning we reached a place called Nopala.

Here we changed mules and got breakfast. It consisted of black coffee, without milk or sugar, and "tortillas." An old woman was in charge of the eating department. When I asked her if she had milk for the coffee she said she had never seen any. This aroused my suspicion, for I thought she was indulging in a common habit of her country and telling me a lie. But a few questions convinced me that she was in earnest. She told me that she was born in a little adobe house that stood near by many years ago, but how many she did not know; that she had never been away from that place; that she had never seen a cow; and from all this I gathered that when she said she did not know what milk for coffee was she told me the truth.

After half an hour's waiting we started on our journey. The dust in the road was from six to eight inches deep, and our eight mules and four wheels stirred up all we needed. There were times when the front mules could not be seen through it. Barren as this plain is, it has been the theater of many a bloody battle. Here Miztecs and Aztecs fought in the ancient time; and it is said that in some battles so resolute were these foes that not a man escaped to tell upon whose banner the victory should rest. In later times Don Porfiro Diaz marshaled his forces here against the French (in 1863), only to be defeated with great slaughter. One little village after another is passed, in which he rallied his brave Miztecs, only to be driven back at every point.

At noon it is fearfully hot. The sun pours down relentlessly. At the side of our coach, trailing in the dust like a wiggling reptile, is the cruel whip, twenty feet long, which every few minutes leaps forward to sting the weary mules to further effort. Hills and valleys are covered with cactus of every kind, and this is about all the vegetation in sight.

A few miles further on we came to San Antonio, a place fairly alive with war stories; but we must not stop to notice them.

Our stage now begins to go down into valleys and climb mountains, then it goes down into a river-bed; but as it is the dry season there is no fear of being washed away, as some travelers have been. At about four o'clock we reached Tecomavaca, a rather formidable name, for being interpreted it means, "The cow will eat you." *Te* is our English thee; *coma*, eat; *vaca*, cow.

At Tecomavaca my Indian guide, with two horses which he had brought from Oaxaca, awaited me. As the stage rolled up to the adobe hut which did duty for a hotel a tall, swarthy, good-natured Indian came up to the side and said, "Hay aqui el Señor Green?" I said, "Si, señor." I had never seen him before, and consequently we were strangers. I handed him my baggage and he took it to a room as innocent of the comforts of life as any place in this world, but as I did not intend to stay here many hours it mattered little. It was so fearfully hot, the fleas were so numerous, and the room smelled so badly that sleep was impossible. I tried it on the room floor, under the wall outside, everywhere that I could get, and at last gave it up. I had made seventy-five miles in the stage that day, I had a long horseback ride before me, but I could not sleep. At one o'clock in the morning we were mounted and off for Dominguillo, distant forty to forty-five miles.

The road led through a turbulent river, and in its bed nearly all the way. Toward midday we crossed a ridge of mountains and went down into a valley, through which swept the Rio Grande (the big river). It was fearfully hot. Following trails, working our way under stupendous cliffs, crossing rivers and ridges, we at last saw Dominguillo in the distance.

My Indian guide told me that the people of Oaxaca have a saying, "That it is better to go through purgatory than the vale of Guendolain," and I partly agreed with them when I got safely through it. Here we rested seven hours, so far as we could for heat and fleas. At eight o'clock that night we were again in the saddle. Our road led up to the Cordilleras, the range of mountains that run through Central America and form the back-bone of the country between the Gulf of Mexico and the Pacific Ocean.

Up we toiled all night long. By midnight we had changed torrid heat for bitter cold; but there was nowhere to halt. A few little bamboo huts were here and there along the way, but we were not allowed to enter; and indeed it is doubtful, with the occupants they already had, if there would have been room enough for another one. About two o'clock in the morning my guide said

he was very cold and tired. The poor fellow's teeth fairly chattered in his mouth from cold. We at last decided to turn from the trail, tie our horses to a tree, wrap our blankets around us, and go to sleep.

A few minutes after we had lain down I heard stealthy steps in the dead leaves. I rose to a sitting posture, and not ten yards away were four pairs of the most brilliant eyes I ever saw. I aroused my companion, for I did not know to whom they belonged. In these mountains are lions, leopards, wildcats, tigers, wolves, and large numbers of other dangerous animals. We were both well armed. He wanted to fire, but I thought we had better not, as we might frighten our horses and they would break loose and leave us; and, moreover, we did not know what the inhabitants might fear, if any should be near enough to hear the report of pistols in the night. But we were ready in case of emergency. We sat and watched them for several minutes; at last his Indian instinct told him they were coyotes, and we knew they were not dangerous unless very hard pressed with hunger. To test their courage he threw a stone among them, and they trotted off as unconcerned as could be. But I thought I would not try to sleep any more, exposed as we were. I spent the balance of the night in meditation on the happy times now passed and calculating the probable distance to Oaxaca and whether we would ever get there.

Long before daylight we were in the saddle and pushing on for San Francisco Huizo, our next halting-place. About seven o'clock we got some tortillas and beans, and I left the man of the house some tracts and a Testament. On we went uphill and down, until we reached the highest point of our journey. We looked back over the way we had come, three days' journey over a most tortuous road, and there, like a king among his subjects, stood the magnificent, snow-capped volcano of Orizaba, a perfect cone of snow, sparkling in the sunshine. Every-where, as far as the eye could reach, was an ocean of waving mountains flecked with sunshine and shade. It was truly a magnificent sight, and looked as I supposed the ocean to look when lashed into fury by the breath of the storm.

But we were in search of Huizo, and every man you ask makes the distance further. It was only eight leagues away two hours ago; we have made three or four, but it is still twelve leagues away we are told. It is noon, man and horse are weary; but we must reach it, so on we go. My Indian begs to stop and rest, but I urge him on. He sulks, but still follows away behind. It is afternoon; my guide is nowhere to be found. I wait an hour, but he does not come. Here I am; I don't know a single foot ahead; the road is uncertain, as it is crossed by scores leading every way. Again I wait and call to him, but he does not answer. The question now is, "Where is San Francisco Huizo?" A man says it is "muy lejos" (a long way). But I have got to reach it, and away I go.

Two or three hours pass, and I rise a hill, and away out yonder is the plain of Oaxaca; but fifty miles away,

and nestled at this end, right at the foot of the mountain I am on, is the place I seek. About six o'clock I reach it. About eight o'clock my guide came in. I demand an explanation, but he has none to offer. After a little trouble I found another guide who was well recommended, and I thought of engaging him; but my old one now repents and promises to do better in the future. The fact is, we had ridden in three days what usually takes six, and he was tired out. My knowledge of this fact tempered justice with mercy.

At Huizo the old man who kept the "meson," or stopping-place for travelers, was named Hernando Cortez, and claimed to be a lineal descendant of the conqueror. He was an intelligent and chatty old fellow. I at once engaged him in conversation. He told me that the meaning of the word Oaxaca was a Spanish corruption of the Indian word "guqje" (pronounced gwake), a species of vanilla vine. This, by the way, is the most sensible definition of the word that I had so far met with. This vine grows here now in great profusion, and still bears the same name.

The present city of Oaxaca was founded in 1496 under the name of Huaxgacac, but when it fell into the hands of the Spaniards it was called Antequera (the Beautiful). In the town of Huizo I met a company of genuine Mexican soldiers. They were *en route* for the city of Mexico. They were the dirtiest, most ragged soldiers I ever saw. They had traveled over a hundred miles on foot, and expected to make several hundred more the same way. The officer in charge said, in reply to some questions I asked him, that the Mexican soldiers were the poorest paid in the world. He got a dollar a day; the common soldiers receive only twenty-five cents. How the people on the road I had traveled could ever find food for 175 men I did not see; but they had taken the precaution of sending two men ahead to make the necessary arrangements.

At two o'clock in the morning we started forward. For a time we crossed and re-crossed the river that runs through the valley. The night was still and beautiful. Narrow lanes of organ cactus soon began more clearly to mark our way. In the trees over our heads sounds of distress were heard. Now one could hear the cry of chickens in distress, then the mother would call, as natural as life, the little ones to the shelter of her wings. Then we heard the crowing of the rooster, perfectly imitated, but lacking the volume of sound. I asked my guide what bird it was in the trees. He replied, "Zinzontle;" that is, the mocking-bird. As we rode on the night seemed filled with the sounds of barking dogs, mewing cats, crowing roosters, and a multitude of sounds made by these mocking-birds.

From the earliest times Oaxaca has been regarded as the Eldorado—the land of gold. The valley we are now traversing is certainly a beautiful one. The fabulous stories of its wealth in gold did not interest us. On every side were fields of waving corn, sugar-cane, and numerous other crops. Fruit grows every-where in bewildering variety. The morning sun chased away the

darkness and the whole beautiful landscape was before us. Away in the distance we could see the city at the head of the valley, and we thanked God and took courage.

Before noon we reached it and rode up to the only hotel in the place. I dismounted, but found my guide so completely tired out that he could not. I stood a few moments and laughed at him; the only reply to my jests was that he never saw any one who rode so far in so short a time. I hired an Indian to take care of the horses, and told him to go to my room and go to sleep, which he did, about the happiest man I ever saw.

I was not a little surprised to hear a man behind me say in broken English, "Good morning, sir." I turned round to face my unknown interlocutor, and found him to be the proprietor of the hotel. I learned that he had spent four years in the States traveling with Barnum's show, and there he had learned to speak English and to love the American flag, for he had an immense one hanging in his private room.

Oaxaca is a very beautiful city of 30,000 souls. It has a climate unsurpassed in all the world. It has street-cars, electric lights, baths, and all modern conveniences. It was not ranked as a city until April 15, 1535. It was made a bishopric by Pope Paul III. June 1, 1532. It is 5,672 feet above the sea-level, and is one of the cleanest, healthiest cities in the world. The inhabitants boast that it has never been taken by an enemy. It is situated in a triple vale, trefoil in shape, with the city at the stem. On the surrounding mountains, facing every way, fortresses frown. I have an idea, however, that before modern implements of war they would be about as serviceable as so many paper boxes. Its principal buildings are the government palace, courthouse, Institute of Sciences and Art. Its churches are very fine. They include the Cathedral, Santo Domingo, La Compania, San Augustin, Soledad, and numerous others. It is stated on official authority that the records of the city show that \$40,000,000 in gold were expended on ecclesiastical property in the city alone. Most of this is now useless. Santo Domingo, by all odds the most magnificent and costly, covering about eight acres of land, is used as the military barracks. Numbers of others are used for secular purposes; perhaps not more than five or six out of nearly forty are used for religious purposes. One hundred people is a large average attendance at any mass. I was very anxious to find this out.

On Sunday morning I went to several of the churches on a tour of inspection, including the Cathedral, as I wanted to see for myself how matters stood. The congregations I counted were as follows: 15, 18, 75, 24, and 31. The largest number was at a little church called La Iglesia de la Sangre de Cristo (the Church of the Blood of Christ). It was about two squares from the center of the city. But I never saw a penny show make a greater effort to draw a crowd than this church did.

Fire-works were displayed in the street in front of the church and a crowd of hundreds were there to witness

them. In a yard in front of the church, but inside the gate, were other attractions in the shape of a fire-wheel, an Indian band playing the rudest kind of instruments, and saints and images galore. Within the church there was a piano, borrowed for the occasion, a violin, and a special choir brought from a distant city for the purpose of drawing them in. It was the veriest claptrap you ever saw, but with all they could only get in seventy-five persons.

Now let me briefly ask your attention to our work, started here less than a year ago. We rent a house two squares from the center and well located. We have a day-school of forty scholars, a prayer-meeting, Sunday-school, and preaching service. On Thursday night I preached to 40 people, on Sunday morning 65 people were present, and at night 105. Thus in our little chapel we had more people than any Catholic church in the city that day. While I was preaching some one threw a large stone through the window next the pulpit, no doubt intended for me, but it missed the mark; nevertheless, it came near breaking up the service by a panic, which I was fortunately able to control. I baptized a number of children and adults, and we closed in "due form and harmony."

As far back as 1871 an "Evangelical Society" was formed here. Its history is rather interesting. The movement was originated in the first place by one of the members buying a Bible of Brother John Petherick, now of Los Angeles, Cal. When I was there every living member of that society was a member of the society under our control.

On Monday morning an old Indian came to my hotel and presented me with three Zapoteco gods. He said they had been in his family for generations, but that he had no further use for them and desired me to take them. I offered to buy them, as they were great curiosities, but he would accept no money for them.

After we reached Oaxaca my guide stayed by me like a brother. I treated him as he had never been treated before. I even let him sit at the table and eat with me, thus making him my equal. This surprised him, and was the cause of considerable unfavorable comment by the guests of the hotel. One man said, "Well, if he wants to eat with Indians it is his own business." But I was unmoved and insisted upon it until I left. The poor fellow had no idea how to use his knife and fork. No matter how he tried, the fork would not cut the meat, and the back of the knife would not do as he wanted it. Nevertheless, by sticking the fork into the meat he managed to bite off small pieces and got through with a full stomach. I tried to engage him to return with me to Tecomavac so as to return the horses to Oaxaca, but he said I rode so fast and so far at a time that he could not stand it, and I finally lost him before I was ready to return. It was the long ride that he dreaded.

The miserable food I had been compelled to eat was now beginning to make me sick, and as I had lost my guide I decided to take a litter for the return journey. This litter is a sort of double wheelbarrow. Two mules

are put in the shafts, one in front and one behind, and the passenger lies down between them. It requires seven mules to complete the outfit: two to carry it, two to go along to change at the half-way stopping-places, two to carry the men who have charge of it, and one a pack mule. It is about the most barbarous way of traveling yet invented, I believe. There are two motions: one a swinging side motion, and one an endwise motion caused by the steps of the animals that carry it. The front mule is led by one of the men in charge of the litter, as the passenger is in danger of being thrown out on the steep mountain passes and killed if the mules are left to themselves.

On the way back I called at several villages and found many people in nearly all who were anxious for me to open service among them. Through the kindness of a friend in Massachusetts, who placed at my disposal the necessary funds, I have been able to send a new man to work in this magnificent field. Oaxaca opens a more promising field than perhaps any other state in this republic. Its people are liberal. Some of the greatest men the republic has produced are natives of this state; as, for example, Benito Juarez, familiarly known as the Lincoln of Mexico, and Porfirio Diaz, the present president and foremost man of the nation to-day.

The resources of the state are wonderful. Every kind of vegetable exists. Wherever there is a chance to use a hoe there is some cultivated crop. From time immemorial this valley has been thickly inhabited. At the time of the conquest these people were a thrifty and happy people.

I shall never forget the kindness of the mayor, "Jefe Politico," of Cuicatlan. I had been suffering with inflammation of the bowels. In this condition I thought best to eat no more tortillas and beans. When I reached the town above named the men in charge of my litter told him that I was sick, as I had eaten nothing since I left Oaxaca, now three days. He came to the side of my litter, raised the curtain, and inquired as to my condition. I told him I was not well, but I thought if I could get home I would be all right. He offered me the hospitality of his home, which I gratefully declined. He then ordered his horse saddled, with one for his servant, and accompanied me for three days on horseback. Nothing that a kind heart could suggest for my comfort was left undone. He attended me like a father, paid all my bills, and did every thing possible for me.

When we reached Tehuacan I offered to pay him for all his trouble. This he refused, and said all he asked was, if I ever found a countryman of his in a similar condition, that I would repay him by a similar kindness. Nor was this all. He sent his servant with me to Puebla, and gave him instructions not to leave me until he saw me safely at my home. I offered to pay the servant's expenses when we reached Puebla, but he said he was told not to take any money for any thing.

Such kindness as this is rarely met with in any land. It must have cost him at least \$50, and eight days of his time were taken from the important work of his office. I

can never forget that man nor that journey. For seven days I had eaten nothing, and had ridden in misery nearly five hundred miles. But I was home again, and after a day or two of delirium, in which I frightened my wife, who said I should never go again, I was all right.

The First Methodist Episcopal Church of Buenos Ayres—A Year's Retrospect.

BY REV. T. H. STOCKTON.

The year just closing (1890) has been one of increasing activity, with many cares and much comfort intermingled. The Lord has not been far away, and he has made his grace to abound in my behalf, so that not only has my own life been spared, but that also of those who are dearer to me than life. Meantime he has caused me to feel that my labors, however imperfect and unworthy, have not been in vain.

Our congregations—especially those of the morning hour—are not only sustained, but are continually increasing in point of numbers. I rejoice also to bear testimony to the fact that our services are all of a genuinely spiritual character, affording good ground for the hope that they are helpful to the people in their daily life. The night meetings—Sunday and during the week—are small, owing to the great distance at which the members live from the church, ranging from two to fifteen miles. Still they are maintained regularly and are not without good result.

In the latter part of the month of August the Lord, by his Spirit and by his providences called us aside from customary duties to engage in special services, which continued nightly for two weeks, resulting in special manifestations of his presence and power. The meetings were well attended, in view of all the circumstances, and our hearts were richly blessed of God. We were permitted also to gather some souls for Christ during the meetings.

One conversion that occurred was of such a character as to justify reference to it here. It is the case of a young man, the son of a good Christian mother and the subject of much solicitude and many prayers. Cursed by the vice of intemperance, and vainly struggling to save himself from it, he was induced by the kindly persuasions of one of our Christian families to come to the meetings. There he publicly confessed his sinfulness, stating plainly his special besetment, and giving himself to God, asked for the prayers of all present, that he might be thoroughly saved. At subsequent meetings he also spoke in a similar manner. At one of these times he confessed to a feeling that this series of meetings might be the last opportunity that he would ever have of coming to Christ. And so, indeed, it turned out. A few days afterward he was found dead in his room, all the facts showing that he had died suddenly, and probably from some abnormal condition of the heart. It seemed to us that the Lord had mercifully called him to Christ and given him some encouraging

tokens, and then removed him from the struggle that he would undoubtedly have had to go through.

During the year the church building has been greatly improved inside and out by a new coat of paint, and is now one of the most beautiful and attractive places of worship in the Argentine Republic.

The financial condition of the church is good, notwithstanding the crisis, and notwithstanding the fact that our people have suffered in common with all others. The amount of money actually raised for all purposes, including \$4,000 for church repairs, \$2,000 for current expenses, \$1,000 for Sunday-school, besides pastoral support and benevolent causes, reaches the grand total of \$15,000 Argentine legal currency.

We have much reason for gratitude to God because of the number of young people whom he is bringing into the church; and for the fact that these young people are living lives of consecrated activity. They sing and pray and speak for Jesus; they accept cheerfully any work assigned them by the church; and when this is not enough to satisfy their desire for usefulness they seek more of their own accord. These young people love God and Methodism, and strengthen the hands and cheer the heart of their pastor. Meantime they stand true to their convictions of right in the midst of many and sore temptations. What with wine-drinking, card-playing, theater-going, horse-racing, Sabbath desecration, and the general letting down of the moral tone of society, the enemies of the young are legion. When to these is added the reckless advice and example of many professed Christians, including some even who are ministers of the Gospel, it will be seen at once that the warfare is of a very serious kind. Nothing but the grace of almighty God can save them. But then, thanks be to God, "his grace is sufficient." And I rejoice to be able to testify that they do stand fast, and are not ashamed of their convictions. As an illustration of what I mean I give this case: At one of the large business houses a cricket club was in process of formation among the clerks, of whom there were about forty. Let it be remembered that the fashion has set in and is growing into a habit to take Sunday for a field-day. Consider, also, the ridicule that a young man exposes himself to in criticising this fashion, and it will be seen that genuine moral courage is required to save one from yielding to the temptation. In the meeting of clerks referred to were two at least of our young men, and both of them declined to join the club, stating plainly as their reason their unwillingness to play on the Lord's day. Several instances of this kind have recently come to my knowledge and cause me to rejoice greatly. Another instance relates to one of our young local preachers. He is in an office among many clerks, some of whom, as soon as they discovered that he was a Christian, began a systematic persecution. Recently this young brother was advertised to preach on the following Sunday. And, seeing the advertisement, they planned to go together in a group to his service. Meantime he prepared himself carefully, asking God to help him. On reaching

the place appointed for service he found only one of his tormentors present, but this one was the ring-leader of them all, an avowed atheist. He was prepared with paper and pencil to take notes of the proceedings, but after the opening prayer he put these back in his pocket and became an attentive hearer. After service he came forward and shook hands with the young preacher and passed out. The next day the entire group of clerks gathered about their leader for a report of the service, anticipating rare fun. To their surprise, however, the leader simply announced that he had been present and heard the sermon, and commended both it and the preacher. Evidently an impression was made upon his mind which subdued him, and may yet result in his conversion.

These may seem like little things, but in view of the peculiar conditions that obtain in Buenos Ayres, and the ease with which young men are drawn away from the old moorings into ways of indifference and sin, they become important indications of a power that is present in opposition to the general trend, and which is ready and willing to do battle for the Lord. Their importance is greatly enhanced when we remember that these young people constitute the hope of the Church when the fathers shall have passed away.

In addition to the work of the church proper we have two mission-halls, one in the Boca and the other in Belgrano. The first of these is located in a district adjacent to the Riachuelo River, and while primarily intended to meet the wants of the permanent residents, it is yet near enough to exert some influence on the shipping community also. The congregations are, therefore, mixed in character, which rather adds to the interest than otherwise. The preaching service is held on the evening of Sunday, and the attendance ranges in point of numbers from 40 to 100 persons. There is a Sunday-school of about fifty young people and a week-night meeting also. The expenses of this hall are heavy, averaging about \$125 a month. Of this amount a portion is provided from the funds of the Missionary Society, and the remainder, nearly \$100, is raised by subscription. Brother Morris has had the Boca Mission under his direction from the beginning, and has given of his time and labor and money for its support most liberally—preaching, visiting the homes of the people, visiting the ships, collecting moneys, keeping bills paid, watching and praying over all its interests with a devotion truly commendable. He is now planning the establishment of services in Spanish, encouraged by the fact that it is no uncommon thing for the Spanish passers-by to halt and enter the hall during the singing of English hymns, sometimes as many as thirty or forty of them in one evening.

Belgrano Mission is in a rural district, and is intended to meet the wants of residents who, because of distance from the city, are unable to attend the church. Here we have both a Sunday-school and preaching service, and a week-night meeting also. It has been found desirable and wise to share this work with the Scotch Church, and

up to the present time the union proceeds harmoniously. Arrangements are now in progress for beginning Spanish services here also.

We are planning to open additional mission-halls in different parts of the city and suburbs. In preparation for this the Quarterly Conference of the church has recommended a number of young men to this Conference for license as local preachers, all of whom possess gifts and grace enough to make them useful in a high degree. Burdened as I am with the English work, which I came here purposely to do, and which is enough for two or three men, I have not been able to take active part in the Spanish work as I would have been glad to do. But I am possessed with an ambition to call into service as many young men as I can, and to inspire and encourage them to qualify for this branch of work. God helping me, this will I do.

There remains yet one matter more of which I feel drawn to speak. I refer to the North American Normal School. This enterprise has been under my personal direction, and is a personal enterprise. I am happy to be able to report that the school is a proved success, having established itself in the confidence of the general public, and being generously patronized by both Spanish and English families. It has been visited frequently by the government officers representing educational interests, and has been most kindly reported by them to their superiors. During the two years that it has been in existence many applications have been received from parents desiring to place their children as boarders in the school. These have had to be turned aside for want of suitable accommodations. Nearly or quite one hundred such applications have been refused. Arrangements are now being entered into which, it is hoped, will enable us to secure larger buildings, and in this way to enlarge the scope of our usefulness. In February next, at the opening of the new school year, we hope to be able to receive this class of pupils.

Report of Central Uruguay Circuit (Methodist Episcopal) for 1889 and 1890.

BY REV. WILLIAM TALLON.

The Central Uruguay Circuit was founded in 1885, and the writer was appointed pastor in charge of it.

It extends over a territory of more than 4,000 square miles, with a population of about 120,000 souls, whose nominal religion is Romanism; but the greater part of the people know nothing of personal religion, and, indeed, very little of any form of religion. The circuit comprises the towns of Florida, Durazno, San José, Mercedes, and Trinidad (Parongos), with the center of operations and missionary's residence at the latter.

The climate of this portion of Uruguay is most pleasant; its sky is for the greater part of the year cloudless, and its atmosphere is far less damp than that of the valley of La Plata.

The country is a rolling plain, covered with an ever-

green coat of grass, over which wander immense herds of cattle and flocks of sheep. The people are hospitable, frank, and easy of access, more so, perhaps than those of the neighboring States. A more hopeful field for missionary labor could not easily be found; the very lack of religious knowledge of its people, the non-opposition of those in power to the preaching of the Gospel, and the still happier circumstance of the people's eagerness to hear it, as is proven by the large congregations that come out to our meetings, are clear indications of its grand possibilities.

As will easily be conceived, so vast a field demands more labor and time than one man can possibly give it, hence the reason why it has not developed in proportion to its possibilities. Five men could be engaged in it and have their hands full.

I have during the year visited and held meetings at the different stations as often as circumstances would allow, and have every-where found an increasing interest taken in our work by the people. Several times I have been asked to go and preach at places that might be said to be outside the bounds of my circuit, but the conviction of my insufficiency to meet the demands of the field more properly confided to my care has often induced me, with a heavy heart, to refuse to go. Notwithstanding, I have visited Sarandi, Dolores, and Fray Bentos, the two former situated in the interior of the republic and the latter on the river Uruguay. At these places the preacher is always welcomed, and when leaving pressed to stay longer by the people.

But these meetings held away from Trinidad are not so formal as Methodists at home are accustomed to; they are, in fact, *informal*; but as they are the only means we now have of reaching the people, they, with the grace of God, may become a powerful means to further Christ's kingdom and to save souls. Indeed, I have some happy proofs they have not been inefficacious; some have manifested a desire to know more of God's will toward man, others have shown true signs of conversion by a change of life and a wish to identify themselves with us. One man, in particular, who attended our meetings at Mercedes was so much impressed with the necessity of bringing up his children in a knowledge of the truth as it is in Christ that he actually went to the United States in order that his children might have the advantage of a thorough religious education. I gave this person a letter of introduction to the secretaries of the Missionary Society when he was leaving here.

A few remarks as to the manner I make use of to secure halls to hold meetings in at the different places may not be out of place here. At Durazno and Florida a committee was organized to look after the local interests of the work. It was their duty to provide halls free of charge to the Mission and to get their friends together when a meeting was announced. So far these committees have worked well and faithfully.

At Mercedes, owing to certain circumstances peculiar to that town, there was no need of forming a similar

committee. There exists there a literary and musical club, "El Club Progreso," which has a very elegant hall of its own. This hall is always at our disposal. One of the most striking features in connection with our work at Mercedes is that this club, being a fashionable one, we reach through it those who occupy the highest social positions—that is, a class of people that, as a rule, I believe we do not reach in so general a manner in any other part of our work.

At Durazno we opened a day-school early in the year under very promising auspices; but, unfortunately, our teacher, Mr. Gaydon, who was appointed to take charge of it, lost his health shortly after it had begun work and had to abandon his post. It was some time before another master's services could be secured. Brother Barbieri was finally engaged, but before things were set right again most of the boys had left the school, and it will take some time—longer a great deal than if it had not suffered any drawback—ere it will be self-supporting. Our principal station is at Trinidad, where we have a regular congregation and a Sunday-school, as well as a day-school. Here we have the nucleus of what promises to develop into a powerful church. Up to the present year the Lord's Supper was not administered. We began on New Year's day and had a grand time of it. Thirty-four persons partook of it. Since then we have had the communion service twice, with equally encouraging results.

Last year we began to build a church, which is now ready to be roofed. The funds for this purpose we collected partly among our people and friends here, and \$1,684.80 were contributed by the Mission. We still lack about \$3,000 to finish it. The building is a most solid one, and measures inside 65 by 30 feet. Though, perhaps, too large for our present wants, the local committee judged it prudent to build one large enough to meet the needs of our people for years to come.

Brother Juan Rivas, a member in full and president of the local committee, died shortly after the laying of the foundation-stone. To the last he had the entire use of his faculties, and passed away professing saving faith in the Lord Jesus Christ. The needs of this interesting and vast field are so many that I fear they cannot be met for the present by the means we have at our command, but I think we should hold Trinidad as we have hitherto done. Once the church building is finished, the work will develop vastly.

As for Florida and Mercedes, we should, if possible, open schools in them.

The latter of these towns is quite a city, and is so situated that it might be the center of a new circuit, which should take in Fray Bentos, Dolores, and even Gauleguachu, in the province of Entre Rios, Argentina.

To meet the wants of this vast field, ready to harvest, there is but one man! Its people are as sheep without a shepherd. Should this not engage the attention of the Church, and arouse her to make, if necessary, an extraordinary effort to gather in the precious souls thus providentially placed within her reach?

Louis Harms.

BY A. T. PIERSON, D.D.

Louis Harms was born in Hanover in 1808. From childhood he was marked by great memory, self-reliance, industry, and perseverance; by a high sense of honor, truth, and purity.

Around him the very air seemed tainted with ritualism and rationalism. Two millions of nominal Christians cared neither for the word nor the house of God. He was converted by reading our Lord's intercessory prayer (John 17).

At forty he followed his father in the parish of Hermansburgh, refusing many tempting offers, choosing the quiet village to which he had always looked longingly back, and setting his heart upon developing in this parish the highest type of a useful ministry and church. And to this work he gave his whole soul.

The attendance at church increased, reverence for the Bible grew; there was more conversation on sacred things, more order and neatness in the village, and the "Hermansburghers" became a proverbial people. The noon-bell was sounded and every head was bared in prayer. Nowhere else in Hanover was a parish to be found where apostolic piety seemed revived as here, in the consciousness of a present Christ and a present Spirit and in the effectiveness of the means of grace.

Pastor Harms, however, had a thorn in his pillow. One verse in the Bible (Acts 4. 12) took sleep away, and his mind went out to the millions of heathen who have not heard that saving name.

A poor disabled Candidat coming into Hermansburgh told his story of the heathen, and enkindled missionary interest in the parish.

The first donations were from a widow—six shillings; from a laborer, sixpence; and from a child, one silver penny. Yet from these trifling sparks there came a soaring pillar of fire that has led all Christendom in the paths of mission work. Harms began to preach, to talk from house to house on Missions, and at last boldly urged his humble people to take hold of the heathen world—even to attempt independently the work of converting the pagan, set up their own stations, and supply their own missionaries! Think of his courage and faith amid general apathy toward missions to dare such a proposal to peasants and farmers!

Twelve men offered to go, and one of the twelve gave his farm as well as himself. Harms used the gift to establish a training-school.

Africa was chosen. They actually built their own ship, and in 1853, only five years after Pastor Harms settled in Hermansburgh, sixteen colonists sailed for Natal, in south-eastern Africa—eight missionaries, two smiths, three laborers, a tailor, a butcher, and a dyer.

Let us take in the grand scope of this enterprise. Here was one poor parish transporting into the heart of pagandom a Christian community, and actually projecting a chain of mission stations along the dark coast of the unexplored continent. And this whole work assumed

by one parish of Hanover was inspired by one humble pastor!

More than forty sailed at one time to re-enforce the missionary band, and there were always forty-eight in training. In 1863, only ten years after the work began, one hundred offered at one time.

Not content with foreign missions, behold this humble people equally zealous in home work, establishing a refuge for discharged convicts, about whom there hung the taint of disgrace, whose sympathies were perverted, and whose sensibilities were perverted and hardened by crime, and who were lost to common confidence. Hermansburgh buys a farm and rears an asylum on it, which is to-day a home for the helpless and hopeless soul.

A missionary magazine was needed as a link and channel of communication between the parish and its pioneers, and to render those who were in training familiar with type. Beginning with this simple aim the original idea was expanded, and there grew up a parish publishing-house issuing catechisms, tracts, and the literature of the Gospel, yielding an annual profit of £600!

Meanwhile let us glance at the African Missions. In 1864 they had been ten years in operation, counting this first decade from the arrival of the first missionary colonists. Twenty-four missions are established and two more are started. One hundred and ninety natives are baptized converts. The pioneers had endured trials and braved misrepresentation and malice, and God blesses their work. In 1867 alone they baptize 120 converts.

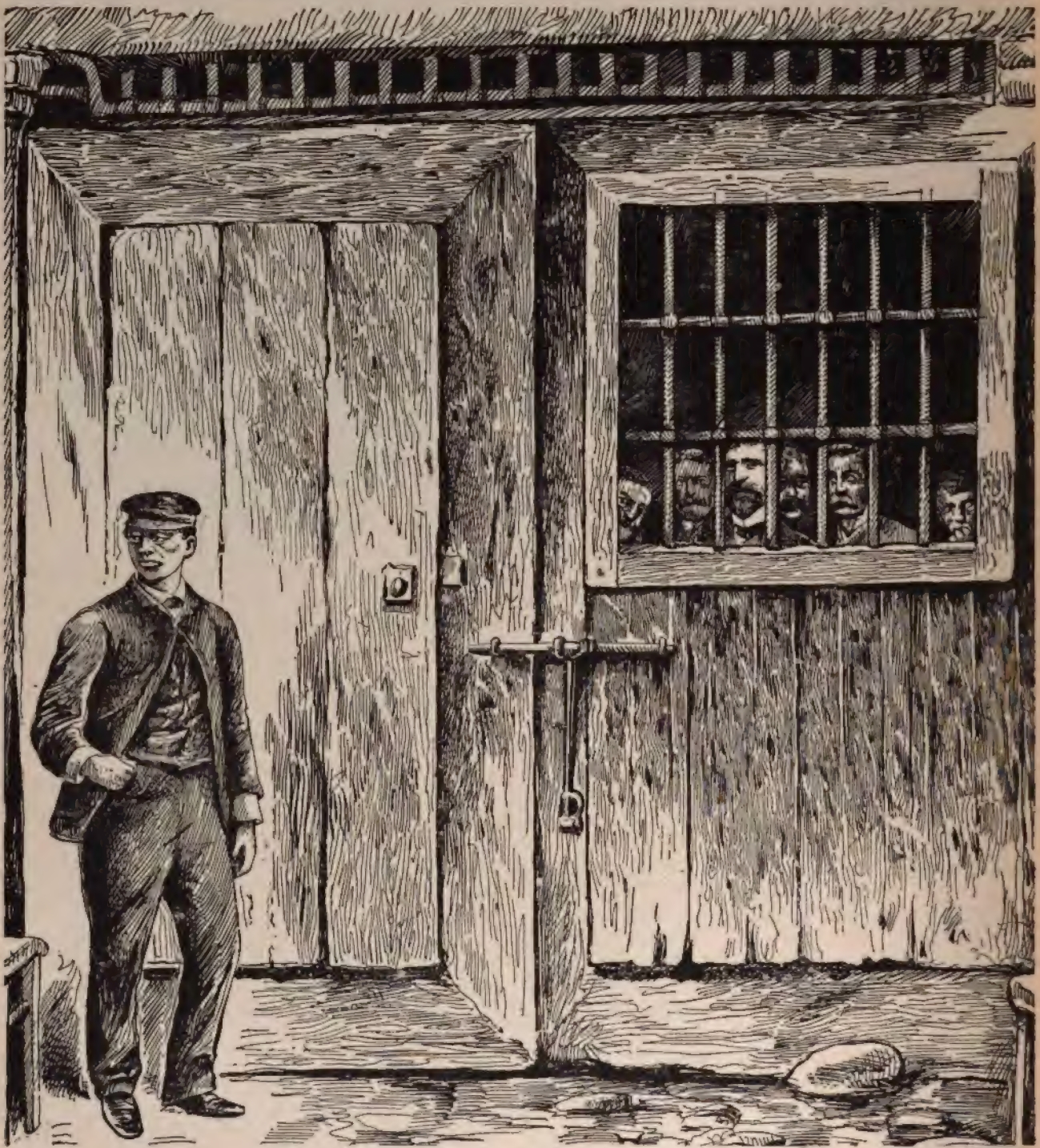
But Hermansburgh must scatter still wider her blessed endeavors. Six missionaries are sent to America, one to India, one to Australia.

From 1854 to 1865 inclusive there flows into that parish mission treasury more than \$260,000, and there goes out from it to save the world more than \$250,000. Of this income the press alone yields about \$25,000.

In 1868 there are two mission-houses and farms with 70 inmates, 48 in training for missions; on the refuge farm 20 find a house of shelter; there are 160 settlers in Africa in 30 stations, and these colonists own their ship and build their dwellings and churches. They control 50,000 acres on the Dark Continent, and have their own printing-presses.

Pastor Harms died in 1865 (November 17), having conducted his whole mission work as a work of faith, asking God for every needed help, and finding that as his work grew the means to carry it on grew in proportion; and setting an example which to this day challenges the admiration and imitation of the whole Christian world.

"The air we breathe has much to do with the health and vigor of our bodies. So the home influence which surrounds us has much to do in molding character, and in shaping our course of life. This was certainly so in the case of the late Dr. Alexander Duff, for many years a missionary in India, whose name is a household word in many a Christian family. He tells us that his father was a man of profound missionary spirit—a man with whom love for Christ's kingdom was a passion. The cause of missions was much upon his heart and lips."



REV. FRANCIS PENZOTTI IN PRISON IN CALLAO, PERU.

A Methodist Minister in Jail.

BY REV. E. W. GILMAN, D.D., SECRETARY OF THE AMERICAN BIBLE SOCIETY.

What does the above picture represent? The door and grated window of a prison in Callao, Peru, prisoners, and guard.

What is the popular name of the prison? It is some-

[We are indebted to the *Christian Herald*, Bible House, New York, for the two cuts that illustrate this article.]

times called *Casa mata*, because it was the casement of an old fort, but the popular name is *Death House*, because it was formerly used for the confinement of prisoners sentenced to death.

And who are the men behind the bars? Prisoners; and the one whose face appears most distinctly is named Penzotti.

Is he a Peruvian? No; he is an Italian.

Has he committed any crime? No.

Why is he, then, in prison? Because he is accused of violating the law of Peru respecting public worship.

What is the law in Peru about public worship? The constitution provides that the religion of the State shall be the Roman Catholic, and that no other public worship shall be allowed.

Is this law rigidly enforced? No; for English residents have been allowed to hold worship in their way for twenty years or more.

Is any other religion tolerated in the same way? Yes; the Chinese have their joss-house in which they practice their pagan rites, and the law takes no notice of it.

Has Mr. Pensotti broken this law? He has not.

Why, then, has he been imprisoned? Because he is accused of having broken it.

Who says he has broken it? Some of the Roman Catholic authorities have brought this complaint against him.

But if he was innocent, why did he not give bail to appear when he was required to be present for trial? The complainants would not consent to his release on bail because he was charged with an offense against the "Catholic, Apostolic, and Roman Church."

What had he done, anyway? He had baptized some persons; he had married a man and woman; he had held religious services in which he told the people about the Gospel of Jesus Christ.

Had he compelled the couple to be married against their will? No.

Had he forced baptism upon unwilling candidates? No.

Had he attacked the dogmas of the Roman Catholic Church? No.

Had he preached the Gospel in public and to unwilling ears? No; his services have all been held in private, with the doors locked and with no one present except those who had been admitted by ticket.

Did he keep the doors closed because he was unwilling to share his message with outsiders? He did so simply to comply with the requirements of the law, which said that his worship must be private.

How do you know that he was innocent of the thing alleged against him? Because, when the evidence had been laid before the court, the officer in charge decided that the complaint was unfounded.

Was he then set free? No.

Why not? Because, according to Peruvian law, he was not entitled to his liberty until the whole case had been reviewed by a higher court and its decision given in his favor.

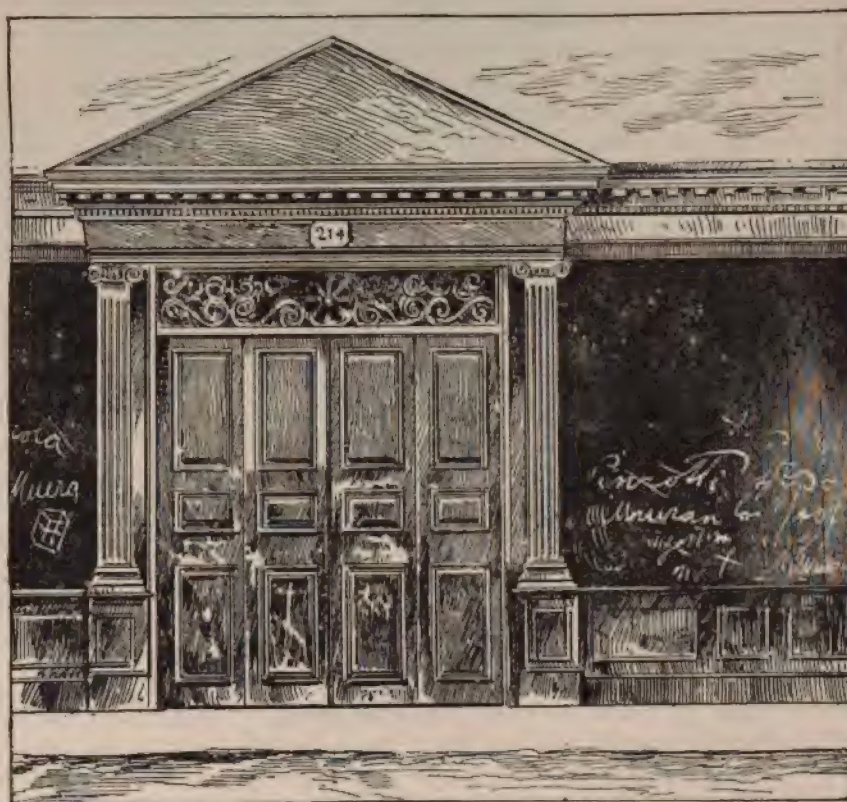
And what did the Superior Court say? They affirmed the judgment in his favor.

And what then? He was sent back to prison.

Why? Because his enemies appealed to the Supreme Court.

Is he kindly treated in prison? He does not complain of the treatment by day, for his friends are allowed to visit him and bring him food, without which he would starve on prison fare; but the nights are horrible.

Why? Because he has to sleep in an underground dungeon, in which the sun never shines, to which air and light are admitted only through a grated door, with thirty-five companions who sleep on the ground, and in the midst of filth indescribable.



REV. F. PENZOTTI'S CHAPEL IN CALLAO.

How long has he been in prison? Since July 25, 1890.

When will he be released? No one can tell.

What Church does he belong to? He is a traveling preacher of the South American Mission of the Methodist Episcopal Church, employed as an agent of the American Bible Society for Peru.

Has he a family? Yes; he has a wife and seven children.

Where are they? All are in Callao, except two daughters of sixteen and eighteen years of age.

And where are they? He did not dare to have them remain in Peru, exposed to insult and peril, and for security's sake he sent them away to Mr. La Fetra's school in Santiago, Chili.

How does he bear up under this terrible load of perse-

cution? In the last letter received from him he says, most touchingly, "I am yet in prison, and cannot tell how long I shall be here. The decision is long delayed. My family are greatly afflicted by my prolonged imprisonment. I remember frequently what the Psalmist says, 'Weeping may endure for a night, but joy cometh in the morning.'"

Report of the Methodist Episcopal Mission in Mexico for Year 1890.

The Mission Conference in Mexico is divided into four districts. We give here extracts from the reports of the presiding elders of these districts, sent to our Mission Rooms for insertion in the Annual Report, prefaced by a summary of the work as given by Rev. Dr. J. W. Butler, who says:

During the year we have gained twenty-eight congregations. Net increase in members and probationers, over and above all losses by death and removals, 394.

Three hundred and forty-nine conversions are reported, against 120 the year before.

Six day-schools have been added to our list, giving an increase of 526 scholars.

We have three more Sabbath-schools, and 274 more Sabbath-school scholars.

Three new churches have been built, and our properties are worth \$7,600 more than last year most of which was raised in this country.

For self-support we have collected \$9,146, as against \$6,708 last year.

NORTHERN DISTRICT.—Rev. S. W. Siberts, D.D., Presiding Elder.

Guanajuato, with two preaching-places and a number of other points which are visited, has continued under the direction of L. C. Smith. The old congregation has increased in numbers, while in San Fernando hundreds have heard the Gospel for the first time. San Fernando is a large market-place, and as we preach with the doors of our chapel open, the hundreds of people who come to market from all the surrounding towns hear and see Protestant services. Brother Perez, assistant pastor, has done most of the preaching, leaving Brother Smith comparatively free for evangelistic work. One long trip of two months to Tuxpan, and others of shorter duration in the State of Guanajuato, made by Brother Smith, have been very fruitful.

Our school has had a good year, and is prosperous and successful.

The school of the Woman's Foreign Missionary Society, under the direction of Miss A. M. Rogers, has grown until it was necessary to secure a larger house. Fifty-nine pupils have been received during the year, and the school has a good reputation throughout the city.

Queretaro. S. I. Lopez has charge, and also manages a school of eleven boys that live under his immediate care. Bishop Mallalieu, seeing the extent of our prop-

erty and its desirable location, authorized us to open a school here, which we trust will grow to be a power in the city. The object is to make the school a preparatory department for the theological seminary in Puebla, which is crowded to overflowing. We have had terrible persecution here this year.

In San Juan del Rio, under the charge of M. Linares, we have one of the most faithful, devoted, and spiritual congregations in the entire district.

Celaya. For nearly a year the sleepless Roman Catholics have thwarted all our plans to rent a house here. We have finally secured a part of an old convent and will open work in Celaya soon. Celaya is a city of 32,000 inhabitants.

Salamanca, including El Valle de Santiago and incipient work in Irapuato, has had a good year. A. Rivero has upheld the good name of the Mission, and attracted the friendship and sympathy of many who before were our enemies or indifferent to all religion.

Cortazar. Owing to the death of E. Castillo, in March of this year, the congregation of Cortazar has been without a regular pastor.

Silao. The congregation and school are under the direction of Doroteo Garcia. Forty-one pupils have been enrolled. The opposition is continuous, and our enemies never sleep; still our congregation grows a little and our school is in a prosperous condition.

Cuernavaca has four preaching-places. Services have been held by Brother J. Patino in Cuitzeo, El Capulin, and in El Paso del Leon. By tracts, books, and personal work our influence has been extended over a wide region.

El Abogado Cristiano, the official organ of our Church in Mexico, and of which the presiding elder of the Northern District is editor, has been published regularly during the year, and has been doing a good work. Its influence is wide-spread. Our paper is removing ignorance and prejudice, creating Christian sentiment, and preparing the way for regularly organized evangelistic work.

PUEBLA DISTRICT.—Rev. S. P. Craver, D.D., Presiding Elder.

The present year has not been characterized by any marked change in the condition or character of the work reported last year.

At the last Conference the presiding elder of this district was appointed President of the Theological Seminary and Preparatory School, and in view of the increase of work the district was reduced in size by the addition of the Sierra Circuit to the Coast District. This left only six pastoral charges on the Puebla District.

Apizaco has remained under the pastoral charge of V. D. Baez, who has been assisted in the school work by Pilar Baez. There has been no visible change in the state of the work. The congregation is composed principally of persons from the neighboring village of Santa Anita, who come only to the Sunday morning service and Sunday-school.

Bohio in Apizaco continue to do good work. *Atlixco* has been under the pastoral care of Sixto Bernal, a supply, and has made no progress, not by reason of inefficiency on the part of the pastor, but because the circumstances of the place are unfavorable to evangelical growth there.

Atsala is served by Miguel Arrieta, a local preacher, both as pastor and teacher. He has established a school which is exerting quite an influence in the village, and is highly prized by parents and pupils.

Cholula has been visited during most of the year by Marcelino Avila, of the Theological Seminary; but recently the exigencies of the work and the necessity of a change for him on account of health have taken him to Guanajuato. The small flock in Cholula is now cared for by Gorgonio Cora, also a student. No advance has been made over last year.

Puebla is under the pastoral care of F. D. Tubbs, with Plutarco Bernal as assistant pastor. On account of excessive work in the seminary Brother Tubbs has not been able to give much attention to the general work of the pastorate, so that this has devolved quite largely upon the assistant.

The statistics this year show a large decrease in the membership of the church, but it is apparent and not real. The church register has been imperfectly kept, and through some oversight last year a large number of names were counted both in the list of full members and in that of probationers.

Tlaxcala Circuit has continued to be served by Gabriel Rumbia, a student in the seminary. This year we have started a school in Panotla, which has been very successful and is exerting a wholesome influence in all that region. The regular weekly services are well attended in Panotla, while some progress is being made in Tlaxcala, the capital of the state. We have not yet opened public services there. The congregation in Panotla is enthusiastic and the brethren propose, with a little help from the Missionary Society, to build a commodious little church. They pledge themselves to give in material and labor \$600 toward a \$1,000 chapel.

San Felipe Teotlalzingo is a new work started last year by Brother Rumbia, but carried on this year by Mariano Feroso, another student, who has developed a good congregation at the point named and begun work in San Cristobal Tepatlaxco. Like almost every new work in this country, this has had to pass through persecution.

Theological Seminary and Preparatory School. S. P. Craver is president. The faculty has been strengthened this year by the addition of F. D. Tubbs and Mrs. Tubbs to the corps of teachers reported last year. The new course of study adopted by the Annual Conference and approved by the Missionary Board was introduced at the beginning of the year, together with a normal course of five years.

There have been matriculated as students this year in the various departments the following numbers: Theological, 5; preparatory, 11; normal, 7; secondary, 22; primary, 73; making a total of 118—a loss of 1.

The self-support realized this year is quite encouraging. From local sources—that is, from students directly—we have received \$2,428.15, and from friends in the United States for the support of specified pupils, including \$264.50 from the Board of Education of our Church, \$1,121.78, making a total of \$3,549.93 received in addition to the appropriation from the Missionary Society.

The Schools of the Woman's Foreign Missionary Society. There are but two on this district at present.

Apizaco. This school has continued as last year under the direction of Miss Concepcion Xochihua. She has been assisted this year by Miss Elisa Guerrero, also a graduate of the Puebla school. Good work is being done.

Puebla. Some changes have occurred this year. Miss Ogden retired from the work near the close of 1889, and Miss Parker entered about the same time. Miss Warner has gone home this year on furlough to take a well-merited and greatly needed rest. The entire responsibility has, therefore, fallen on Miss Parker, who was new in the work. However, she has managed wisely and the school continues to flourish.

CENTRAL DISTRICT.—Rev. J. W. Butler, D.D., Presiding Elder.

Statistics. The statistical table will show a healthy growth all along the line. This is especially true with regard to the number of congregations, which is now forty-one, as against thirty last year. Special attention has been given to church records all over the district, and a great deal of pruning done. We found that some of the native preachers did not understand the necessity for cutting off the names of all who had died, removed, or been lost sight of. In one circuit these amounted to over 40, and in another to about 20; yet, after all, our net increase in members and probationers is 244. There is a slight increase in missionary collections, and \$1,036 increase in self-support, while the properties on the district are now worth \$5,800 more than last year.

Day-schools. The large increase reported last year in our day-schools has been maintained this year. The Bible is read daily in all our schools, prayer offered, and the Catechism taught.

Sunday-schools. Three new Sunday-schools have been started during the year, and some of the older ones have been better organized. The increase in membership is seventy-six.

1. The Santa Ana Circuit was cut off from the Tezontepec Circuit at the last Conference, and is supplied by a local preacher. There has been growth.
2. The Huejuetla Circuit is entirely new, and consists of three preaching appointments two days' horseback ride beyond Tulancingo.
3. The church in Zacualtipan was organized October 19, with 37 members and 130 probationers. This work has grown during the year from three appointments to nine.
4. Notwithstanding the division of the Tezontepec Circuit at the last Conference it now has nine appointments. Brother Velasco, our pastor here, teaches school all the week, and holds from eight to ten

services besides. Not only are the children of Tezontepec found in our school; but from some of the surrounding towns children have been brought and left with friends, so that they might be placed under our care, and the school has grown from about 40 to 110 during the year. 5. In the spring, and in connection with the presiding elder of the Coast District, we arranged with Brother Smith to make an extensive preaching tour through the State of Hidalgo and down to the coast, visiting Tuxpan. Many of the towns in the State of Hidalgo which he visited are ready for the Gospel, and from fifteen to twenty new congregations might be established at once if we had the men and means.

The English graded school in Mexico city is no longer an experiment. During the year eighty-five scholars have been matriculated, and if the school had a permanent home it would not only pay its way, but leave a handsome profit, which might be used in the education of orphan children, or as otherwise directed. Miss Hartzell and her faithful associates earnestly desire that this work should tell in every way for the cause. Already many children have been led from the day-school to the Sunday-school, among whom are noted at least three Catholic children. Our English congregation and Sabbath-school have continued to grow during the year, and are certainly on a more permanent basis than ever before. Brother McLennan, the pastor, is holding a series of special services at the time this report is being written. Owing to the continued illness of the man appointed at the Conference last January, the English work in Pachuca has had no pastor during the entire year. The English local preachers have, however, cordially co-operated with the presiding elder, and in that way have supplied two Sundays out of every three. About the middle of the year work was started at Real del Monte, and the means of grace have been regularly sustained ever since with promise of excellent results in the future.

Bible-women are supported by the Woman's Foreign Missionary Society in Mexico, Miraflores, Ayapongo, and San Vincente, while special tract work, under the lady teachers, is carried out in Pachuca, Tezontepec, and other places. The orphanage and day-school in Mexico city is still under the charge of Misses Lloyd and Ayres. Every year only proves the wisdom of the purchase made by the Society of its permanent home. Miss Hastings has carried on faithful work in Pachuca for about seventeen years, teaching and sowing "the seed of the kingdom" with tracts and visitations to the homes of the poor. It would seem, however, that she had almost reached the limit of her usefulness if the Society fails to provide larger accommodations. Over 300 children have been matriculated during the year.

El Abogado Cristiano Ilustrado, the organ of Methodism in Mexico, has been published without interruption during the year. Each issue has consisted of from 2,750 to 3,000 copies. The Berean Lesson Leaves have reached a circulation of 2,850. A few are paid for, but the expense is mostly met by an appropriation from our Sunday-School Union. Much other matter has also been

printed, and 2,637,000 pages of religious literature sent out the past year. Since 1876 its support has largely depended upon such resources as we could command here. But the time has come when we need substantial aid from our friends at home. Our plant should be enlarged and improved. Our paper and other supplies are bought in the United States, and consequently must be ordered in quantities. For such purpose we need a small capital to avoid, if possible, the necessity of borrowing and paying interest.

COAST DISTRICT.—Rev. William Green, Presiding Elder.

As at its formation the Coast District continues to embrace the States of Vera Cruz and Oaxaca, with the greater part of Puebla. At the last session of the Conference the necessities of the work required the bishop to still further enlarge the bounds of the district, so that it now includes all the work in the "Sierras de Puebla," consisting of three large circuits among the Aztecs.

According to the most reliable figures at hand the district covers a territory equal to the whole of New England, with the State of New York added. There are many long and wearisome journeys to be made. For the most part there are no railroads, and the means of traveling are the most primitive. Some journeys require from ten to twenty days on horse or bull back; others are made in Indian canoes; others in a litter; and still others have to be made in part on foot. To these disadvantages must be added the almost entire lack of hotels on the way. The accommodations are no better than a farmer provides for his cattle; but the opportunities to work for Christ are unsurpassed in all the world.

Cordova Circuit, under the direction of Brother Romero, has had a very prosperous year. The congregations are more than three times larger than last year. The circuit has three regular appointments, namely: Cordova, Amatlan, and Huatusco.

Oaxaca Circuit is at present in the care of Brother Pedro Lopez, with Santiago Lopez as assistant and teacher. Internal disturbances for a time promised to greatly interfere with the work in the city of Oaxaca, but I am able to report that all the unrest has quieted down, and now we have peace and more than the usual prosperity. The circuit has the following preaching-places: the city of Oaxaca, Cuicatlan, Jacatlan, Cuilapam, Zachila, Etla, Santiago el Mayor, and Tlascalula; and in addition to this a large state to evangelize. We have two schools—one in Oaxaca, and one in Santiago.

Orizaba Circuit is growing in the hands of Brother Valderrama. A new appointment has been opened this year, making three in all. Our congregation in Atzacan is made up of pure Aztecs, and they are devout and earnest Christians. They are planning for self-support in the near future. They have already set out a coffee plantation, from the proceeds of which they hope to build a church and support it. We have a day-school in which their children are being taught, and a regular preaching service and prayer-meeting.

San Andres Tuxtla still remains in the hands of Brother Jose Rumbia. Splendid work has been done this year. We have the second largest school in the "canton" (like our county), and in many respects the best. Our people there are full of enthusiasm and hope. The circuit has four appointments, namely: San Andres Tuxtla, Santiago Tuxtla, Ojo de Agua, and Catemaco. Many of our people travel for ten or twelve miles afoot, and rarely ever miss a service on any account.

Tehuacan continues a barren field, and yet Brother Monjaras has done hard work this year. We have made some progress, but more particularly in our school work.

Tuxpan is in a very thriving condition. Brother Francisco Diaz is pastor. We use the house we have for both church and school-house. For most of our services it is insufficient and causes us some inconvenience. We are hoping in the near future to be able to build to suit our needs.

What is known as "The Sierra Circuit" is practically three circuits, including Tetela, Xochiapulco, and Tezuatlán. This year they have been so operated. We have deemed it best to leave one man in charge of the whole, but each place has had a pastor subject to the general direction of the preacher in charge.

In *Tetela* Brother Gabriel Vasquez is assistant pastor. He is a very earnest and devout young man, and has done excellent work. We have regular services in Tetela.

Xochiapulco has: members, 29; probationers, 17; regular attendance, 90. Ours is the only church in the town, and all the people are our friends and followers. Children baptized, 17; adults, 2. We have two Sunday-schools, one in Xochiapulco and one in Jilotepec, with 123 scholars. In Jilotepec we also have a day-school of 39 scholars. We have just built a nice little church in Jilotepec, 9 by 16 yards in dimension, at a cost of \$800. Our church in Xochiapulco is nearly ready for occupation, and will be before this is in print.

Tezuatlán has not advanced as we hoped. Many of our friends have left in search of work and the congregation languishes. We have opened a school here and have ten scholars.

At the request of Bishop Mallalieu Brother L. C. Smith visited Tuxpan this year in the place of the presiding elder. He had a most wonderful time, preaching the Gospel along the way to thousands who had never before heard it from the lips of a Protestant minister. In Tuxpan the crowds that came to hear him could not be accommodated, and the house and the streets were full.

The Religious Condition of the Jews of To-day.

[The following are extracts from an address made by Rabbi E. G. Hirsch in the Conference of Israelites and Christians, held in Chicago, Ill., November 25, 1890.]

Let me ask you to disabuse your minds of the notion that the modern Jew belongs to a race distinct and different from the race to which you belong. I emphasize the word *Jew*. We are Jews and wish to be known as

such. We are not Hebrews; at least we have no certainty that we are. "Hebrew" is the race term, and you, my friends at the reporters' table, take this lesson with you to-night: that whenever you speak of me or my co-religionists you use the name which is our religious name—"Jew"—and leave the "Hebrew" name to the archæologist.

We are not Hebrews. From the beginning of our history down to the present time elements that are not Hebrew have been mingled with our blood. If you read the account of the exodus from Egypt in the biblical description you find that many non-Hebrews accompanied the Jews out into the desert, and all throughout the biblical period many non-Hebrews were absorbed by both the Judaic and the Israelitish nationality. And later, in our dispersion, we have authority for the statement that very many proselytes were admitted; and thus again the pure racial character of the Jews was rendered less pure than it is generally supposed to be. At least, we do not desire to be known as a race. The racial affinity does not constitute a bond which binds the Jew to his fellow Jew throughout the world. Nor are we a political nation. A large portion of the Jews that live in western Europe and in America have entirely given up the belief and the hope of an ultimate national restoration. We are members of the nation where our cradle stood, or whither we have come from freedom of choice. My nationality is the American nationality. [Applause.] Politically I owe allegiance to no other flag than the banner of liberty, the beautiful flag reminding me of the stars of the heavens, the light of the sun, and the white palm of peace and of freedom.

We Jews are

A RELIGIOUS COMMUNITY,

and the bond that unites the Jew to the Jew is a religious tie. Being a religious community, we have not escaped the fate of other religious communities. We are divided, not into sects—for all of us have been careful to protest that the divisions are not so strong as to constitute lines which would separate us into different sects—but we are divided into parties, and, neglecting minor differences, we may be grouped into three grand divisions: First, the Orthodox Jews; secondly, the Conservative Jews; thirdly, what we call Reformed Jews, or, as the Conservative and Orthodox call us, the Radical Jews.

Orthodox Judaism is not distinct from radical Judaism in matter of creed. There is no Jewish creed that has authority the world all over. Never was a Jewish creed written, either by prophet or priest, by synod or by council, that the Jew being a Jew must blindly accept. In the early ages some philosophers have attempted to write creeds. Some of those creeds have found entrance into the prayer-book of the Jew, and are recited by the Jews to-day. But other philosophers, differing from those who wrote those creeds, summarized their tenets of belief in different form, and in fact every Jew has the

private right of judgment and formulates his principles in language best suitable to himself and according to the light which he has.

There are certain fundamental principles in which all Jews believe. We believe that the universe is the work of all-wise and all-governing and all-directing God. We believe that the world's history is guided by a purpose divine. We believe that righteousness and justice are the grand principles which should control men's actions, and we believe that every man is responsible to his conscience, and through his conscience to his God, for his actions. Those are the fundamental principles of Judaism the world all over.

We believe that every man is created, to use a biblical phrase, "in the image of God;" that all men are "children unto God." Before the God whom Israel worships the world over there is no distinction between Jew and gentile; between freeman and bondman; between strong and weak. They are all children unto one and the same Father. One God means, for the Jew, one humanity. We are not, then, divided on matters of belief. We are divided in matters of practice.

THE ORTHODOX JEW

believes that on Mount Sinai Moses received two revelations; that one found body in the written law, and the other was handed down orally from generation to generation. The oral tradition was finally reduced to writing, and constitutes what is known as the Talmud, and the law derived from Talmudical discussions and Talmudical amplifications. While, for the orthodox Jew, God is the Father of all mankind, he has chosen Israel not to enjoy prerogatives, but to bear heavier burdens. He gave to the Jew his law. That law is binding upon the Jew alone. The Jew asks not why or what the reason is for his responsibility to these divine laws, but he knows that God gave these laws, and because God gave them, therefore he performs them. But the most orthodox Jew knows that if he be faithful to what the law demands, and therefore is entitled to enter the portals of immortality, the same right and the same glory is in store for the non-Jew who lives a righteous life. The eternal principles of morality, the life lived by Noah and in his family, are given to all mankind to practice and to live up to; and the non-Jew, the righteous man of non-Jewish birth and non-Jewish belief, will enter the portals of immortality and enjoy the felicity of the hereafter in as extended a degree as will the faithful Jew.

This is distinct from the announcement of the Church fathers—that outside of the Church there is no salvation. The orthodox Jew practices his law and obeys the commandments of the law, but he knows he does not thereby earn a crown of higher glory than is in store for the non-Jew who practices the eternal principles of justice and of righteousness. [Applause.]

The orthodox Jew, furthermore, believes that ultimately he will return to the land of his ancestors. Far away from Jerusalem, while the temple is in ruins, he

cannot practice the whole law. Sacrifices and other priestly ordinances cannot be carried out away from Jerusalem. He bewails this fact. He is sorry for it, and he explains the dispersion of the Jews throughout the world as a punishment upon them for the sins of the fathers.

But he has a hope that one day a scion of the house of David will come, will gather the dispersed of Israel, and will take them back to their own country. There will be re-established the temple and re-founded the independent Jewish nationality. In other words, the orthodox Jew expects and prays for the coming of a "Messiah." But bear in mind that to the Jew, orthodox or not orthodox, the word "Messiah" never stands for a redeemer from original sin. In the old Bible the Messiah was always a political ruler. To the orthodox Jew the Son of David that is prayed for and hoped for is the King who will bring back the Jews to Jerusalem. That is the confident hope of the orthodox Jews; and when he comes, then will be established, not merely in Jerusalem, but throughout the world, a reign of peace and a kingdom of love and of justice. That is, in brief description, the religious stand-point of the orthodox Jews. With this, what we call "legalism," is bound up for the orthodox Jew the highest morality. The moral laws for him are sacred; and while he prays for the coming of the time when he can go home to his own land, he is, while staying among the nations of the earth—wherever allowed by law—as faithful a citizen as citizen can be, and as devoted an inhabitant of the city where he dwells as an inhabitant of the city should and can be. No one can deny this.

That the orthodox Jews in the Middle Ages cherished the belief of ultimate restoration is no reason for astonishment. They had no land that they could call their own. They had no city where they were citizens. The poor Russian Jew to-day cannot claim that country as his own where his cradle stood. The past thus assumes glory for him, and he looks back to the destroyed temple as a light in the night, and to the land of the fathers as the central focus of his hope. There he will be again a free man. There he will be allowed to exercise all his faculties in behalf of his own and in behalf of all humanity. Russia denies him this right, and in the Middle Ages we were denied that right all over the world. Did not Isabella—to whom they will soon erect a statue in this city—did she not cast out 300,000 Jews for no other reason than that they were Jews. Those Jews had no country that they could call their own; and therefore they looked back longingly to the past, to the land rendered sacred to them by the dust of their prophets and by the graves of their remote ancestors. [Applause.]

The Russian Jew to-day, therefore, is orthodox as yet, because to him the coming of the Messiah means freedom and opportunity; the freedom of untrammelled manhood and the opportunity of full enjoyment of all the duties and the rights that go with manhood. [Applause.]

On the other pole stand what we call

THE REFORMED JEWS,

or the radical Jews. Born in Germany about fifty years ago, this movement is not distinct from orthodox Judaism in regard to the belief in God, or Providence, and in regard to the obligation to lead righteous lives, to follow the principles of morality. It is not distinct from orthodox Judaism in its love for all mankind. Fanaticism is never an attribute of the Jew. The Jew is tolerant always as regards another race, and whatever intolerance he has is always exercised against those of his own creed or of his own religion. We are different merely from our orthodox brethren in regard to the question whether the law—the ceremonial law—is still obligatory upon us or not. We say it is not obligatory upon us. Some of the great reformers have drawn a distinction between the ceremonial law and the moral law, and they saw that for the modern Jew the ceremonial law is no longer binding. Other reformers have drawn attention to the fact that what is called “ceremonial law” is symbolism—that all these actions stand for ideas, and that what is symbolized in the law should now, without the symbol, be practiced as ideals and ideas by the Jews. We, the modern Jews, say that we do not wish to be restored to Palestine. We have given up the hope in the coming of a political, personal Messiah. We say “the country wherein we live is our Palestine, and the city wherein we dwell is our Jerusalem. [Applause.] We will not go back. We do not expect to go back to Palestine to again form a nationality of our own.” Therefore we say: “Not wishing this, our service should lose its Eastern character. Our religious life should be visible in the symbols and signs taken from our Western surroundings.”

The orthodox Jew is reminded constantly of a distant home in the East. Every rite that he practices links him to Jerusalem or to Palestine. We, not wishing to go back to Jerusalem; we, who have given up the belief in the coming of a personal Messiah, we say: “Let our religious life be clothed in the symbols of the life we see living round about us. Let our synagogues speak the language of our cities in which we dwell. Let our ceremonial be so constituted as to be in harmony with the culture and the flow of life by which we are surrounded. We hope for the coming of the Messianic age. We hope for the dawn of that day when justice will reign supreme, and love will bind man unto man. That is the hope that we cherish. On that day the Lord God will be one and his name will be one.”

We lay stress on a life devoted to high principles of virtue and of righteousness. We say the Jew is here to exemplify the possibility and the beauty of a life devoted to righteousness. This is, according to our conception, the mission, or rather the message, of the Jew: to preach to the world the efficacy of righteousness and the beauty of a life devoted to duty; a life which knows higher principles than competition and selfishness; a life which recognizes humanity as a band of fellows, working, co-operating one with the other, and who should share the

fruitage of the common work one with the other; a life that knows no distinction of creed or of class; a life that knows no distinction between the cultured and the uncultured, a life of humanity, pure and simple. This, to illustrate, is our conception. The message that Judaism is to deliver to the world is the mission with which the Jew has been charged through his wonderful history by Him whose spirit governs history and guides the nations and the individuals according to his purposes, though in our blindness we may sometimes presume to thwart his ends; and in our blindness sometimes we think we can direct our affairs in spite of the eternal laws according to which the worlds are built and the worlds are destroyed; according to which empires come and empires go.

Man in the service of God and in the service of humanity—that is the concept and precept of the religion that we call modern or radical Judaism. [Applause.]

Between these two now stand the body called

“CONSERVATIVE JUDAISM.”

They share with us of the radical wing the belief in the ultimate triumph of righteousness, and they fail to accentuate in their liturgies and sacrifices, and have given up with us a belief in the coming of a personal redeemer as a political redeemer. But in their synagogues, if not in their lives, they still preserve certain ceremonies dear to them and dear to us as well, though we have given them to that decay which time brings with it. They still read more largely than we do their services in the language of the prophets and of the sages. They still keep the old festivals, and are especially urgent in maintaining as far as possible the Sabbath day on the seventh day of the week. We of the modern school, saying we live in the Western world, have taken a bold step—at least a few congregations have done so—and adopt, not officially, but at least by tacit consent, as the day for our religious meetings, the day which is sacred to you as the Lord's day. We have done this, however, not as a concession to Christianity, for we, just as little as our orthodox or conservative brethren, will concede the point that Western civilization is distinctively Christian. In one sense it is Christian, if “Christian” stands for morality, stands for enlightenment, stands for love. But we say that the elements that are called Christian were with the Jews 700 years before Christianity was. As a Christian has said: “Christ did not come when he came, but he came when Isaiah preached, when Jeremiah wrote his books, when the great prophets called out in tongues of fire to their people to do righteousness and to serve God in the spirit.”

All the elements that make civilization we claim we have, and the others have them, too. Therefore, if we concede the point to Western civilization, that living among you we observe with you a common day of rest, and consecrate it with religious services, we do not do this with an approaching to Christianity as a dogmatic religion. We merely accept the institution of the Western world as we find it, and Judaize it for us by coming together in our religious homes and by attempting to

study there the vast problems of our life and of the life of humanity. [Applause.] The conservative brethren do not go thus far. They lay stress upon their old Sabbath, and they accentuate the old ritual a little more than we do. That is the extent of their conservatism.

This, then, is the religious condition of modern Judaism. On the one pole, the so-called orthodox Jews believe in the obligation to practice the law, hoping for the coming of a redeemer from political bondage. Next to them are the vast numbers of the conservatives, who have yielded theoretically all the points of difference between us and the orthodox, but practically still accentuate the old ceremonies and the old language and the old festal days in their services. Finally, we of the radical school have yielded entirely to the destruction of time the ceremonial of the old synagogue, but cling with the old enthusiasm to the principles of righteousness, to the principles of an ethical Nontheism—a belief in God as the Creator and Father—and in the essential unity of all mankind, preserving for the Jew merely this position: that he by his history is called to exemplify that which he teaches by the individual and by the organized life of the Jew and of Judaism.

Now, what is our

ATTITUDE TOWARD CHRISTIANITY?

Believe not that the attitude is one of hostility. The orthodox Jew, believing Providence, will concede willingly that such a movement as Christianity came with the blessing of Providence, and blessed the world. Orthodox writers of the Middle Ages have written this. They have recognized that Christianity is a daughter of Judaism, and that she carried out many a seed germ of truth into the world, and that the world was reclaimed through that which the daughter brought from the mother—a higher conception of life and a better humanity than that is where Christianity has not come. And if the orthodox Jew recognizes this, the modern Jew is not less loth to acknowledge a great service to humanity by Christianity. We are in fact in the closest sympathy with that form of Christianity known as Unitarianism. With the Christianity of Jesus, in other words, we have strong points of affinity, but we cannot have and have not understanding, in the first place, of what is known as the Christianity of St. Paul. We are not hostile to Christianity of the Paulinian kind and character, but we simply do not understand it, and never will understand it.

An Appeal for Home Missions.

BY BISHOP D. A. GOODSSELL, D.D.

The General Missionary Committee at its recent session appointed Bishop Newman to write an appeal for Foreign Missions, and Bishop Goodsell to write in behalf of Home Missions. Last month we printed the appeal for Foreign Missions. Now that for Home Missions. Let these papers be read in all the churches and in all the Sabbath-schools everywhere.

To make the United States truly Christian is to give

Jesus Christ the headship of the world. By a law manifest for centuries the leadership of the race moves westward. American ideas penetrate and control in rapidly increasing proportion the civilized peoples. No backward glance is to be seen among them. Our experiments guide and modify society. The Hebrew on our soil must be something more than a Jew. Rome herself cannot be here wholly Roman. All the nations are in our school, and so are being made ready to teach.

A tolerant Christianity is a universal solvent. An opportunity to speak it is the death of a half truth. Here the German is taught the difference between his war lord and the sovereignty of the people. Though the Italian may be without faith at home, he often returns to belief in a land where service and not mastery is the law of church life. The Scandinavian who has been given by his education a Protestantism more spiritually dead than Romanism itself here often learns that Christ's words are "spirit and life," and blesses his ancestral Church by repeating his lesson in his fatherland. Touching the world as we do by receiving, training, and assimilating the incoming millions, not too much is said in saying, "To make the United States truly Christian is to give Christ the headship of the world."

To this end we, as our fathers, seek a league offensive and defensive with all who love Christ. Endowed with truths no longer only ours, and with a polity fruitful in initial impulse, and keeping at the front, the Methodist Episcopal Church has been, is, and must be a leader in home mission work. We must hear the Master say "Go," but we must also hear him say, "Occupy till I come." As our old frontiers are Christianized the foreign populations create for us a new field. The Canadian, the Italian, the Scandinavian, the Russian and Polish Jew, the Chinese and Japanese, and a score of other peoples scattered every-where are to be made Americans. Rome can only make half-hearted Americans. Protestantism gives its whole heart to the nation. Whether these immigrants, whose hatred of old restraints brings all government into contempt, shall become ulcers or organs, we determine. Our own Church can say whether the ferment of our national life shall be nihilist or Christian. We touch the masses, we lead reforms, we have suffered division for freedom's sake. We have a great message to those who fly away from poverty, oppression, and error.

But our work is by no means done among our people of foreign birth. The restlessness of our American blood gives us two frontiers: one moving from the east westward; the other, from the west eastward. A wide strip, yet to be peopled, where the winter torrents are checked and pass out over the summer-scorched plains, lies open before the workers of the next generation. But we have to do to-day with Utah, with its mongrel religion and alien people; with Arizona, where nature holds precious secrets of soil and history. Here scenery, climatic conditions, social customs, nomadic life,

strangely mimic the ancient Holy Land, while the paganism of the Apache, the Pima, the Pah-Ute, the Navajo is made more accursed by the godlessness of the gambler and desperado—an appalling mixture, only imperfectly under the eye, even of a pure Christianity. We have to-day to do also with New Mexico, where scores of thousands of citizens of the United States are little changed in speech or way of life or thinking from the days of their Spanish allegiance. For the most part they are peculiarly dominated by a priesthood which does not hesitate to be “of this world” whenever a blow can be struck against free schools or the assimilation of American ideas. The history of New Mexico shows that education has been given the New Mexicans by the Roman Church only as the stimulus of fear was supplied by the schools and the preaching of the Protestant missionary. Here thirty Spanish-speaking preachers of Mexican ancestry have gathered 1,400 communicants whose churches stand for the headship of Christ and the sovereignty of the nation. They labor in an atmosphere as thick with bigotry as that of old Spain. Old Mexico knows more of hope and progress than this territory soon to be a State of the Union. Nowhere can the call be louder than here in our own land, in Territories over which a wave of Spanish Catholicism passed three centuries ago, leaving a more bigoted reactionary Romanism behind than elsewhere on the continent. Rome in Mexico feels the repressive forces of the government. Our freedom nourishes those whose use of liberty is against its life.

Nor may we forget the needs of those brethren who push northward from Oregon and westward from all the States into Washington. There towns spring up in a day, and people outstrip the itinerant. This new soil promises rich rewards to the laborer of the future; but to-day it is chiefly a missionary field where the lonely rider and the saddle-bags repeat the history of our ancient victories. “More men, more bread,” these are the cries heard across the breadth of the continent.

The mining States, Colorado, Montana, Idaho, Nevada, are fecund fields for our home work. Here, with a severe climate, some of our pastors’ families smilingly live in tents and dug-outs until the husband and father preaches, prays, and sings his way into church and parsonage. More than one have the Bishops sent to \$250 per annum and a chance to save souls. I have one in mind now whose circuit was well named “Hope,” for there was neither salary, parsonage, church, nor congregation but where all these were the fruition of a year’s toil. All that the fathers knew of loneliness, poverty, way-side hospitality, fording rivers, separation from family life, our laborers here know. At a recent Conference in Arizona one pastor, with his wife and babe, rode 350 miles to Conference. Three weeks they slept beneath the stars, and three days they waited for their horse to recover from the bite of a rattle-snake. And another pastor and his bride have gone up and down the Gila River, without home or church, giving the bread of life to the poor new-comer in that land of

cactus and papago, and wept glad tears as they told how Christ had given them victory. Shall our brethren of Oklahoma be forgotten, whose great successes are beyond all prophecy, and where in a quadrennium a Conference may be born on soil only just released from Indian control?

Our Church has sinned, I fear, in doing so little for our Indian population. This time of quickened interest ought to set the Church to larger effort to prepare these for the inevitable incorporation into the mass of American citizenship of these ancient owners of the soil. The central idea of Christianity—a Divine Deliverer—has so far entered their thought that in their despair they invoke in ghost-dances the succor of the Great Spirit! Let us give them the real Christ of peace, love, and brotherhood. This alone can give permanent success to our efforts to make them worthy of ownership and civil rights. We have reached the point where the final choice must be made between the Gospel and the Gatling gun.

And what of the work among the whites of the South, who invited us to come and beg us to remain because the old Church gives them, as they believe, a wider brotherhood and a true interpretation of the meaning of the words, “God hath made of one blood all the nations of the earth?” And what of our obligations to the negro race on our own soil? Suddenly clothed with citizenship, inebriated with freedom, cursed with slavery’s morals, slavery’s ignorance, and slavery’s cringing, blood-guiltiness would be ours if we were not helpfully close to these who were freed at a moment when there was little ability, and in some localities disposition, to help them in the States of their birth. Notwithstanding all the quickened conscience and progressive legislation of the South, there will be need for twenty years yet for all we can do in education or church work before the best results can be seen among those who are and will continue to be American citizens. The victims of the avarice of the white race, they must be blessed by the Christian love of those who accepted the labors of their bondage. In these the whole nation had part, and the work of lifting them to full manhood deserves the sympathy of all people.

May the Church know to its utmost bounds what all unprejudiced observers admit, that no labors are more richly repaid than those for the education and religious training of our native-born citizens of African descent. A quarter of a century has raised up Conferences which hardly need the touch of a guiding hand in the conduct of their business. The same years have seen the development of a people who see the wrong of the color-line, whether drawn from one side or the other, and who show increasingly high moral results in conformity to the whole law of God.

I write these words while speeding across the continent toward “Far Cathay.” I go from the newest to the oldest; from all that is progressive to all that is stationary. I know my heart will be strangely warmed toward those whose heaven is Nirvana and whose Christ

is Buddha. I know God will give me tears for those who sit in darkness. I will surely bring home a large store of deepened interest in those who need only the ferment of the Gospel to stir themselves and their great land from the sleep of ages. When I stand by Wiley's grave and walk in the footsteps of Maclay and greet the holy band who for love of the Lord are shining forth the Christ-light in China's darkness, I know I shall feel the thrill of a broader life. A strange joy will fill my heart as I hear the hymns of my childhood ringing out in Foochow, Peking, Tokyo, Seoul. In speech I may not understand, but with a spirit I shall surely interpret; and I hope to plead the better for these lands for what God may teach me among my Christian kin beyond the seas.

But I shall not forget there or in time or eternity the many who suffer for Christ at home in poverty, loneliness, and danger; or others whose Christian self-sacrifice calls out the gifts of a Church developed and conserved by a faithful home ministry. Their Christian liberality makes foreign missions possible. Their labors magnify the Church which sent forth the laborers I go to cheer. "The earth is the Lord's, and the fullness thereof."

Roman Catholic Statistics.

The sacred congregation of the propaganda, Rome, has issued its annual report, giving the statistics of the Roman Catholic Church throughout the world. The following are the figures for the United States, Great Britain, and Ireland: United States, Catholics, 8,168,668; priests, 7,657; churches, 7,072; chapels, 1,658; parochial schools, 3,600; scholars, 543,197; charitable institutions, 514. Ireland has 3,808,696 Catholics, 2,558 churches and chapels, 1,097 parish churches, 3,290 priests, 5,394 schools, and 18 seminaries. England has, Catholics, 1,352,278; priests, 2,447; churches, 1,324. In Scotland there are 336,643 Catholics, of whom nearly two thirds are in the archdiocese of Glasgow, 304 churches, 348 priests, 310 schools, and 2 seminaries.

In Australia and Tasmania there are 770,260 Catholics. There are 1,387 churches and chapels, 594 priests, 707 schools, 74,734 scholars, and 3 seminaries. In Oceania there are 164,120 members of the Church of Rome. They have 638 churches and chapels, 243 priests, 314 educational institutions, and 18 charitable institutions. British America has 2,070,531 Catholics, 2,155 churches and chapels, 2,361 priests, 4,940 educational institutions, 112 charitable institutions, and 19 seminaries. The Catholics of Korea and Japan number 40,930, the churches are 114, and the stations—churches without resident pastors—499. The Chinese Empire has 549,246 Catholics, 2,838 churches and chapels, 638 European missionaries, 342 native priests, 2,512 schools, 43,841 scholars, and 43 seminaries, which have 960 students. Catechumens, or those in preparation for admission into the Catholic Church, are not included in these figures. The number of Catholics in the East Indies is 1,030,252;

primary stations, 544; churches and chapels, 2,891; educational institutions, 1,282, attended by 74,200 pupils; 15 seminaries, with 585 students; 636 European missionaries, 235 native priests, and 115 orphan asylums.

The Mission of Cimbebasia, Africa, was established in 1879. In 1886 the French Congo Mission was established. It has only 500 Catholics, but the report says there are no heretics. The fathers of the Immaculate Heart of Mary direct the Belgian Congo Mission, which was founded in 1888. There are about 60 native Catholics. The viscomte-apostolic of Upper Congo, which is served by the Algerian missionaries, was established ten years ago; but that of Lower Congo dates from June 27, 1640. All of Africa that is dependent on the propaganda has 377,400 Catholics, 274 stations, 709 churches and chapels, 743 priests, 966 educational institutions, and 128 charitable institutions.

Another department of the report shows how the world is supplied with missionaries. There are numerous colleges especially for this purpose. St. Peter's and St. Paul's, established in Rome 1867, has 3 students in the seminary and 18 in the missions; the English college, 24; the Scots college, 24; the Irish college, 36; the American college, 65; the Canadian college, 18. Of the colleges outside of Rome the Lyons Seminary for African Missions has 68 students; the Milan Seminary for foreign missions, 17; the Verona Seminary, 13; the Albanese College, 27; the American College, Louvain, 65 students in the seminary and 398 in the missions, of whom 10 are bishops; and the Irish College, Paris, 100. There are many other colleges from which priests are sent to perform missionary labors.

Swearing Friendship in Upper Burma.

The *Illustrated London News* gave last year an account of the British military expedition up the highlands of the Lushai country to bring into subjection some hostile tribes. The expedition was successful, and an illustration is given of a curious and interesting ceremony performed on the Banks of the Klang River. One of the Lushai chiefs, by name Mompunga, came down to take an oath of friendship with Mr. Murray, the political officer. A clear space was made in the jungle, and plantain-leaves strewn on the ground. The chief, his brother, and attendants seated themselves in a row, facing a young pig and a gyal or tame bison, which were tied to a tree. After a short parley the chief rose and, taking a spear, handed it to Mr. Murray, and they both plunged it into the pig. The chief then smeared some of the pig's blood on Mr. Murray's forehead, and Mr. Murray returned the compliment. A similar ceremony was performed with the gyal. The chief then said: "Until the sun ceases to shine in the heavens, and until yonder stream runs backward, I will be your true and faithful friend." Potations of rice, beer, and rum concluded the ceremony. An oath taken in this manner is considered by the Lushais most binding, and they are seldom known to break it.



MOMPUNGA, A LUSHAI CHIEF, AND MR. MURRAY, POLITICAL AGENT, SWEARING FRIENDSHIP.
Sketch by Lieutenant H. W. G. Cole, and Gookhah, Staff Officer.

Churches and Societies.

The Census of Religious Bodies.

The following is an abstract from the first installment of statistics of religious bodies in the United States, issued from the Census Office at Washington. They were gathered under the direction of Dr. H. K. Carroll. They give the summary by States and Territories.

I.—UNITED PRERBYTERIAN CHURCH OF NORTH AMERICA.

States.	Church edifices.	Communi- cants or members.
California.....	10	1,202
Colorado.....	4½	537
Connecticut.....	1	184
Illinois.....	61	6,529
Indiana.....	29	2,542
Iowa.....	98	7,769
Kansas.....	48	3,669
Maryland.....	1	171
Massachusetts.....	7	1,135
Michigan.....	11	646
Minnesota.....	...	12
Missouri.....	14	1,068
Nebraska.....	25	2,172
New Jersey.....	6	685
New York.....	62	9,719
North Dakota.....	1	8
Ohio.....	136	14,710
Oregon.....	5	412
Pennsylvania.....	283	39,204
Rhode Island.....	1	220
South Dakota.....	2	59
Tennessee.....	6	465
Vermont.....	3	219
Washington.....	3	103
West Virginia.....	6	530
Wisconsin.....	8	432
Total.....	831½	94,402

II.—CHURCH OF THE NEW JERUSALEM (SWEDENBORGIAN).

Arkansas.....	1	3
California.....	3	347
Colorado.....	1	41
Connecticut.....	...	28
Delaware.....	1	50
District of Columbia.....	...	93
Florida.....	...	30
Georgia.....	1	48
Illinois.....	10	641
Indiana.....	4	104
Iowa.....	2½	138
Kansas.....	1	62
Kentucky.....	...	61
Maine.....	3	289
Maryland.....	4½	244
Massachusetts.....	18	1,684
Michigan.....	4	163
Minnesota.....	2	80
Missouri.....	4	309
New Hampshire.....	...	42
New Jersey.....	4	323
New York.....	5	560
Ohio.....	8	657

States.	Church edifices.	Communi- cants or members.
Oregon.....	1	45
Pennsylvania.....	4	774
Rhode Island.....	3	130
Tennessee.....	1	64
Texas.....	1	40
Virginia.....	1	64
Wisconsin.....	...	43
Total.....	87½	7,095

III.—CATHOLIC APOSTOLIC CHURCH.

California.....	...	88
Connecticut.....	1	186
Illinois.....	...	155
Massachusetts.....	...	70
New York.....	2	822
Pennsylvania.....	...	73
Total.....	3	1,394

IV.—THE SALVATION ARMY.

California.....	3	310
Colorado.....	1	214
Connecticut.....	2	203
Delaware.....	...	153
District of Columbia.....	...	23
Illinois.....	1	922
Indiana.....	...	104
Iowa.....	...	387
Kansas.....	...	307
Maine.....	...	265
Maryland.....	4	213
Massachusetts.....	1	656
Michigan.....	5	1,099
Minnesota.....	3	460
Missouri.....	...	340
Montana.....	...	30
Nebraska.....	...	19
New Hampshire.....	...	26
New Jersey.....	...	156
New York.....	...	615
North Carolina.....	2	59
Ohio.....	1	655
Oregon.....	...	41
Pennsylvania.....	3	772
Rhode Island.....	...	31
South Dakota.....	...	41
Texas.....	...	15
Utah.....	...	4
Virginia.....	1	54
Washington.....	...	156
West Virginia.....	...	7
Wisconsin.....	...	322
Total.....	27	8,662

V.—ADVENT CHRISTIAN CHURCH.

Alabama.....	13½	688
Arkansas.....	6	671
California.....	8	558
Connecticut.....	21	1,358
Florida.....	1	60
Georgia.....	5	873
Illinois.....	14	1,019
Indiana.....	7	455
Iowa.....	14	1,272
Kansas.....	3	990
Louisiana.....	1	51
Maine.....	28½	2,317
Massachusetts.....	21	2,611

States.	Church edifices.	Communi- cants or members.
Michigan.....	7	591
Minnesota.....	9	710
Mississippi.....	...	30
Missouri.....	½	230
Nebraska.....	...	98
New Hampshire.....	26	1,978
New York.....	10	1,048
North Carolina.....	15	1,549
Ohio.....	17	953
Oregon.....	1½	132
Pennsylvania.....	8½	469
Rhode Island.....	10	950
South Carolina.....	6½	811
South Dakota.....	1	163
Tennessee.....	3	185
Texas.....	1	321
Utah.....	...	8
Vermont.....	14½	1,079
Virginia.....	2	165
Washington.....	1	129
West Virginia.....	6	681
Wisconsin.....	12	613
Total.....	294+	25,816

VI.—EVANGELICAL ADVENTISTS.

Massachusetts.....	2	150
Pennsylvania.....	15½	509
Rhode Island.....	2	325
Vermont.....	3	163
Total.....	22½	1,147

VII.—LIFE AND ADVENT UNION (ADVENTISTS).

Connecticut.....	1	243
Delaware.....	...	75
Iowa.....	...	20
Maine.....	2	188
Massachusetts.....	2	177
New Jersey.....	1	56
New York.....	1	140
Rhode Island.....	...	75
Virginia.....	...	44
Total.....	7+	1,018

VIII.—SEVENTH-DAY BAPTISTS.

Alabama.....	...	11
Arkansas.....	1	60
Connecticut.....	2	103
Florida.....	1	14
Idaho.....	1	28
Illinois.....	6	330
Iowa.....	2	169
Kansas.....	1	229
Kentucky.....	...	6
Louisiana.....	...	36
Minnesota.....	2	246
Mississippi.....	...	33
Missouri.....	1	13
Nebraska.....	2	267
New Jersey.....	5	745
New York.....	24½	3,274
North Carolina.....	...	10
Ohio.....	1	131
Pennsylvania.....	4	224
Rhode Island.....	7	1,271
South Dakota.....	1	28

States.	Church edifices.	Communicants or members.
Texas.....	...	50
West Virginia.....	8	767
Wisconsin.....	9	1,078
Total.....	78½	9,123

IX.—SEVENTH-DAY BAPTISTS (GERMAN).

Pennsylvania.....	3½	194
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X.—GENERAL SIX PRINCIPLE BAPTISTS.

Massachusetts.....	...	4
Pennsylvania.....	3	218
Rhode Island.....	10½	715
Total.....	13½	937

XI.—CHRISTIAN CHURCH, SOUTH.

Alabama.....	9	687
Georgia.....	1	97
North Carolina.....	89	7,840
Virginia.....	36	4,380
Total.....	135	13,004

XII.—SCHWENKFELDIANS.

Pennsylvania.....	6	306
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XIII.—THEOSOPHICAL SOCIETY.

California.....	1	216
Connecticut.....	...	13
District of Columbia.....	...	9
Illinois.....	...	68
Indiana.....	...	5
Iowa.....	...	48
Louisiana.....	...	10
Maryland.....	...	5
Massachusetts.....	...	57
Michigan.....	...	8
Minnesota.....	...	10
Missouri.....	...	13
Nebraska.....	...	41
New York.....	...	97
Ohio.....	...	52
Pennsylvania.....	...	25
Washington.....	...	9
Wisconsin.....	...	9
Total.....	1	695

XIV.—BRETHREN IN CHRIST (RIVER BRETHREN).

Illinois.....	6	181
Indiana.....	1½	130
Iowa.....	...	40
Kansas.....	5	588
Michigan.....	2	52
New York.....	1	32
Ohio.....	9½	410
Pennsylvania.....	9	647
Total.....	34	2,080

Foreign Missions of the Disciples of Christ.

The Disciples of Christ, constituting "The Church of Christ," report 3,600 ministers, 7,250 churches, and 750,000 communicants in the *Independent* of July, 1890. Rev. Dr. A. McLean, Secretary of their Missionary Society, writes, Sep-

tember 1, 1890: "It is not easy to give exact statistics. The best I can do is as follows:

Number of ministers.....	3,388
Number of churches.....	6,859
Number of communicants.....	654,771

The Church does its home missionary work through the General Christian Missionary Convention, Rev. R. Moffett, Corresponding Secretary, 715 Logan Avenue, Cleveland, O.

The foreign work is under the direction of the Foreign Christian Missionary Society, Rev. A. McLean, Corresponding Secretary, room 55, Johnson Building, corner Fifth and Walnut Streets, Cincinnati, O.

Intelligence concerning the mission work is published in the *Missionary Intelligence*, issued monthly at Cincinnati, O.; price, 50 cents.

The treasurer of the foreign society reported, October 18, 1890, that the receipts for the year then closing had been \$67,750.49; which, united with the balance in hand at the commencement of the year of \$4,997.61, gave a fund of \$72,748.10. The disbursements were \$63,050.57; leaving a balance of \$9,697.53.

The home expense account was for

<i>Missionary Intelligence</i>	\$421.14
Annual Report.....	125.00
Rent of mission-room.....	200.00
Salary of secretary.....	1,500.00
Travel.....	326.11
Printing, postage, stationery, telegraph.....	794.76
Total.....	\$3,367.01

The home expenses were about five per cent of the receipts for the year. The membership of the Church gave an average of ten cents per member for foreign missions.

STATISTICS OF FOREIGN MISSIONS.

Mission.	Communicants.	Sunday-school Scholars.	Day-school Scholars.
India....	47	683	172
Japan....	179	633	144
China....	16	92	56
Turkey..	646	655	445
Denmark.	131	120	120
England.	1,400	1,511	862

The Mission in England raised \$4,146 toward self-support; Denmark, \$256; Turkey, \$50; Japan, \$87; India, \$45. During the year new members were received as follows: India, 28; Japan, 42; China, 13; Turkey, 75; Denmark, 12; England, 207.

The following are the names and addresses of the foreign missionaries:

CENTRAL PROVINCES, INDIA.

G. L. Wharton and wife (home on furlough); Dr. C. S. Durand and wife, Hur-

da; Miss Helen Levermore, Hurda; Miss Sue A. Robinson, Hurda; six native helpers, Hurda; M. D. Adams and wife, Bilaspur; one native helper, Bilaspur; G. W. Jackson and wife, Mungeli.

JAPAN.

G. T. Smith and wife, Tokyo; Miss Kate V. Johnson, Tokyo; Miss Calla Harrison, Tokyo; two helpers; C. E. Garst and wife, Shonai, Yamagata Ken; Eugene Snodgrass and wife, Tokyo.

CHINA.

W. E. Maclin, M.D., Nanking, care local post, Shanghai; E. T. Williams and wife, Nanking, care local post, Shanghai; F. E. Meigs and wife, Nanking, care local post, Shanghai; E. P. Hearnden, Nanking, care local post, Shanghai; A. F. H. Saw, Nanking, care local post, Shanghai; Thomas Arnold, Nanking, care local post, Shanghai; W. R. Hunt, Nanking, care local post, Shanghai; C. E. Molland and wife, Wuhu; James Ware, No. 3 Soochow Road, Shanghai; W. P. Bentley and wife, Nanking, care local post, Shanghai; Miss Rose Sickler, Nanking, care local post, Shanghai; two helpers.

TURKEY.

G. N. Shishmanian, care German Imperial Post-office, Constantinople; Garabed Kevorkian, Marsivan; Hohannes Karagiozian, Marash, Cilicia; eleven helpers.

DENMARK.

A. Holck, Sophievej, No. 5, Copenhagen; O. C. Mikkelsen, Slotgade 20, 4 Sal., Copenhagen.

NORWAY.

Four helpers.

ENGLAND.

W. T. Moore, 102 Cambridge Gardens, North Kensington, London; H. S. Earl, 6 Devonshire Road, Princes Park, Liverpool; W. Durban, 16 Holcroft Pavement, Fulham, London, S. W.; J. E. Powell, Denby Dale, The Polygon, Southampton; J. J. Haley, No. 12 Park Road South, Birkenhead; F. W. Troy, No. 7 Montpelier Grove, Cheltenham; John Maxted, 4 Pellatt Villas, Pellatt Grove, Wood Green London, N.; A. J. L. Gliddon, 5 Imperia Square, Cheltenham; one helper

English Strict Baptist Foreign Mission.

The Strict Baptist Church, of England, commenced its foreign mission work in 1861, when it sent its first missionary to India. Its foreign work is now supported by upward of sixty churches at home besides those in Australia.

Secretary, Mr. Josiah Bris

vernor Road, Highbury Park, London, N., England.

The receipts of the Foreign Board for the year 1889 were £912 13s. 8d.; the expenditures were £596 14s. 10d., leaving a balance of £315 18s. 10d. in the treasurer's hands.

No official expenses are incurred at home beyond the items of printing, postage, advertisements, and committee-room. The printing account was £24 9s. 1d., and the others £10 os. 10d., a total of £34 9s. 11d., being about three and three quarters per cent. of the amount of the receipts.

The *Olive Branch* is the organ of the Missionary Society, and is intended chiefly for the children.

The only foreign missions are in India and Ceylon.

The superintendent is Mr. H. F. Doll, Madras. The missionaries are:

Mr. H. F. Doll and wife, Madras.

Mr. Walter Doll and wife, North Tin-nerelly.

Mr. Noble and wife, Colombo.

In the India Mission are reported 17 stations, 31 workers, 379 church members, 15 schools, with 431 scholars.

In the Ceylon Mission are 6 stations, 11 workers, 41 members, 7 schools, with 205 scholars.

The foreign work is in charge of "The Strict Baptist Mission." It is conducted by a committee composed of members of Particular and Strict Baptist Churches, and the following is the doctrinal basis by which it is governed:

1. The equality and distinct personality of the Father, the Word, and the Holy Ghost, in the unity of the Godhead.

2. Eternal and personal election unto salvation.

3. The fall of mankind in Adam—their guilt and condemnation—together with their entire and universal depravity, by which they were utterly alienated from God, and are unable, in and of themselves, to turn to him.

4. Particular redemption by the vicarious sacrifice of Christ.

5. Justification by grace, through faith, by the imputed righteousness of our Lord Jesus Christ.

6. Regeneration and sanctification by the direct agency of the Holy Spirit, through the instrumentality of divine truth; and that saving faith is not a legal duty, but the sovereign and gracious gift of God.

7. The absolute necessity for a holy life, as the result of true faith and the evidence of regeneration.

8. The final perseverance of true believers.

9. The resurrection of the dead, and the universal judgment.

10. The everlasting punishment of the wicked, and the everlasting happiness of the righteous.

11. The duty of preaching the Gospel to every creature of the fallen race of Adam.

12. The necessity of baptism by immersion, on a profession of repentance and faith, in order to church fellowship and admission to the Lord's table.

13. The congregational order of the churches.

Foreign Missions of the Methodist Protestant Church.

The Methodist Protestant Church commenced its foreign mission work under its Board of Missions in 1880. The Board of Missions was divided in 1888 into a Foreign and a Domestic Board. The Secretary of the Foreign Board is Rev. F. T. Tagg, Easton, Md. The foreign missions are in Yokohama and Nagoya, Japan.

The report of the Japan mission shows:

Church Members.....	210
Sunday-school Scholars.....	200
Mission-school Scholars.....	40
Value of Property.....	\$16,000

The Missionaries are:

Rev. T. H. Colhouer, D.D., and wife, Yokohama.

Rev. A. R. Morgan and wife, Yokohama.

Rev. F. C. Klein and wife, Nagoya.

Rev. L. L. Albright and wife, Nagoya.

Rev. E. H. Vandyke and wife, Nagoya.

The treasurer reported May 1, 1890, that the receipts for the year had been \$14,711.82, which with the cash balance of \$2,058.76 on hand May 1, 1889, gave a total of \$16,770.58. The disbursements had been \$15,620.14, leaving a balance of \$1,150.44. The receipts for foreign Missions averaged ten cents per member.

The Board publishes a paper monthly, called *The Missionary Bulletin*, price, twenty-five cents. It is published at Easton, Md., and edited by the Corresponding Secretary.

The Woman's Foreign Missionary Society, Mrs. J. J. Murray, Secretary, 115 North Liberty Street, Baltimore, Md., reports in Japan four missionaries:

Miss J. R. Whetstone, Nagoya.

Miss Anna L. Forest, Nagoya.

Miss M. M. Bonnett, Yokohama.

Mrs. J. Kimball, Yokohama.

These missionaries report in the Yokohama school 90 scholars, and in the Nagoya school 20 scholars.

The Society publishes the *Woman's Missionary Record*, Mrs. M. A. Miller, editor, Pittsburg, Pa. It is a monthly, price fifty cents a year.

The American Baptist Missionary Union.

The American Baptist Missionary Union has its head-quarters at Tremont Temple, Boston, Mass., with Mr. E. P. Coleman as Treasurer and Rev. John N. Murdock, D.D., and Rev. Henry C. Mabie, D.D., as Corresponding Secretaries. It is a Foreign Missionary Society.

The District Secretaries are as follows:

Rev. W. S. McKenzie, D.D., Tremont Temple, Boston, Mass.

Rev. A. H. Burlingham, D.D., Times Building, New York, N. Y.

Rev. George H. Brigham, Cortland, N. Y.

Rev. R. M. Luther, D.D., 1420 Chestnut Street, Philadelphia, Pa.

Rev. T. G. Field, 226 North 18th Street, Columbus, O.

Rev. S. M. Stimson, D.D., Greensburg, Ind.

Rev. C. F. Tolman, D.D., 122 Wabash Avenue, Chicago, Ill.

Rev. I. N. Clark, D.D., 1334 Olive Street, Kansas City, Mo.

Rev. Frank Peterson, 1901 Fifteenth Avenue, South, Minneapolis, Minn.

The Woman's Baptist Foreign Missionary Society has Mrs. O. W. Gates, Foreign Secretary, Newton Center, Mass.; Miss Mary E. Clarke, Treasurer, Tremont Temple, Boston, Mass.; Mrs. N. M. Waterbury, Home Secretary, Tremont Temple, Boston, Mass.

The Woman's Baptist Foreign Missionary Society of the West reports its Corresponding Secretaries as Mrs. A. M. Bacon, 3032 South Park Avenue, Chicago, Ill.; Mrs. S. C. White, 2978 Vernon Avenue, Chicago, Ill.; Treasurer, Miss Mary W. Ranney, 122 Wabash Avenue, Chicago, Ill.

The Woman's Baptist Foreign Missionary Society of California has Mrs. L. P. Huntsman, Secretary, 1264 Eleventh Avenue, East Oakland, Cal.; Mrs. B. C. Wright, Treasurer, 1703 Gough Street, San Francisco, Cal.

The Woman's Baptist Foreign Missionary Society of Oregon reports Mrs. E. S. Latourette, Secretary, Oregon City, Ore.; Mrs. Henry Warren, Treasurer, Oregon City, Ore.

There are four missionary periodicals published in the interests of the societies by W. G. Corthell, Tremont Temple, Boston, Mass.

The Baptist Missionary Magazine, monthly, at \$1 a year. It was commenced in September, 1803.

The King's Messengers, for young people; monthly, at 25 cents a year.

The Kingdom, monthly, at 10 cents a year. It gives the missionary news of the month in a condensed form.

The Helping Hand, monthly, representing the woman's societies, at 35 cents a year.

The treasurer reported for the year ending March 31, 1890, the following:

RECEIPTS.

Donations reported in magazine.	\$212,962 94
Legacies.....	91,935 49
Woman's Missionary Societies...	93,949 22
Bible Day Collection.....	2,167 33
American Baptist Publication Society	3,832 67
Magazine account.....	258 74
Children's Day collection.....	407 57
Judson Centennial Fund.....	4,000 00
Interest account.....	1,264 76
Yearly and life members of Henry Reed Steam-boat Company.	195 37
Income of funds.....	14,570 06
Income sundry annuity bond accounts.....	7,226 45
Government grants-in-aid:	
Burma Mission.....	2,820 74
Assam Mission.....	1,684 26
Telugu Mission.....	3,082 47
Chinese Mission.....	430 00
Total.....	\$440,788 07

DISBURSEMENTS.

Debt on April 1, 1889.....	\$8,173 56
Missions in Burma.....	151,290 85
Missions in India.....	87,090 96
Missions in Siam to Chinese....	1,373 95
Missions in China.....	31,605 25
Missions in Japan.....	39,122 72
Missions in Africa.....	43,780 42
Missions in France.....	12,938 38
Missions in Germany.....	7,400 00
Missions in Sweden.....	6,370 00
Missions in Spain.....	2,776 19
Missions in Russia.....	2,500 00
Missions in Denmark.....	1,000 00
Publications.....	1,671 40
Annuities.....	11,922 58
Salaries of corresponding secretaries, treasurer, and clerks...	13,484 95
Salaries of district secretaries and agencies.....	20,428 15
Expense of rent, postage, stationery, etc.....	5,025 53
Traveling expenses of executive officers and others.....	775 24
Total.....	\$448,730 13

Leaving the debt of the Union, April 1, 1890..... \$7,942 06

From the above it is seen that the receipts can be divided as follows:

From donations.....	\$313,487 16
From legacies.....	91,935 49
From other sources.....	35,365 42

The Rev. E. F. Merriam, Recording Secretary of the Union, writes from Boston January 19, 1891:

"The Baptist Church membership in the States and Territories which are regarded as belonging to the home field of this Society now numbers about 750,000. In this we count all the Northern States and Territories, one third of the church membership in Maryland, three fourths in the District of Columbia, two thirds in West Virginia, one fourth in Missouri, one half in Indian Territory. How many of these are white and how many are colored I am unable to say; but, of course, in the Northern States the colored

churches are very small. All the money raised by our Baptist Woman's Foreign Missionary Societies, except that used for home expenses, is paid through the treasury of the Missionary Union."

With a Baptist constituency of 750,000, if we take the receipts from donations, they give an average of forty cents per member for foreign missions; or, if we take the entire amount of receipts, they show an average of about sixty cents per member.

The annuities, amounting to \$11,922.58, were moneys paid sundry persons who gave money on condition that a specified amount should be paid them during their lives or the lives of others.

The home expenses, consisting of salaries of executive officers, district secretaries, traveling expenses, rent, etc., amounted to \$41,385.27, or about nine and one half per cent. on the entire receipts of the year.

The reports of the European Missions show:

	Preachers.	Members.
Sweden.....	470	33,521
Germany....	306	20,990
Russia.....	69	11,882
Denmark....	54	2,710
France.....	13	800
Spain.....	5	100
Total.....	917	70,003

In these Missions in 1889 there were baptized 5,638 persons, and the Missions contributed \$169,425. They also report 1,361 churches and 59,509 Sunday-school scholars.

The statistics of the Missions in heathen lands, as reported last May, showed:

	Missionaries.	Native Preachers.	Native Helpers.
Burma....	132	521	116
India.....	72	226	271
Siam.....	2	1	1
China....	39	37	24
Japan....	41	29	17
Africa....	39	10	8
Total...	325	824	437

	Churches.	Members.
Burma.....	520	29,689
India.....	102	35,775
Siam.....	1	13
China.....	16	1,522
Japan.....	10	905
Africa.....	5	386
Total.....	654	68,290

These Missions report 399 self-supporting churches, 9,072 pupils in Sunday-schools. In 1889 the baptisms were 5,939 and the native contributions \$54,844.

The following list of missionaries appeared in *The Baptist Missionary Magazine* for January, 1891, and shows who are missionaries at the beginning of this year:

MISSIONARIES AND THEIR ADDRESSES.

*Supported by the Woman's Baptist Foreign Missionary Society (Boston). †Supported by the Woman's Baptist Foreign Missionary Society of the West (Chicago). Miss Buzzell is supported by the Oregon Woman's Baptist Missionary Society, and Rev. J. S. Norvell and wife and Miss Phillips by the Woman's Society of California. § In co-operation with the Baptist General Association of the Western States and Territories.

(The first date to each name is the date of appointment. The address to Congo should be "via Lisbon.")

Rev. J. S. Adams and wife, Kinwha-fu, via Ningpo, China, 1872.

* Miss Melissa Aldrich, Sandoway, Burma, 1888.

† Miss Emma O. Ambrose, Toungoo, Burma, 1878.

† Miss Laura A. Amy, Nowgong, Assam, India, 1890.

† Miss Johanna Anderson, Toungoo, Burma, 1883.

Rev. W. F. Armstrong, Maulmein, Burma, 1884.

Mrs. W. F. Armstrong, Brighton, England.

Rev. William Ashmore, D.D., and wife, Swatow, China, 1890.

Rev. William Ashmore, Jr., and wife, 303 North Emerson Avenue, Minneapolis, Minn., 1879.

* Mrs. Anna M. Bailey, Rangoon, Burma, 1889.

Rev. C. B. Banks and wife, Equator Station, Congo, West Africa, 1882.

S. P. Barchet, M.D., and wife, St. Margareta, Md., 1875.

* Miss Sarah B. Barrows, Maulmein, Burma, 1872.

1887.

* Miss C. M. Batterson (under appointment), 1890.

Rev. A. A. Bennett, Yokohama, Japan, 1879.

Mrs. A. A. Bennett, Newton Centre, Mass.

* Mrs. C. Bennett, Rangoon, Burma, 1829.

Rev. Philipp Bickel, D.D., 98 Mittelweg Bergfelde, Hamburg, Germany.

Rev. A. Billington, Bwemba, Congo, West Africa, 1881.

† Miss Olive M. Blunt, Shimonoseki, Japan, 1890.

Rev. W. B. Boggs and wife, Ramapatam, India, 1878.

Professor William E. Boggs and wife, Ramapatam, India, 1890.

* Miss Ella C. Bond, Tura, Assam, India, 1885.

Rev. J. C. Brand and wife, 32 Tsukiji, Tokyo, Japan, 1890.

Rev. D. L. Brayton and wife, Rangoon, Burma, 1837.

Rev. K. O. Broady, D.D., Bethel Seminary, Stockholm, Sweden.

Rev. Aug. Broholm, Copenhagen, Denmark.

Rev. J. E. Broholm, Kinjili, Congo, West Africa, 1888.

Mrs. M. R. Bronson, 29 Irving Street, Detroit, Mich., 1872.

† Miss H. M. Browne, Shimonoseki, Japan, 1886.

Rev. J. L. Bulkley and wife, Maulmein, Burma, 1884.

Rev. Edwin Bullard and wife, Bapatla, India, 1870.

Rev. Alanzo Bunker, D.D., and wife, Toungoo, Burma, 1865.

Mrs. A. Bunker, 40 Willow Street, Providence, R. I.

* Miss Zillah A. Bunn, Prome, Burma, 1882.

Rev. C. E. Burdette and wife, Gauhati, Assam, India, 1883.

Rev. J. F. Burditt and wife, Udayagiri, India, 1881.

Rev. Walter Bushell and wife, Maubin, Burma, 1878.

Miss M. A. Buzzell, Oregon City, Ore., care Mrs. E. S. Latourette, 1884.

Rev. William Carey Calder, Tharrawaddy, Burma, 1886.

Mr. J. H. Camp, Leopoldville, Congo, West Africa, 1887.

* Miss Ella Campbell, Swatow, China, 1890.

Rev. George Campbell and wife, Swatow, China, 1887.

Rev. W. W. Campbell and wife, Waverly, Ia., 1873.

Rev. J. W. Carlin, D.D., and wife, Swatow, China, 1889.

Mrs. C. H. Carpenter, Nemuro, Hokkaido, Japan, 1862.

* Miss Melissa Carr, Sandoway, Burma, 1890.

* Miss M. Elizabeth Carr, Maulmein, Burma, 1890.

- Rev. A. E. Carson and wife, Thayemyo, Burma, 1886.
 Rev. John E. Case and wife, Myingyan, Burma, 1889.
 * Miss C. B. Chapman (under appointment), 1890.
 * Miss Ella R. Church, Tokyo, Japan, 1888.
 Rev. Elbert Chute and wife, Palmur, Janumpett P.-O., Deccan, India, 1889.
 * Miss Leoni Chute, Palmur, Janumpett P.-O., Deccan, India, 1887.
 * Mrs. Bella Clafin (under appointment), 1890.
 * Miss Annie M. Claggett, Tokyo, Japan, 1887.
 Rev. E. W. Clark and wife, Amguri, Assam, India, 1868.
 Rev. Joseph Clark and wife, Palabala, Congo, West Africa, 1880.
 * Miss Gertrude P. Clinton, Rangoon, Burma, 1890.
 Rev. J. E. Clough, D.D., Ongole, India, 1864.
 Mrs. J. E. Clough, Kalamazoo, Mich., 1864.
 Rev. H. P. Cochrane and wife, Toungoo, Burma, 1889.
 Rev. W. W. Cochrane and wife, Bhamo, Burma, 1890.
 * Miss Clara A. Converse, 67 Bluff, Yokohama, Japan, 1889.
 * Miss H. L. Corbin, Ningpo, China, 1888.
 Rev. W. H. Cossum and wife (under appointment), 1890.
 * Miss Marie M. Côté, M.D., Rangoon, Burma, 1888.
 Rev. J. B. Cretin, La Fère, France.
 Rev. L. W. Cronkhite, Bassein, Burma, 1881.
 Mrs. L. W. Cronkhite, Greenwich, N. Y.
 Rev. B. P. Cross and wife, Rangoon, Burma, 1872.
 Rev. E. B. Cross, D.D., and wife, Toungoo, Burma, 1844.
 Rev. A. V. B. Crumb and wife, Toungoo, Burma, 1876.
 * Miss Emma J. Cummings, M.D., Ramapatam, India, 1886.
 Miss Louisa Cummings, Nemuro, Hokkaido, Japan, 1889.
 Rev. J. E. Cummings and wife, Henzada, Burma, 1887.
 Rev. J. N. Cushing, D.D., Rangoon, Burma, 1866, 1886.
 Mrs. J. N. Cushing, 1420 Chestnut Street, Philadelphia, Pa.
 * Miss Mary M. Day, care of A. L. Kinney, Esq., Truxton, N. Y., 1878.
 Rev. J. L. Dearing, Yokohama, Japan, 1889.
 Rev. L. J. Denchfield, Rangoon, Burma, 1882.
 Mrs. L. J. Denchfield, care Mr. John Woodsum, Emerald Street, North Hamilton, Ont.
 Rev. Alexandre Dez, 48 Rue de Lille, Paris, France.
 Rev. David Downie, D.D., Nellore, India, 1873.
 Mrs. D. Downie, Readville, Mass.
 Rev. A. Drake, Bethel Seminary, Stockholm, Sweden.
 Rev. D. H. Drake and wife, 1 Cook's Road, Perambore, India, 1874.
 Mr. William Dring and wife, Tura, Assam, India, 1890.
 * Miss Mary Dunwiddie, Swatow, China, 1890.
 * Miss H. N. Eastman, Griggsville, Ill., 1872.
 Rev. L. A. Eaton and wife, Bangkok, Siam, 1882.
 * Miss L. M. Eaton, 40 Highland Avenue, Somerville, Mass., 1888.
 * Miss A. M. Edmunds, Mandalay, Burma, 1889.
 * Mrs. C. H. R. Elwell, Maulmein, Burma, 1872.
 * Miss Julia M. Elwin, 904 East Genesee Street, Syracuse, N. Y., 1881.
 * Miss Kate F. Evans, Thongze, Burma, 1871.
 Rev. F. H. Eveleth, Sandoway, Burma, 1873.
 Mrs. F. H. Eveleth, Thorpe Place, Somerville, Mass.
 * Miss Lina Faulkner, Lukunga, Congo, West Africa, 1887.
 * Miss Ellen E. Fay, Mandalay, Burma, 1889.
 * Miss Ida Faye (under appointment), 1890.
 Rev. J. G. Feizer, Mittelstrasse, 7 II. Horn, Hamburg, Germany.
 Miss Adele M. Fielde, 1865.
 * Miss Nellie E. Fife, 46 Terakoji, Sendai, Japan, 1887.
 Rev. C. H. D. Fisher and wife, Tokyo, Japan, 1882.
 * Miss L. C. Fleming, Palabala, Congo, West Africa, 1887.
 Rev. John M. Foster and wife, Swatow, China, 1887.
 * Miss Mary C. Fowler, M.D. (under appointment), 1890.
 Rev. P. Frederickson and wife, Christiana, Norway, 1881.
 Rev. A. Friesen and wife, Nalgonda, Deccan, India, 1889.
 * Miss Naomi Garton, 226 Grand Avenue, East Des Moines, Ia., 1881.
 Mrs. O. L. George, Newton Centre, Mass., 1870.
 Professor D. C. Gilmore, Baptist College, Rangoon, Burma, 1890.
 Rev. F. C. Gleichman and wife, Leopoldville, Congo, West Africa, 1890.
 Mr. C. B. Gleneak and wife, Bwemba, Congo, West Africa, 1884.
 Rev. J. R. Goddard, Ningpo, China, 1867.
 Mrs. J. R. Goddard, Providence, R. I.
 * Miss N. A. Gordon, Palabala, Congo, West Africa, 1888.
 Rev. L. A. Gould and wife, Shaohing P.-O., Ningpo, China, 1887.
 J. S. Grant, M.D., and wife, Ningpo, China, 1889.
 * Miss Sarah L. Griffith, Promé, Burma, 1890.
 William C. Griggs, M. D., and wife, Toungoo, Burma, 1890.
 Rev. A. K. Gurney and wife, Sibsagor, Assam, India, 1874.
 Rev. Charles Hadley and wife, Madras, India, 1890.
 Rev. H. W. Hale and wife, Schwegyin, Burma, 1874, 1882.
 Rev. William A. Hall, Palabala, Congo, West Africa, 1888.
 Rev. R. L. Halsey and wife, Shimenosaki, Japan, 1887.
 Rev. S. W. Hamblen and wife, Sendai, Japan, 1889.
 * Miss Leonore Hamilton, Lukunga, Congo, West Africa, 1887.
 * Mrs. H. W. Hancock, Mandalay, Burma, 1874.
 Rev. Ola Hanson and wife, Bhamo, Burma, 1890.
 Rev. C. K. Harrington and wife, Yokohama, Japan, 1886.
 Rev. F. G. Harrington and wife, 30 Tesukiji, Tokyo, Japan, 1887.
 * Miss A. B. Harris, Bassein, Burma, 1887.
 Mrs. N. Harris, Sioux Falls, S. Dak., 1858.
 Rev. C. G. Hartssock, Irebo, Congo, West Africa, 1889.
 Rev. W. H. S. Hascall and wife, 149 North Main Street, Fall River, Mass., 1872.
 Mrs. L. M. Haswell, Hamilton, N. Y., 1859.
 Miss Susie E. Haswell, Amherst, Burma, 1867.
 * Miss H. E. Hawkes, Bassein, Burma, 1888.
 Rev. J. Heinrichs and wife, Nellore, India, 1889.
 * Miss S. J. Higby, Bassein, Burma, 1876.
 Rev. T. H. Hoste, Lukunga, Congo, West Africa, 1884.
 * Miss Annie Hopkins (under appointment), 1890.
 * Miss Clara A. Howard, Lukunga, Congo, West Africa, 1889.
 Rev. J. C. Hyde, Palabala, Congo, West Africa, 1889.
 Mrs. M. B. Ingalls, Thongze, Burma, 1851.
 Mr. C. E. Ingham and wife, Banza Mantake, Congo, West Africa, 1881.
 * Miss Emma Inveen, Ningpo, China, 1879.
 Rev. Melvin Jameson, D.D., and wife, Alton, Ill., 1869.
 Rev. E. Jansson, Wassa, Petalax, Finland.
 Rev. H. Jenkins and wife, Shaohing P.-O., Ningpo, China, 1859.
 Rev. Lyman Jewett, D.D., and wife, Needham, Mass., 1848.
 Rev. P. M. Johnson and wife, Ongole, India, 1890.
 Rev. Truman Johnson, M.D., and wife, Toungoo, Burma, 1886.
 Rev. E. H. Jones and wife, Sendai, Japan, 1884.
 Mr. R. D. Jones, Mukimvika, Congo, West Africa, 1890.
 * Mrs. Ellen Kelly, Ongole, India, 1887.
 * Miss Sarah Kelly, Ongole, India, 1890.
 Rev. E. W. Kelly and wife, Mandalay, Burma, 1882.
 * Miss Anna H. Kidder, Tokyo, Japan, 1875.
 Rev. M. B. Kirkpatrick, M.D., and wife, Toungoo, Burma, 1888.
 Rev. F. W. Klein and wife, Amguri, Assam, India, 1890.
 * Mrs. L. A. Knowlton, 2122 North 13th Street, Philadelphia, Pa., 1853.
 * Miss Elizabeth Lawrence, Maulmein, Burma, 1873.
 Rev. Joseph Lehmann, Horn Seminary, Hamburg, Germany.
 Rev. S. Lehmann, Gouv, Wohlynicen, Kreis. Shitomir, Post Fassowka, Solodnow, Russia.
 * Miss Rachel Leidy, Newton Centre, Mass., 1890.
 Mr. J. M. Lewis, Mukimvika, Congo, West Africa, 1887.
 Rev. E. Lund, Barcelona, Spain.
 Rev. W. R. Manley and wife, Udayagiri, India, 1879.
 * Miss F. D. Manning, Bhamo, Burma, 1888.
 Rev. R. Maplesden and wife, Secunderabad, Deccan, India, 1831.
 Rev. M. C. Marin, 17 San Ignacio, San Gervasio, Barcelona, Spain.
 Mr. Charles Markham and wife, Mukimvika, Congo, West Africa, 1890.
 Mr. L. E. Martin (under appointment), Japan, 1890.
 Rev. G. L. Mason and wife, Granville, O., 1880.
 Rev. M. G. Mason and wife, Tura, Assam, India, 1874.
 * Miss Stella H. Mason, Tura, Assam, India, 1888.
 * Miss E. F. McAllister, Mission Rooms, Tremont Temple, Boston, Mass., 1877.
 Rev. O. R. McKay (under appointment), 1890.
 * Miss Lavinia Mead, 46 Terakoji, Sendai, Japan, 1887.
 Rev. E. J. Miller, Rangoon, Burma, 1888.
 Mrs. E. J. Miller, Albion, N. Y.
 * Miss Ellen E. Mitchell, M.D., Maulmein, Burma, 1870.
 * Mrs. H. W. Mix, Osborne Hollow, N. Y., 1879.
 Rev. Thomas Moody, Leopoldville, Congo, West Africa, 1890.
 Mrs. Thomas Moody, 80 Charlotte Street, Rochester, N. Y.
 Rev. P. H. Moore and wife, Newgong, Assam, India, 1879.
 Rev. P. E. Moore, Newgong, Assam, India, 1890.
 Rev. Horatio Morrow and wife, Tavoy, Burma, 1876.
 Rev. L. H. Mosier, Mandalay, Burma, 1890.
 Mr. J. B. Murphy, Bolengi, Congo, West Africa, 1886.
 Mr. John Newcomb and wife, Cumbum, India, 1884.
 Rev. A. A. Newhall and wife, Rochester, N. Y., 1875.
 Rev. C. A. Nichols, Bassein, Burma, 1879.
 Mrs. C. A. Nichols, 174 Springfield Road, Brighton, England.
 Rev. J. S. Norvell and wife, Swatow, China, 1888.
 Rev. John Packer, D.D., and wife, Meiktila, Burma, 1872.
 * Miss F. E. Palmer, Spencerport, N. Y., 1880.
 * Miss Emily A. Parker, Ningpo, China, 1890.
 Rev. W. B. Parshley and wife, Nemuro, Hokkaido, Japan, 1890.
 Rev. S. B. Partridge, and wife, Readville, Mass., 1868.
 * Miss E. H. Payne, Pegu, Burma, 1876.
 * Mrs. L. P. Pearce, Tondiarpetta, Madras, India, 1871.
 Rev. E. Petrick and wife, Sibsagor, Assam, India, 1889.
 Rev. E. G. Phillips and wife, Tura, Assam, India, 1874.
 Miss L. A. Phillips, 46 Terakoji, Sendai, Japan, 1889.
 Mr. F. D. Phinney, 8 Brighton Avenue, Rochester, N. Y., 1882.
 * Miss Hattie Phinney, Rangoon, Burma, 1885.
 Rev. T. P. Poate and wife, Morioka, Japan, 1879.
 Rev. William Powell and wife, Nursaravapetta, India, 1886.
 Rev. W. I. Price and wife, Henzada, Burma, 1879.
 * Miss C. E. Pursell, Nowgong, Assam, India, 1887.
 * Miss Carrie E. Putnam, Maubia, Burma, 1886.
 Rev. C. F. Raine, Leopoldville, Congo, West Africa, 1889.
 * Miss Ruth W. Ranney, Rangoon, Burma, 1884.
 * Miss Emma Rauschenbusch, care Bywater, Tanqueray & Co., 79 Queen Victoria Street, London, E.C., England, 1889.
 Rev. H. H. Rhees and wife, Mount Holly, N. J., 1878.

Rev. H. Richards and wife, Banza Manteke, Congo, West Africa, 1879.
 § Mr. J. E. Ricketts and wife, Lukunga, Congo, West Africa, 1885.
 * Miss C. E. Richter, Kinwha-fu, *via* Ningpo, China, 1888.
 Rev. S. W. Rivenburg and wife, Kohima, Assam, India, 1883.
 Professor E. B. Roach and wife, Rangoon, Burma, 1887.
 Rev. W. H. Roberts and wife, 143 Alexander Street, Rochester, N. Y., 1878.
 * Miss Eva L. Rolman, Clifton Springs, N. Y., 1885.
 Rev. A. T. Rose, D.D., and wife, Rangoon, Burma, 1853.
 * Miss Bernice Royal, Hogdon, Me., 1889.
 Rev. R. Saillens, 30 Boulevard Exelmans, Paris, France.
 Rev. B. J. Savage and wife, 1889.
 § Rev. T. E. S. Scholes, M.D., Mukimvika, Congo, West Africa, 1885.
 * Miss Johanna Schuff, Tondiarpetta, Madras, India, 1887.
 † Mrs. A. K. Scott, M.D., Swatow, China, 1862.
 * Miss Mary K. Scott, Swatow, China, 1890.
 Rev. A. E. Seagrave and wife, Rangoon, Burma, 1889.
 † Mrs. Ellen Sharland, Shimonoseki, Japan, 1890.
 * Miss Martha Sheldon, 10 High Street, Lynn, Mass., 1876.
 Rev. T. E. Shoemaker and wife, Shimonoseki, Japan, 1889.
 † Miss E. R. Simons, Toungoo, Burma, 1887.
 Rev. A. Sims, M.D., Leopoldville, Congo, West Africa, 1882.
 * Miss Beatrice L. Slade (under appointment), 1890.
 * Miss Sarah R. Slater, Maulmein, Burma, 1889.
 Rev. Edwin Small, M.D., Palabala, Congo, West Africa, 1886.
 Mrs. Edwin Small (in England).
 Rev. D. A. W. Smith, D.D., and wife, Rangoon, Burma, 1863.
 * Mrs. Lenna A. Smith (under appointment), 1890.
 * Miss Eva Squires, Henzada, Burma, 1890.
 * Miss E. C. Stark, Bhamo, Burma, 1884.
 Mrs. E. L. Stevens, Rangoon, Burma, 1837.
 Rev. E. O. Stevens and wife, Maulmein, Burma, 1864.
 † Miss Elizabeth Stewart, Ningpo, China, 1886.
 * Miss Jennie F. Stewart, Prome, Burma, 1889.
 Rev. F. P. Sutherland and wife, Sagaing, Burma, 1886.
 Rev. G. W. Taft, Tokyo, Japan, 1889.
 * Miss E. J. Taylor, Maulmein, Burma, 1888.
 * Mrs. C. B. Thomas, 106 Chapin Avenue, Providence, R. I., 1890.
 Rev. W. F. Thomas and wife, Sandoway, Burma, 1880.
 Rev. R. A. Thomas and wife, Kobe, Japan, 1888.
 Rev. G. N. Thomssen, Kurnool, India, 1882.
 Rev. H. H. Tilbe and wife, Prome, Burma, 1887.
 * Miss Fanny Tiptaft, Bolengi, Congo, West Africa, 1890.
 Rev. E. Tribolet, Tavoy, Burma, 1888.
 Rev. T. Truvé, Gothenburg, Sweden.
 † Miss Louise E. Tschirch, Bassein, Burma, 1884.
 * Miss Inez A. Ulery, Mandalay, Burma, 1889.
 Rev. William M. Upcraft, care of the local post, Hankow, China, 1889.
 Rev. J. Vincent, Denain (Nord), France.
 Rev. Ph. Vincent, 104 Boulevard de Vangirards, Paris, France.
 Mrs. J. H. Vinton, Rangoon, Burma, 1867.
 Mr. George Warner, care of the local post, Hankow, China, 1889.
 * Miss Isabel Watson, care Mrs. James Watson, Suspension Bridge, N. Y., 1867.
 * Miss J. E. Wayte, Nellore, India, 1884.
 † Miss Blithia Wepf, Henzada, Burma, 1887.
 * Mrs. Marion A. White, Lukunga, Congo, West Africa, 1883.
 * Miss Agnes Whitehead, Maulmein, Burma, 1884.
 Rev. B. L. Whitman and wife (under appointment), 1889.
 * Miss M. A. Whitman, Tokyo, Japan, 1883.

* Miss Mary E. Williams, Mission Rooms, Tremont Temple, Boston, Mass., 1884.
 * Miss N. J. Wilson, Yokohama, Japan, 1887.
 Rev. W. E. Witter, M.D., and wife, Clifton Springs, N. Y., 1883.
 * Miss A. S. Young, Kinwha-fu, *via* Ningpo, China, 1888.

The above list gives 378 missionaries. Of these 153 are male and 224 female. Of the male missionaries 134 are ordained and 9 are physicians, 6 of the 9 being ordained. Of the female missionaries 111 are wives and 114 are unmarried, of whom 22 are widows. Four of the female missionaries are physicians.

While there are reported 917 preachers in the European Missions, the above list only calls 16 of them foreign missionaries, there being 3 in Germany, 3 in Sweden, 1 in Denmark, 5 in France, 1 in Norway, 1 in Russia, 1 in Finland, and 1 in Spain; and of these only one is reported as married—the one in Norway.

Board of Foreign Missions of the Presbyterian Church.

The Board of Foreign Missions of the Presbyterian Church in the United States of America has its head-quarters at 53 Fifth Avenue, New York.

Rev. John C. Lowrie, D.D.,
 Rev. Frank F. Ellenwood, D.D.,
 Rev. Arthur Mitchell, D.D.,
 Rev. John Gillespie, D.D.,

Corresponding Secretaries.

Rev. Thomas Marshall,

Field Secretary.

Mr. William Dulles, Jr., *Treasurer.*

The Board has no separate missionary periodical, but uses a part of the monthly magazine that represents all the benevolences of the Church, *The Church at Home and Abroad*, issued by the Presbyterian Board of Publication in Philadelphia. Price, \$1 a year.

The Church reported in 1890 that it had 775,903 communicants and 867,463 Sabbath-school scholars.

The total receipts of the Board for the year ending April 30, 1890, as per report of the treasurer, were:

From churches.....	\$291,719 86
From Woman's Boards.....	280,285 51
From Sabbath-schools.....	36,062 56
From legacies.....	112,877 68
From miscellaneous sources.....	73,120 83

Total.....\$794,066 44

The receipts give an average of \$1.02 per member, or if legacies are omitted, an average of 87 cents per member. The receipts were \$57,749.41 less than that of the previous year.

From the report of the treasurer as printed in the annual report of the Board we gather the following:

The appropriations for the Missions for the year were \$855,972; for home department, \$52,000.

The Board, however, made the fiscal year of the Missions to accord with its own, so that they would end with May 1; and as the year in some of the Missions ended much later than May 1, \$50,000 was withheld on this account. In addition to this, \$48,326.25 balance in the hands of mission treasurers was called in, giving \$98,326.25 to be deducted from \$855,972, making the actual expenditure for the Missions \$757,645.75. The report says that the expenditure for the full twelve months would have equaled the amount appropriated. The appropriations for the present year aggregate \$943,247.64, all of which will be expended. This, with the \$60,275.93 debt of May 1, 1890, makes \$1,003,523.57 needed by the treasury to free the Board from debt next May.

The expenditures for the home department as reported amount to \$48,262.88, or \$3,737.12 less than the amount appropriated.

The receipts being \$794,066.44, and the expenditures \$805,908.63, the deficit amounts to \$11,842.19. Add to this the indebtedness at the commencement of the year (\$44,696.62), and the deficit at the close of the year is \$56,538.81.

The treasurer reports the indebtedness as being \$60,275.93. If we add the unexpended balance of the appropriation to the home department (\$3,737.12) to the \$56,538.81 we have the \$60,275.93.

We presume the \$52,000 is considered as expended because appropriated, and that the home department has to its credit at the commencement of this fiscal year \$3,737.12.

The expenditures of the home department were divided as follows:

Salaries.....	\$36,385 21
Traveling expenses.....	1,833 51
Postage.....	921 92
Stationery.....	507 27
Candidates.....	149 50
Library.....	169 45
Book and map account.....	153 34
Expense account (janitor, coal, cleaning, etc.).....	2,770 03
Printing (including annual report).....	2,895 26
<i>Church at Home and Abroad.</i>	2,507 39

Total.....\$48,262 88

The home expenses were about six per cent. of the receipts.

The Missions supported are among the Indians, Chinese, and Japanese of the United States, and in foreign lands. The Missions among the more civilized Indians have been transferred to the Home Missionary Society, and it is expected that all

of them will finally be placed in charge of that Society.

The Missions among the Chinese in this country are in New York city, San Francisco, Los Angeles, and Oakland, in California, and in Portland, Ore.

The Mission among the Japanese in this country is in San Francisco, where there are one native superintendent and two native helpers.

The Missions among the Indians are in South Dakota, Montana, Idaho, and New York.

The Missions among the Indians in the United States report:

American ministers.....	5
Native ministers.....	14
American female missionaries...	8
Native lay missionaries.....	21
Students for ministry.....	9
Communicants.....	1,630
Boarding and day scholars.....	320
Sabbath-school scholars.....	703
Contributions.....	\$2,986

Missions to Chinese and Japanese in the United States report:

American ministers.....	4
American female missionaries...	7
Native lay missionaries.....	10
Students for the ministry.....	5
Communicants.....	344
Boarding and day scholars.....	1,115
Sabbath-school scholars.....	717
Contributions.....	\$3,711

The report of the Missions beyond the United States is as follows:

MISSION.	American minis- ters.	American male lay missionaries.	American fe- male missionaries.	Communicants.
Mexico.....	7	11	5,165	
Guatemala.....	2	4	4	
South America.....	22	1	2,953	
Africa.....	9	10	1,398	
India.....	37	4	71	1,093
Siam.....	13	4	21	1,114
China.....	48	13	68	4,084
Japan.....	21	3	47	4,075
Korea.....	3	3	5	104
Persia.....	14	5	33	2,369
Syria.....	14	7	24	1,619
Total.....	190	41	321	24,820
United States Missions.....	6	15	1,974	
Grand total.....	196	41	336	26,794
Total American missionaries..... 573				

MISSION.	Native minis- ters.	Native lay mi- sionaries.	Students for min- istry.
Mexico.....	50	53	15
Guatemala.....	1	1	9
South America.....	15	69	5
Africa.....	9	24	8
India.....	33	174	14
Siam.....	6	33	14
China.....	61	226	6
Japan.....	43	17	17
Korea.....	1	1	1
Persia.....	8	170	18
Syria.....	29	169	7
Total.....	345	912	93
United States Missions.....	14	31	14
Grand total.....	359	943	106
Total native helpers..... 1,509			

MISSION.	Boarding and day scholars.	Sabbath-school scholars.	Contributions.
Mexico.....	1,358	1,795	\$3,627
Guatemala.....	38	50	15
South America.....	1,163	947	13,602
Africa.....	579	1,312	504
India.....	8,016	4,590	82
Siam.....	641	676	304
China.....	2,687	2,969	2,809
Japan.....	1,409	.....	6,750
Korea.....	3,060	5,210	2,200
Persia.....	1,435	1,420	6,697
Syria.....	5,853	4,966	7,767
Total.....	24,913	22,515	\$37,660
United States Missions.....	1,435	1,420	6,697
Grand total.....	26,348	23,935	\$44,357

COMPARISON.

	1889	1890
American missionaries.....	494	573
Native ministers.....	346	359
Native lay helpers.....	863	943
Students for ministry.....	123	106
Day scholars.....	27,394	26,348
Sunday-school schol's.....	24,415	23,935
Communicants.....	25,346	26,704
Native contributions.....	\$38,741	\$44,357

The women of the Presbyterian Church are very active and successful in collecting money for Missions. The following are societies auxiliary to the Board of Foreign Missions:

Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut Street, Philadelphia.

Woman's Presbyterian Board of Missions of the North-west, 48 McCormick Block, Chicago, Ill.

Woman's Board of Foreign Missions of the Presbyterian Church, 53 Fifth Avenue, New York.

Woman's Presbyterian Foreign Missionary Society of Northern New York, 232 State Street, Albany, N. Y.

Woman's Presbyterian Board of Missions of the South-west, 1107 Olive Street, St. Louis, Mo.

Woman's Occidental Board of Foreign Missions, 933 Sacramento Street, San Francisco, Cal.

These societies send out monthly their magazine, *Woman's Work for Women*, from 53 Fifth Avenue, New York. Price, 60 cents a year.

MISSIONARIES OF THE FOREIGN FIELD, FEBRUARY, 1891.

* In this country at present.

Alexander, Rev. Thomas T., and wife, Osaka, Japan.

Alexander, Miss Carrie T., Tokyo, Japan.

Alexander, Rev. James M., and wife, Allahabad, India.

Al-xander, E. W. (M.D.), and wife, Hamadan, Persia.

* Allis, Rev. J. M., and wife, Santiago, Chili.

Anderson, Miss Emma (Wei Hien), Chefoo, China.

Andrews, Rev. H. M., and wife, Futttehghur, India.

Atterbury, B. C. (M.D.), and wife, Peking, China.

Ayres, Rev. J. B., and wife, Yamaguchie, Japan.

Babbitt, Miss Bessie, Allahabad, India.

Bailey, Miss Mary E. (Woodstock), Landour, India.

Bailie, Rev. Joseph, Soochow, China.

Baird, Rev. W. M., and wife, Seoul, Korea.

Ballagh, Miss Annie P., Tokyo, Japan.

Ballagh, Professor J. C., and wife, Tokyo, Japan.

Bannerman, Rev. W. S., and wife (Angom), Gaboon, West Africa.

Barber, Miss Alice S., Beirut, Syria.

Bartlett, Miss Cora, Teheran, Persia.

Bartlett, Miss A. M., Mexico city, Mexico.

Beall, Rev. M. E., and wife, San Luis Potosi, Mexico.

Beattie, Rev. Andrew, Canton, China.

Belz, Miss Christine, Etawah, N. W. P., India.

* Bergen, Rev. G. S., and wife, Lodiana, India.

Bergen, Rev. Paul D., and wife, Chinanfoo, China.

Bigelow, Miss Gertrude C., Tokyo, Japan.

Bird, Miss Emily G., Abeih, Syria.

Bird, Rev. William, and wife, Abeih, Syria.

Boomer, Rev. W. B., and wife, Concepcion, Chili.

Boughton, Miss Emma F. (Wei Hien), Chefoo, China.

Boyce, Rev. Isaac, and wife, Saltillo, Mexico.

Bradford, Miss M. E. (M.D.), Tabriz, Persia.

Brashear, Rev. Turner G., and wife, Tabriz, Persia.

Briggs, W. A. (M.D.), and wife, Lakawn Lampang, Siam, *via* Moulemin and Pahpoon, Burma.

Brown, Miss Mary (M.D.) (Wei Hien), Chefoo, China.

Brown, Rev. Hubert W., and wife, Mexico city, Mexico.

Brown, Miss Rebecca M., Sidon, Syria.

Brown, Miss Charlotte H., Sidon, Syria.

* Bryan, Rev. Arthur V., and wife, Hiroshima, Japan.

Butler, Miss E. M., Canton, China.

Butler, Mrs. John, Ningpo, China.

Cahill, Miss Elizabeth, Bogota, Republic of Colombia.

Calderwood, Mrs. William, Dehra, India.

Caldwell, Rev. M. E., and wife, Bogota, Republic of Colombia.

Candor, Rev. T. H., and wife, Barranquilla, Republic of Colombia.

Carrington, Rev. W. A., and wife, Sao Paulo, Brazil.

Carleton, Miss J. R. (M.D.), Ambala, India.

Carleton, Rev. Marcus M., and wife, Ambala, India.

Carleton, Marcus B. (M.D.), Ambala, India.

Case, Miss Etta W., Yokohama, Japan.

Chalfant, Rev. F. H., and wife (Wei Hien), Chefoo, China.

Chalfant, Rev. W. P., and wife (Ichowfu), Chefoo, China.

* Chamberlain, Rev. George W., and wife, Sao Paulo, Brazil.

Christen, Rev. S. J., and wife, Santiago, Chili.

Coan, Rev. F. G., and wife, Oroomiah, Persia.

Cochran, Mrs. D. P., Oroomiah, Persia.

Cochran, J. P. (M.D.), and wife, Oroomiah, Persia.

Cole, Miss Edna S., Bangkok, Siam.

Collins, Rev. D. G., and wife, Cheung-Mai, Siam, *via* Moulemin and Pahpoon, Burma.

Colman, Miss Jennie L., Allahabad, India.

Coltman, Robert, Jr. (M.D.), and wife, Tungchow, China.

Corbett, Rev. Hunter (D.D.), and wife, Chefoo, China.

Cranshaw, Mrs. J. D. (Warney), Greenville, Liberia.

Crosette, Mrs. M. M. (Cheningchow), Chefoo, China.

Cogdal, Miss Mary E., Shanghai, China.

Cooper, Rev. A. W., Ratburee, Siam.

Cooper, Miss Larissa J., Ratburee, Siam.

Cunningham, Rev. A. M., Peking, China.

Curtis, Rev. F. S., and wife, Hiroshima, Japan.

Cuthbert, Miss M. Nellie, Hiroshima, Japan.

Dagama, Rev. J. F., and wife, Rio Claro, Brazil.

Dagama, Miss Eva, Rio Claro, Brazil.

Dale, Mrs. Gerald F., Beirut, Syria.

Dale, Miss A. G., Teheran, Persia.

Dascomb, Miss Mary P., Botucatu, Brazil.

* Davis, Miss Anna K., Tokyo, Japan.

Dean, Miss N. J., Oroomiah, Persia.

De Baun, Miss Ella, Mexico city, Mexico.

De Heer, Mrs. C. (Benita), Gaboon, West Africa.

Dennis, Rev. James S. (D.D.), and wife, Beirut, Syria.

Deputie, Rev. Robert A. M. (Careysburgh), Monrovia, Liberia.

Deputie, Mr. John H. (Grassdale), Monrovia, Liberia.

- Dickson, Miss Madge (M.D.), (Wei Hien) Chefoo, China.
- Dodd, Rev. W. C., and wife, Cheung-Mai, Siam, *via* Moulmein and Paphoon, Burma.
- * Dodge, Rev. W. E., and wife, Valparaiso, Chili.
- Donaldson, Miss Elma, Dehra, India.
- Doty, Miss S. A., Seoul, Korea.
- Doughty, Rev. J. W., and wife, Osaka, Japan.
- Dowds, Miss Caroline C., Jalandhar, India.
- Drummond, Rev. W. J., Nanking, China.
- Dunlap, Miss Jessie, Jalandhar, India.
- Dunlap, Rev. J. P., and wife, Bangkok, Siam.
- * Dunlap, Rev. E. P., and wife, Petchaburee, Siam.
- Eakin, Rev. J. A., and wife, Bangkok, Siam.
- Eckels, Rev. Charles E., Petchaburee, Siam.
- Eddy, Rev. William K., and wife, Sidon, Syria.
- * Eddy, Rev. William W. (D.D.), and wife, Beirut, Syria.
- Elliott, Miss Mabel, Saltillo, Mexico.
- Elterich, Rev. W. O., and wife, (Ichowfu) Chefoo, China.
- Esselstyn, Rev. Lewis F., and wife, Teheran, Persia.
- Everett, Miss E. D., Beirut, Syria.
- Ewalt, Miss Margaret L., Kolhapur, Bombay Presidency, India.
- Ewing, Rev. A. H., and wife, Lodiana, India.
- Ewing, Rev. J. C. Rhea (D.D.), and wife, Lahore, India.
- Faries, W. R. (M.D.), and wife (Wei Hien), Chefoo, China.
- Farnham, Rev. J. M. W. (D.D.), and wife, Shanghai, China.
- Ferris, Rev. George H., and wife, Panhala, Bombay Presidency, India.
- Finley, Rev. Woodward E., Bahia, Brazil.
- Fisher, Rev. Howard, Rawal Pindi, India.
- Fitch, Rev. J. A., and wife, (Cheningchow) Chefoo, China.
- Fitch, Rev. George F., and wife, Shanghai, China.
- Flournoy, Rev. Philip F., (Brewerville) Monrovia, Liberia.
- Fleeson, Miss Kate N., Lakawn, Lampang, Siam, *via* Moulmein and Paphoon, Burma.
- Ford, Rev. George A., Sidon, Syria.
- Ford, Miss Mary T. Maxwell, Tripoli, Syria.
- Forman, Rev. Charles W. (D.D.), and wife, Lahore, India.
- Forman, C. W., Jr. (M.D.), and wife, Jalandhar, India.
- Forman, Rev. John N., and wife, Futtchgurh, India.
- Forman, Miss Mary F., Futtchgurh, India.
- * Forman, Rev. Henry and wife, Saharanpur, India.
- Frazier, Rev. David (Sinoc), Greenville, Liberia.
- * Fulton, Rev. A. A., and wife (Sam Kong), Canton, China.
- Fulton, Rev. G. W., and wife, Kanazawa, Japan.
- Fulton, Miss M. H. (M.D.), Canton, China.
- * Fullerton, Miss Mary, India.
- Gardner, Miss Sarah, Tokyo, Japan.
- Garrist, Rev. J. C., Hangchow, China.
- Garvin, Miss Ann Eliza, Osaka, Japan.
- Garvin, Rev. J. F., and wife, Valparaiso, Chili.
- Gault, Rev. W. C., and wife, (Baraka) Gaboon, West Africa.
- * Geisinger, Miss Annie S., Dehra, India.
- Giddings, Miss Clara C. (Woodstock), Landour, India.
- Gilman, Rev. F. P., and wife, Kiung Chow, Hainan, China.
- Greene, Miss M. W., Oroomiah, Persia.
- Greene, Rev. J. Milton (D.D.), and wife, Mexico City, Mexico.
- Griffin, Miss Isabella A., Cheung-Mai, Siam, *via* Moulmein and Paphoon, Burma.
- Gifford, Rev. D. L., and wife, Seoul, Korea.
- Gilbertson, Professor J. G., and wife, Lahore, India.
- Given, Miss Margaret C., Jalandhar, India.
- Godduhn, Rev. G. A., and wife, (Batanga) Gaboon, West Africa.
- Goheen, Rev. James M., and wife, Kolhapur, India.
- Good, Rev. A. C., and wife, (Kangwe) Gaboon, West Africa.
- * Graham, Rev. J. P., and wife, Sangli, Bombay Presidency, India.
- Griswold, Rev. H. D., and wife, Jhansi, India.
- Hamilton, Rev. W. B., Chinanfoo, China.
- Hammond, Miss M. L., Guatemala City, Guatemala, C. A.
- Hannum, Rev. W. H., and wife, Ratnagiri, Bombay Presidency, India.
- Hardin, Rev. O. J., and wife, Suk el Ghurb, Syria.
- Harris, Ira (M.D.), and wife, Tripoli, Syria.
- Haworth, Miss Alice R., Osaka, Japan.
- * Hawkes, Rev. James W., and wife, Hamadan, Persia.
- Haworth, Rev. B. C., and wife, Kobe, Japan.
- Haymaker, Rev. E. M., and wife, Guatemala City, Guatemala, S. A.
- Hays, Rev. George S., and wife, Chefoo, China.
- Hays, T. H. (M.D.), and wife, Bangkok, Siam.
- * Hayes, Rev. J. N., and wife, Soochow, China.
- Hayes, Rev. W. M., and wife, Tungchow, China.
- Hayes, Rev. Marshall C., and wife, Kanazawa, Japan.
- Hayes, Miss Emma, Tokyo, Japan.
- Hearst, Rev. John P. (Ph.D.), and wife, Kyoto, Japan.
- Henry, Rev. B. C. (D.D.), and wife, Canton, China.
- Hepburn, James C. (M.D.), and wife, Yokohama, Japan.
- Heron, Mrs. J. W., Seoul, Korea.
- Herndon, James P., (Little Bassa) Monrovia, Liberia.
- Hesser, Miss Mary K., Kanazawa, Japan.
- Hilton, Joseph W. N., (Johnsonville) Monrovia, Liberia.
- Holcomb, Rev. James F., and wife, Jhansi, India.
- Holliday, Miss G. V., Tabriz, Persia.
- Holmes, Miss M. C., Tripoli, Syria.
- Holmes, G. W. (M.D.), Tabriz, Persia.
- Hoskins, Rev. F. E., and wife, Zahleh, Syria.
- Hough, Miss Clara E., Sao Paulo, Brazil.
- Hull, Mrs. J. J., Kolhapur, Bombay Presidency, India.
- Hunter, Miss Adeline, Hamadan, Persia.
- Hutchison, Miss Susan A., Allahabad, India.
- Hunter, Rev. S. A. (M.D.), and wife, (Cheningchow) Chefoo, China.
- Iddings, Rev. D. Y., and wife, Guatemala City, Guatemala, C. A.
- Imbrie, Rev. William (D.D.), and wife, Tokyo, Japan.
- Inglis, Rev. T. Edward, and wife, Myspurie, India.
- Irwin, Rev. Robert, Cheung Mai, Siam, *via* Moulmein and Paphoon, Burma.
- Irwin, Rev. J. M., Kolhapur, Bombay Presidency, India.
- Irwin, Miss Rachel, Kolhapur, Bombay Presidency, India.
- Jacot, Rev. Herman, and wife, (Kangwe) Gaboon, West Africa.
- Janvier, Rev. C. A. Rodney, and wife, Futtchgurh, India.
- Jerimasson, Mr. C. C., Kiung Chow, Hainan, China.
- * Jessup, Rev. Samuel, and wife, Beirut, Syria.
- Jessup, Rev. H. H. (D.D.), and wife, Beirut, Syria.
- Jessup, Rev. William, and wife, Zahleh, Syria.
- Jewett, Miss Mary, Tabriz, Persia.
- * Johnson, Rev. William F. (D.D.), India.
- Johnson, C. F. (M.D.), and wife, (Ichowfu) Chefoo, China.
- Johnston, Miss Louise, Canton, China.
- Jones, Rev. U. S. Grant, Ferozepore, India.
- * Judson, Rev. J. H., and wife, Hangchow, China.
- Kelso, Rev. Alexander P., and wife, Saharanpur, India.
- Kerr, John G. (M.D.), and wife, Canton, China.
- Killie, Rev. C. A., and wife (Ichowfu), Chefoo, China.
- King, Professor Alfred B., (Brewerville) Monrovia, Liberia.
- Knox, Rev. Geo. W. (D.D.), and wife, Tokyo, Japan.
- Kolb, Rev. J. B., and wife, Larangeiras, Brazil.
- Kuhl, Miss Ella, Sao Paulo, Brazil.
- * Kyle, Rev. John M., and wife, Rio de Janeiro, Brazil.
- Labaree, R. M., Oroomiah, Persia.
- Labaree, Rev. B. (D.D.), and wife, Oroomiah, Persia.
- Ladd, Mrs. Ed. H., Barranquilla, Republic of Colombia.
- La Grange, Miss Harriet, Tripoli, Syria.
- Landes, Rev. G. A., and wife, Curitiba, Brazil.
- Landis, Rev. H. M., and wife, Tokyo, Japan.
- Lane, Rev. William, and wife, (Cheningchow) Chefoo, China.
- Lane, H. M. (M.D.), Sao Paulo, Brazil.
- Lane, Miss Emma F., Nanking, China.
- Langdon, Rev. W. M., Peking, China.
- Lattimore, Miss Mary, Nanking, China.
- Laughlin, Rev. J. H., and wife, (Wei Hien) Chefoo, China.
- Leaman, Rev. Charles, and wife, Nanking, China.
- Lee, W. R. (M.D.), and wife, Petchaburee, Siam.
- Leete, Miss Isabella A., Tokyo, Japan.
- Leonard, Rev. J. M., and wife, Kanazawa, Japan.
- Lesage, M. (French teacher), (Angom) Gaboon, West Africa.
- Lester, Rev. W. H., Jr., and wife, Santiago, Chili.
- Leyenberger, Rev. J. A., and wife, (Wei Hien) Chefoo, China.
- Lewis, Miss Hattie, Canton, China.
- Lingle, Rev. W. H., Canton, China.
- Lowrie, Mrs. Reuben, Peking, China.
- Lowrie, Rev. J. Walter, Peking, China.
- Loveland, Miss H. S., Kanazawa, Japan.
- Lucas, Rev. James J. (D.D.), and wife, Allahabad, India.
- Lyon, Rev. D. N., and wife, Soochow, China.
- Machle, E. C. (M.D.), and wife, (Sam Kong) Canton, China.
- * March, Rev. F. W., and wife, Tripoli, Syria.
- Mechlin, Rev. J. C., and wife, Salmas, Persia.
- Marling, Rev. and Mrs. Arthur W., (Angom) Gaboon, West Africa.
- Mateer, Rev. C. W. (D.D.), and wife, Tungchow, China.
- Mateer, Rev. R. M., (Wei Hien) Chefoo, China.
- McCartee, D. B. (M.D.), and wife, Tokyo, Japan.
- McCandless, H. M. (M.D.), and wife, Kiung Chow, Hainan, China.
- McCauley, Rev. James M., and wife, Tokyo, Japan.
- McClure, Rev. W. G., and wife, Petchaburee, Siam.
- * McComb, Rev. J. M., and wife, India.
- * McCoy, Rev. D. C., and wife, Peking, China.
- McDowell, Rev. E. W., and wife, Mosul, Turkey.
- McGilvary, Rev. Daniel (D.D.), and wife, Cheung-Mai, Siam, *via* Moulmein and Paphoon, Burma.
- McGilvary, Miss Nellie H., Cheung-Mai, Siam, *via* Moulmein and Paphoon, Burma.
- McGuire, Miss M. E., Osaka, Japan.
- McKee, Rev. W. J., and wife, Ningpo, China.
- McKean, Dr. James W., and wife, Cheung-Mai, Siam, *via* Moulmein and Paphoon, Burma.
- McKillican, Miss Jennie, Peking, China.
- McMillan, Rev. John (M.D.), and wife (Benita), Gaboon, West Africa.
- McNair, Rev. Theodore M., Tokyo, Japan.
- Melton, Miss Anna, Oroomiah, Persia.
- Menkel, Mr. Peter, and wife, (Baraka) Gaboon, West Africa.
- Melrose, Rev. J. C., and wife, Kiung Chow, Hainan, China.
- Miles, Rev. A. R., and wife, Bogota, Republic of Colombia.
- Milliken, Miss Bessie P., Tokyo, Japan.
- Mills, Rev. Charles R. (D.D.), and wife, Tungchow, China.
- * Mills, Rev. F. V., Hangchow, China.
- Moffett, Rev. S. A., Seoul, Korea.
- Montgomery, Miss Charlotte, Hamadan, Persia.
- Montgomery, Miss Annie, Hamadan, Persia.
- * Morgan, Miss Maria, Oroomiah, Persia.
- Morrison, Rev. Robert, and wife, Rawal Pindi, India.
- Morrison, Rev. William J. P., Ambala, India.
- Murray, Rev. John, and wife, Chinanfoo, China.
- Murray, Miss Lily, Tokyo, Japan.
- Morrow, Miss Margaret J., Allahabad, India.
- Morton, Miss Annie, Ningpo, China.
- Nassau, Rev. Robert H. (M.D.), (Talanguga) Gaboon, West Africa.
- * Nassau, Miss Isabella A., (Talanguga) Gaboon, West Africa.
- Naylor, Mrs. L. M., Kanazawa, Japan.
- Neal, J. B. (M.D.), and wife, Chinanfoo, China.
- Nelson, Rev. William S., and wife, Tripoli, Syria.
- * Nevius, Rev. J. L. (D.D.), and wife, Chefoo, China.
- Newton, Rev. John (D.D.), and wife, Lahore, India.
- * Newton, Rev. F. J. (M.D.), India.
- Newton, Rev. Edward P., and wife, Lodiana, India.

Newton, Rev. Charles B. (D.D.), and wife, Ambala, India.
 Newton, Mrs. John, Jr., Allahabad, India.
 Newton, Miss Grace, Peking, China.
 * Niles, Miss M. W. (M.D.), Canton, China.
 Noyes, Rev. H. V., and wife, Canton, China.
 Noyes, Miss Hattie, Canton, China.
 Nurse, Mrs. S. E., Schiefelin, Liberia.
 Ogden, Mrs. T. Spencer (Angom), Gaboon, West Africa.
 * Oldfather, Rev. J. M., and wife, Tabriz, Persia.
 Orbison, Rev. J. Harris (M.D.), and wife, Lahore, India.
 Orbison, Miss Agnes L., Rawal Pindi, India.
 Parker, Miss S. E., Bangkok, Siam.
 Partch, Rev. V. F., Ningpo, China.
 Patton, Miss Esther, Panhala, Bombay Presidency, India.
 Perry, Rev. Frank B., Monrovia, Liberia.
 Peoples, Rev. S. C. (M.D.), and wife, Lakawn, Lampang, Siam, *via* Moulmein and Pahpoon, Burma.
 Phraner, Rev. Stanley K., and wife, Cheung-Mai, Siam, *via* Moulmein and Pahpoon, Burma.
 Pierson, Rev. George P., Tokyo, Japan.
 * Pollock, Rev. George W., and wife, India.
 Pond, Rev. T. S., Barranquilla, Republic of Colombia.
 * Porter, Miss F. E., Kanazawa, Japan.
 Porter, Rev. J. B., and wife, Kyoto, Japan.
 Porter, Rev. Theodore J., and wife, Curitiba, Brazil.
 Posey, Miss Mary, Shanghai, China.
 Potter, Rev. J. L., and wife, Teheran, Persia.
 * Pratt, Miss Mary E., India.
 Presset, M. E. (teacher), (Baraka), Gaboon, West Africa.
 Reid, Rev. Gilbert, Chinanfoo, China.
 Reutlinger, Mrs. Louise (Benita), Gaboon, West Africa.
 Robinson, Rev. W. H., and wife, Copiapo, Chili.
 Rodgers, Rev. James B., and wife, Rio de Janeiro, Brazil.
 Rose, Miss C. H., Tokyo, Japan.
 Savage, Miss Harriet A., Dehra, India.
 Schenck, Miss Anna, Teheran, Persia.
 Scott, Miss Anna E. (Woodstock), Landour, India.
 Scott, Mrs. James L. (Woodstock), Landour, India.
 * Seeley, Rev. George A., and wife, India.
 * Seeley, Miss E. J., India.
 Sells, Rev. Galen W., and wife, Kolhapur, Bombay Presidency, India.
 Shedd, Rev. J. H. (D.D.), and wife, Oroomiah, Persia.
 Sherman, Miss Jennie, Ratnagiri, Bombay Presidency, India.
 Seward, Miss Sarah C. (M.D.), Allahabad, India.
 Shaw, Miss Kate, Kanazawa, Japan.
 Silsby, Rev. John A., and wife, Shanghai, China.
 Sinclair, Miss Marion E. (M.D.), Peking, China.
 Small, Miss Jennie M., Petchaburee, Siam.
 Smith, Mary J. (M.D.), Teheran, Persia.
 Smith, Miss Sarah C., Tokyo, Japan.
 * Smith, Rev. J. N. B., and wife, Shanghai, China.
 Snyder, Rev. F. L., and wife, Bangkok, Siam.
 Stewart, Rev. David J., and wife, San Miguel Del Mezquitil, Mexico.
 Stimers, Miss Imogene, Guatemala City, Guatemala.
 St. Pierre, Rev. E. W., and wife, Oroomiah, Persia.
 Swan, J. M. (M.D.), and wife, Canton, China.
 Symes, Miss Mary L., Allahabad, India.
 Taylor, Rev. Hugh, and wife, Lakawn, Lampang, Siam, *via* Moulmein and Pahpoon, Burma.
 Taylor, Rev. A. G., and wife, Kanazawa, Japan.
 Taylor, G. Y. (M.D.), Peking, China.
 Tedford, Rev. L. B., and wife, Sangli, Bombay Presidency, India.
 Thackwell, Rev. Reese, and wife, Dehra, India.
 * Thiede, Miss Clara, India.
 Thomson, Miss Emilia, Beirut, Syria.
 Thomson, Rev. J. C. (M.D.), and wife, Macao, China.
 Thomson, Rev. Henry C., and wife, Talpam, Mexico.
 * Thompson, James B. (M.D.), and wife, Ratburee, Siam.
 Thompson, Rev. David (D.D.), and wife, Tokyo, Japan.

Torrence, W. W. (M.D.), and wife, Teheran, Persia.
 Touzeau, Rev. and Mrs. J. G., Medellin, Republic of Colombia.
 Tracy, Rev. Thomas, and wife, Allahabad, India.
 True, Mrs. Maria T., Tokyo, Japan.
 Ullman, Rev. J. F., Rawal Pindi, India.
 Underwood, Rev. H. G., and wife, Seoul, Korea.
 Van Duzee, Miss C. O., Salmas, Persia.
 Van Duzee, Miss M. K., Oroomiah, Persia.
 Van Dyck, Rev. C. V. A. (D.D., M.D.), and wife, Beirut, Syria.
 Van Hook, Mrs. L. C., Tabriz, Persia.
 Vanneman, William S. (M.D.), and wife, Tabriz, Persia.
 Van Schoick, J. L. (M.D.), and wife, (Cheningchow) Chefoo, China.
 Velle, Rev. Henry C., and wife, Lahore, India.
 Vinton, C. C. (M.D.), and wife, Seoul, Korea.
 * Wachter, Rev. E., and wife, Bangkok, Siam.
 Waddell, Rev. W. A., Sao Paulo, Brazil.
 Wallace, Rev. Thomas F., and wife, Zacatecas, Mexico.
 Wallace, Rev. W., Zacatecas, Mexico.
 Wanless, W. J. (M.D.), and wife, Sangli, Bombay Presidency, India.
 Ward, Rev. S. Lawrence, and wife, Teheran, Persia.
 * Warner, Miss Sara O., Ningpo, China.
 Warren, Mrs. Joseph, Gwalior, India.
 Watson, Rev. J. G., and wife, Hamadan, Persia.
 Watson, Rev. W. Scott, and wife, Sidon, Syria.
 West, Miss Annie R., Tokyo, Japan.
 Westervelt, Miss Eliza P., Cheung-Mai, Siam, *via* Moulmein and Pahpoon, Burma.
 Wheeler, Miss Jennie, Saltillo, Mexico.
 * Wherry, Rev. E. M. (D.D.), and wife, India.
 Wherry, Miss Sarah M., Dehra, India.
 Wherry, Rev. John, and wife, Peking, China.
 Whiting, Rev. J. L., and wife, Peking, China.
 * White, Rev. W. J., and wife, China.
 Wight, Miss Fannie, (Wei Hien) Chefoo, China.
 Wilder, Miss Grace E., Sangli, Bombay Presidency, India.
 Wilder, Mrs. R. G., Ratnagiri, Bombay Presidency, India.
 * Williamson, Miss Clara G., (Woodstock) Landour, India.
 Williamson, Miss E. R., Sao Paulo, Brazil.
 Wilson, Rev. Jesse C., Santiago, Chili.
 Wilson, Rev. S. G., and wife, Tabriz, Persia.
 Wilson, Rev. Jonathan, Lakawn, Lampang, Siam, *via* Moulmein and Pahpoon, Burma.
 Winn, Rev. Thomas C., and wife, Kanazawa, Japan.
 Wishard, J. G. (M.D.), Mosul, Turkey.
 Wisner, Rev. O. F., and wife, Canton, China.
 Woodhull, Rev. George E., and wife, Osaka, Japan.
 Woodside, Rev. John S., and wife, Etawah, India.
 Worley, Miss Effie D. (M.D.), Soochow, China.
 Wright, Rev. J. N., Salmas, Persia.
 Wyckoff, Rev. Benjamin D., and wife, Ambala, India.
 Youngman, Miss Kate C., Tokyo, Japan.

MISSIONARIES AMONG THE INDIANS IN THE UNITED STATES.

Dickson, Miss Jennie B., Pine Ridge, S. Dak.
 Hall, Rev. William, West Salamanca, N. Y.
 Lindsey, Rev. E. J., and wife, Poplar Creek, Mont.
 McBeth, Miss Kate, Lapwai, Idaho.
 McBeth, Miss Sue, Mount Ida, Idaho.
 McCreight, Miss Charlotte C., Pine Ridge, S. Dak.
 Runciman, Rev. George, and wife, Versailles, N. Y.
 Sterling, Rev. C. G., and wife, Pine Ridge, S. Dak.
 Trippe, Rev. M. F., and wife, Salamanca, N. Y.
 Williamson, Rev. John P., and wife, Greenwood, S. Dak.

MISSIONARIES AMONG CHINESE IN THE UNITED STATES.

Baskin, Miss M. M., San Francisco, Cal.
 Cable, Miss E. R., San Francisco, Cal.
 Condit, Rev. I. M., and wife, Oakland, Cal.
 Culbertson, Miss Maggie, San Francisco, Cal.
 Holt, Rev. W. S., and wife, Portland, Ore.
 Kerr, Rev. A. J., and wife, San Francisco, Cal.
 Loomis, Rev. A. W. (D.D.), and wife, San Francisco, Cal.
 Sturge, Rev. E. A. (D.D.), and wife, San Francisco, Cal.

Contributions of the Protestant Episcopal Church.

For missions through Missionary Society.....

\$440,686

Diocesan missions.....

340,000

Other benevolences.....

908,715

Total benevolences.....

\$1,689,401

Church expenses and rectors' salaries.....

\$11,200,366

\$12,754,767

The *Living Church Almanac* for 1891 gives the total contributions as \$12,754,767. We add up in the *Almanac* the amounts of the "Extra Parochial Contributions Diocesan and General" of each diocese so far as reported, and we have \$1,554,410. Add to this \$135,000, which is about the amount given for benevolences by the unreported dioceses, and we have a total of \$1,689,401. Subtract from this the amount received by the Missionary Society and the amount expended in diocesan missions, and the balance, \$908,715, is the amount given for education, hospitals, church extension, needy clergymen, widows' and orphans' fund, church homes, Bible Society, etc.

Contributions of the Methodist Episcopal Church, South.

The pamphlet issued in 1890 by the publishing house of the Methodist Episcopal Church, South, containing the Annual Minutes of all the Conferences, reports as follows the benevolent contributions:

Foreign missions.....	\$227,127 26
Domestic missions.....	113,896 13
Church Extension.....	56,561 37
Conference claimants.....	132,952 90
Woman's Missionary Society...	75,846 44

Total.....\$606,384 10

The contributions for pastors' salaries and church expenses are not reported.

Contributions of the Presbyterian Church, South.

(As given by Rev. Joseph R. Wilson, D.D., stated Clerk of the General Assembly, July 1, 1890.)

Foreign missions.....	\$89,659
Home missions (evangelistic).....	54,445
Sustentation.....	65,036
Invalid Fund.....	13,904
Education.....	38,991
Publication.....	9,016
Tuskaloosa Institute.....	6,590
Church erection.....	5,900
Presbyterial.....	14,622
Miscellaneous.....	126,962

Total benevolent contributions.. \$425,125
 Congregational expenses and pastors' salaries.....\$1,302,138

Total contributions.....\$1,727,263

Contributions of the Presbyterian Church, North.

(As given by Rev. William H. Roberts, D.D., Stated Clerk of the General Assembly, July 1, 1890.)

Foreign missions.....	\$722,305
Home missions.....	889,856
Education.....	470,356
Sunday-school work.....	108,645
Church erection.....	313,119
Relief Fund.....	126,762
Freedmen.....	138,388
Aid for colleges.....	248,107
Sustentation.....	55,355
General Assembly.....	72,352
Miscellaneous.....	1,213,287

Total benevolent contributions. \$4,358,532

Congregational expenses and pastors' salaries..... 10,009,599

Total contributions.... \$14,368,131

Contributions of the Baptists (Regular).

The *Baptist Year-Book*, issued in 1890, gave the number of Baptists in the United States as 3,070,047, and their contributions as follows:

Missions.....	\$1,092,571 56
Education.....	228,469 90
Miscellaneous.....	1,977,951 88
Salaries and church expenses.....	6,900,266 27

Total..... \$10,199,259 61

The Minutes of the session of the Southern Baptist Convention, held in May, 1890, reports the number of *White Southern Baptists* connected with it—1,194,520—and their contributions:

Foreign Mission Board.....	\$109,174 20
Home Mission Board.....	67,368 81
State Mission work.....	176,973 54

Total..... \$353,516 55

The total contributions as reported amount to \$2,571,593.70, and this would imply that, by deducting \$353,516.55, the balance would give amount expended for church expenses and salaries, namely, \$2,218,077.15.

The *Colored Baptists of the South*, numbering 1,129,574, work through State organizations and the "Baptist Foreign Mission Convention of the United States," but publish no report of their contributions.

The *Colored Baptists of the North* work through the "Baptist American Missionary Convention of the Western States and Territories," the "Consolidated American Baptist Missionary Convention," and the "New England Baptist Missionary Convention," but their published reports do not show their contributions.

The *White Baptists of the North* oper-

ate in their foreign mission work through the "American Baptist Missionary Union," and in their home missionary work through the "American Home Missionary Society," and the reports of these societies issued in 1890 give their receipts as follows:

Foreign missions.....	\$559,527 75
Home missions.....	449,444 94
Total.....	\$1,008,972 69

In the receipts for foreign missions are included \$91,935.49 from legacies, and in the receipts for home missions are included \$153,975.83 from legacies.

Contributions of the Congregational Churches.

The Congregational Year-Book, issued in the fall of 1890, gave the following as the summary of the strength of the Congregational churches and their contributions:

Churches.....	4,689
Ministers.....	4,640
Church members.....	491,985
Sunday-school scholars.....	596,504
Benevolent contributions....	\$2,398,037
Home expenditures.....	6,046,962
Total contributions.....	\$8,444,999

There are seven benevolent societies for which contributions are asked. We have taken the following from the reports of the societies:

BENEVOLENT SOCIETIES.

A. H. M. S.—*The American Home Missionary Society*. This Society helps support "home missionaries" in the West and in other needy parts of our land. The office is in the Bible House, New York city. Rev. J. B. Clark, D.D., and Rev. William Kincaid, D.D., secretaries.

A. B. C. F. M.—*The American Board of Commissioners for Foreign Missions*. This Society sends missionaries to other lands. Its office is in the Congregational House, Boston. Rev. N. G. Clark, D.D., Rev. E. K. Alden, D.D., Rev. Judson Smith, D.D., secretaries.

A. C. U.—*The American Congregational Union*. This Society helps build churches and parsonages. Its office is in the Bible House, New York city. Rev. L. H. Cobb, D.D., secretary.

A. M. A.—*The American Missionary Association*. This Society helps support churches and schools among the Negroes, Chinese, and Indians in our land. Its office is in the Bible House, New York city. Rev. M. E. Strieby, D.D., Rev. A. F. Beard, D.D., Rev. F. P. Woodbury, D.D., secretaries.

C. S. S. and P. S.—*The Congregational Sunday-School and Publishing Soci-*

ety. This Society organizes and aids Sunday-schools, and publishes lesson helps and other literature. Its office is in the Congregational House, Boston. Rev. George M. Boynton, D.D., Secretary.

N. W. E. C.—*The New West Education Commission*. This Society supports Christian day-schools in Utah and adjacent Territories. Its office is 151 Washington Street, Chicago. Rev. Charles R. Bliss, secretary.

A. C. and E. S.—*The American College and Education Society*. This Society collects money for colleges, and also helps young men who are studying for the ministry. Its office is in the Congregational House, Boston. Rev. John A. Hamilton, D.D., secretary.

RECEIPTS OF SOCIETIES IN 1890.

American Board.....	\$762,585 63
American Home Missionary Society.....	671,171 39
American Congregational Union.....	155,530 36
American Missionary Association.....	442,725 73
Congregational Sunday-School and Publishing Society....	57,184 85
New West Education Commission.....	75,301 08
American College and Education Society.....	101,425 45

Total..... \$2,265,924 39

Parent Home and Foreign Missionary Society of the African Methodist Episcopal Church.

The head-quarters of the Society are at 61 Bible House, New York. Rev. W. B. Derrick, D.D., Secretary.

Fourteen thousand dollars were expended in the home mission work, and \$5,300 in the foreign mission work last year. It depends largely on its Easter Day returns, which in 1890 were \$6,267.50.

In the foreign missions \$1,000 was used in the Sierra Leone Missions, \$2,300 in the Liberia Missions, \$1,300 in the Hayti Missions, and \$500 in the San Domingo Missions. In the Sierra Leone Missions are 400 members; Liberia, 260; Hayti, 130; San Domingo, 75. Total members, 865.

The home expenses for salary of secretary, rent, printing, clerk, etc., is about \$3,000.

The foreign missionaries are:

Rev. J. R. Frederick, Freetown, Sierra Leone, Africa.	
Rev. Mr. Baker, Scarcies River, "	
Rev. James Wilson, Roysville Mission, Liberia, "	
Rev. Allen Brisson, Brewerville Miss'n, Liberia, "	
Rev. Scott Bailey, Arthington Mission, Liberia, "	
Rev. Clement Irons, Pleasant Valley, Liberia, "	
Rev. J. P. Lindsey, Grand Bassa Miss'n, Liberia, "	
Rev. S. J. Campbell, P. E., Monrovia, Liberia, "	
Rev. S. P. Hood, "	Rev. Thomas Day,
Rev. Charles Dorce, "	Rev. Joseph Day,
Port-Au-Prince, Hayti.	
Rev. H. C. C. Astwood, P. E., "	Rev. C. E. Gordin,
Rev. Adam Rogers, "	Rev. Simon Hall,
San Domingo.	
Rev. Charles H. Williams, San Pedro de Macoris, "	
San Domingo.	

The Annual Report.

The Annual Report of the Missionary Society of the Methodist Episcopal Church for 1890 has just been issued. It was edited by Dr. S. L. Baldwin, and gives a great amount of information respecting our missions. In our January and February numbers we gave the tables of the statistics of our foreign fields prepared in the missions for the report, and on the opposite page is the summary as given in the report.

The summary gives the footings of the tables, except the columns showing the number of foreign missionaries, assistant foreign missionaries, and missionaries of the Woman's Foreign Missionary Society, which are changed to correspond with the names we have on record in this office, and which, corrected to February 15, are given on pages 137 and 138.

In Africa no foreign missionaries are reported, as there are none in Africa sent there by the Missionary Society. The statistics are those of the old Liberia work reported at the Conference of January, 1890. In addition to these, in the missions established by Bishop Taylor in Liberia, Angola, and Congo Free State were reported last year 20 full members and 248 probationers.

In the statistical table for Sweden the Rev. B. A. Carlson reported six foreign missionaries in the Finland District. Because they went from Sweden into Finland is not a good reason for calling them foreign missionaries. We have but two foreign missionaries in the Swedish Conference. They are the Rev. B. A. Carlson, presiding elder of the Finland District, who went as a missionary from the United States in 1869, and the Rev. J. F. Larsson, pastor at Motala, Sweden, who went as a missionary from the United States in 1855.

In Norway and Denmark and Switzerland we have no foreign missionaries, and in Germany but one, and he is a professor in the theological school of Martin Mission Institute.

Combining the members and probationers, the total increase has been 5,876, and the following missions show an

INCREASE:

North India.....	3,592
Bengal.....	590
Mexico.....	394
Norway.....	372
Foochow.....	356
North China.....	345
South America.....	295
Germany.....	288
Denmark.....	271
Africa.....	180
South India.....	70
Central China.....	57
West China.....	24
Malaysia.....	13
Italy.....	3
Korea.....	no report.

DECREASE.

Bulgaria.....	4
Sweden.....	6
Japan.....	288
Switzerland.....	667

The decrease in Sweden and Switzerland has been caused by emigration to the United States and by mistakes in the reports of the previous year. In an article that appeared in GOSPEL IN ALL LANDS for November, 1890, the Rev. D. S. Spencer states that the decrease in Japan arises from mistakes made in the previous reports, and that the statistical blanks are not clearly understood by some of the Japanese preachers. Notice, however, that in the missions reporting a decrease there were conversions last year in Bulgaria, 10; Sweden, 2,387; Japan, 492; Switzerland, 852.

The reports of our foreign missions are encouraging. North India still stands at the head. Dr. Curry called it "the pearl of our missions." The table shows that in our foreign missions last year there were 11,189 conversions, an increase of over 2,000. Of these 3,661 were in India and 710 in China.

DOMESTIC MISSIONS.

An increase or decrease of members and probationers in the domestic missions does not indicate the prosperity of the missions. The summary here given shows a decrease of 2,369. As soon as the missions become self-supporting they are no longer reported as missions, and a large decrease in the summary would result from such an increased strength of charges that would enable them to dispense with help from our Society. This is especially true of appointments in the English-speaking, German, and Scandinavian Conferences. We rejoice in seeing in the report that while in 1889 Scandinavian charges with 16,249 members and probationers were aided by missionary money, in 1890 charges with 10,893 members and probationers were aided, which implies that charges with 5,356 members and probationers became self-supporting.

Foreign Missionaries of the Methodist Episcopal Church.

(These include the missionaries of the Parent Society and the Woman's Foreign Missionary Society.)

INDIA.

Bishop J. M. THOBURN, D.D.....	Calcutta
Mrs. J. M. THOBURN, M.D.....	Calcutta

North India Conference.

Rev. B. H. Badley, D.D.....	Lucknow
Mrs. Mary Badley.....	Lucknow
Rev. C. L. Bare.....	Bareilly
Mrs. C. L. Bare.....	Bareilly
Rev. John Blackstock.....	Shahjehanpur
Mrs. John Blackstock.....	Shahjehanpur
Rev. J. C. Butcher, M.D.....	Bijnour
Mrs. Ada Butcher.....	Bijnour
Rev. L. A. Core.....	Allahabad
Rev. T. Craven.....	Naini Tal
Mrs. Jennie Craven.....	(Evanston, Ill.)

Rev. S. S. Dease, M.D.....	Dwarahat, N. W. P.
Mrs. S. S. Dease.....	Dwarahat, N. W. P.
Rev. F. W. Foote.....	Naini Tal
Mrs. Laura H. Foote.....	Naini Tal
Rev. J. H. Gill.....	Pauri, N. W. P.
Mrs. Mary Gill.....	Pauri, N. W. P.
Rev. G. F. Hopkins.....	Lucknow
" R. Hoskins.....	Cawnpore
Mrs. Charlotte Hoskins.....	Cawnpore
Rev. T. S. Johnson, M.D.....	(Campbell, Ia.)
Mrs. Amanda R. Johnson.....	(Campbell, Ia.)
Rev. S. Knowles.....	Gonda
Mrs. Isabella Knowles.....	Gonda
Rev. J. C. Lawson.....	Sitapur
Mrs. Ellen I. Lawson.....	Sitapur
Rev. A. T. Leonard.....	Roy Bareilly
Mrs. A. T. Leonard.....	Roy Bareilly
Rev. J. T. McMahon.....	(Lima, N. Y.)
Mrs. J. T. McMahon.....	(Lima, N. Y.)
Rev. H. Mansell, D.D.....	Lucknow
Mrs. Nannie Mansell, M.D.....	Lucknow
Rev. W. A. Mansell.....	Lucknow
Rev. J. H. Messmore.....	Naini Tal
Mrs. Elizabeth Messmore.....	Naini Tal
Rev. D. C. Monroe.....	Lucknow
Mrs. Hettie V. Monroe.....	Lucknow
Rev. F. L. Needl.....	Bareilly
Mrs. Emma L. Needl.....	(Meuschen, N. J.)
Rev. F. H. Northrop.....	Agra
Mrs. F. H. Northrop.....	Agra
Rev. E. W. Parker, D.D.....	Moradabad
Mrs. Lois Parker.....	Moradabad
Rev. N. L. Rockey.....	Shahjehanpur
Mrs. N. L. Rockey.....	Shahjehanpur
Rev. T. J. Scott, D.D.....	Bareilly
Mrs. Mary E. Scott.....	Bareilly
Rev. J. B. Thomas.....	Cawnpore
Mrs. J. B. Thomas.....	Cawnpore
Rev. J. W. Waugh, D.D.....	Allahabad
Mrs. Jennie Waugh.....	Allahabad
Rev. Peachy T. Wilson, M.D.....	Budaon, N. W. P.
Mrs. P. T. Wilson.....	Budaon

Woman's Foreign Missionary Society.

Miss Annie N. Budden.....	Pithoragarh
" Mary Christianity, M.D.....	Bareilly
" Rebecca Daily.....	(en route)
" Esther J. DeVine.....	Lucknow
" Clara A. Downey.....	(South Colton, N. Y.)
" S. A. Easton.....	Naini Tal
" Fannie M. English.....	Bareilly
" Delia A. Fuller.....	Sitapur
" Annie Gallimore.....	Gonda
" Emily L. Harvey.....	Cawnpore
" Theresa J. Kyle.....	Cawnpore
" Anna E. Lawson.....	Bareilly
" Susan McBurnie.....	Cawnpore
" Florence Perrine.....	Lucknow
" Mary Reed.....	(Beckett's Station, O.)
" Phoebe Rowe.....	Lucknow
" Ruth Sellers.....	Naini Tal
" Martha A. Sheldon, M.D.....	Moradabad
" Lucy W. Sullivan.....	Lucknow
" Isabella Thoburn.....	Lucknow

South India Conference.

Rev. A. H. Baker.....	Kolar
Mrs. A. H. Baker.....	Kolar
Rev. James Baume.....	Poona
Mrs. J. Baume.....	Poona
Rev. J. B. Buttrick.....	Bangalore
Mrs. J. B. Buttrick.....	Bangalore
Rev. W. W. Bruere.....	Bombay
Mrs. Carrie P. Bruere.....	Bombay
Rev. W. E. L. Clarke.....	Secunderabad
Mrs. W. E. L. Clarke.....	Secunderabad
Rev. W. F. G. Curties.....	Blacktown, Madras
Mrs. W. F. G. Curties.....	Blacktown, Madras
Rev. C. E. Delamater.....	Bombay
" J. O. Denning.....	(en route)
Mrs. J. O. Denning.....	(en route)
Rev. C. G. Elsam.....	Igatpuri
" D. O. Ernsberger.....	Gulbarga
Rev. D. O. Fox.....	Poona
Mrs. Ellen H. Fox.....	Poona
Rev. E. F. Frease.....	Baroda
Mrs. E. F. Frease.....	Baroda
Rev. J. H. Garden.....	Vepery, Madras
Mrs. J. H. Garden.....	(Stratford, Ont., Can.)
Rev. G. K. Gilder.....	Hyderabad
Mrs. G. K. Gilder.....	Hyderabad
Rev. W. H. Hollister.....	Bangalore
Mrs. W. H. Hollister.....	Bangalore
Rev. W. L. King.....	Vepery, Madras
Mrs. W. L. King.....	Vepery, Madras
Rev. A. W. Proutch.....	Bombay
Mrs. A. W. Proutch.....	Bombay
Rev. Ira A. Richards.....	Poona
Mrs. I. A. Richards.....	Poona
Rev. W. E. Robbins.....	Bombay
Mrs. Alice Robbins.....	Bombay
Rev. J. E. Robinson.....	Bombay
Mrs. J. E. Robinson.....	(127 S. 12th St., Newark, N. J.)
Rev. F. N. Shaw.....	Nagpure
Mrs. F. N. Shaw.....	Nagpure
Rev. R. Sorbey.....	Bangalore
" W. H. Stephens.....	Kampti
Mrs. W. H. Stephens.....	Kampti
Rev. George I. Stone.....	Karachi
Mrs. Marilla Stone.....	Karachi
Rev. Julius Smith.....	Rangoon
Mrs. J. Smith.....	Rangoon

Woman's Foreign Missionary Society.

Miss Minnie F. Abrams	Bombay
Louise E. Blackmar	Hyderabad
Mary C. Carroll	Bombay
Sarah M. DeLine	(Moline, Ill.)
Isilla Ernberger, M.D.	Baroda
Mary A. Hughes	Madras
Henrietta Matson	Bangalore
Anna Thompson	Baroda

Bengal Conference.

Rev. F. J. Blewitt	Rajpur
Mrs. Ruth C. Blewitt	Rajpur
Rev. P. M. Buck	Mussoorie
Mrs. Carrie Buck	Mussoorie
Rev. E. S. Busby	Lahore
Mrs. M. Busby	Lahore
Rev. William P. Byers	Asansol
Mrs. W. P. Byers	Calcutta
Rev. C. G. Conklin	Calcutta
Mrs. Mary Conklin	Calcutta
Rev. C. W. De Souza	Roorkee, N. W. P.
Mrs. Helen De Souza	Roorkee, N. W. P.
Rev. A. Gilruth	(Haverhill, O.)
Mrs. A. Gilruth	(Haverhill, O.)
Rev. H. Girshom	Rangoon
Mrs. H. Girshom	Rangoon
Rev. C. P. Hard	Jabalpur
Mrs. Lydia Hard	Jabalpur
Rev. H. Jackson	Muzaffarpur
Mrs. H. Jackson	Muzaffarpur
Rev. S. P. Long	(Union City, Pa.)
Mrs. S. P. Long	(Union City, Pa.)
Rev. J. Lyon	Ajmere
Mrs. J. Lyon	Ajmere
Rev. N. Madsen	Pakur
Miss Kate McDowell, M.D.	Muttra
Rev. T. E. F. Morton	Hardwa
Mrs. T. E. F. Morton	Hardwa
Rev. J. E. Newsum	(en route)
Mrs. J. E. Newsum	(en route)
Rev. Dennis Osborne	Mussoorie
Mrs. D. Osborne	Mussoorie
Rev. C. H. Plomer	Lahore
Mrs. Ellen G. Plomer	Lahore
Rev. J. E. Scott, Ph.D.	Muttra, N. W. P.
Mrs. Emma M. Scott	Muttra, N. W. P.
Miss F. J. Sparkes	(Returning)
Rev. H. C. Stuntz	Calcutta
Mrs. H. C. Stuntz	Calcutta
Rev. M. Tindale	Jabalpur
Mrs. M. Tindale	Jabalpur
Rev. A. S. E. Vardon	Burhanpur
Mrs. A. S. E. Vardon	Burhanpur
Rev. F. W. Warner	Calcutta
Mrs. F. W. Warner	Calcutta
Rev. F. E. Warner	Rangoon
Mrs. Alice Warner	Rangoon
Rev. John D. Webb	Mazafarnager
Mrs. J. D. Webb	Mazafarnager

Woman's Foreign Missionary Society.

Miss Kate A. Blair	Calcutta
" Martha E. Day	Calcutta
" M. Estelle Files	Rangoon
" Margaret Hedrick	(Albion, Mich.)
" Emma L. Knowles	Calcutta
" Elizabeth Maxey	Calcutta
" Fanny A. Perkins	Rangoon
" Fannie A. Scott	Rangoon
" Julia E. Wisner	(Berea, O.)

STRAITS SETTLEMENTS, MALAY-SIA.

Rev. J. C. Floyd, D.D., Superintendent	Singapore
Mrs. Myrtle J. Floyd	Singapore
Rev. B. H. Haldstone	Singapore
" W. F. Olaham, D.D.	(Albion, Mich.)
Mrs. Mary A. Oldham	(Albion, Mich.)
Rev. W. T. Kennett	Singapore
" D. Davies Moore	Singapore
" W. G. Shellabear	Singapore
Mrs. Fanny Shellabear	Singapore
Rev. H. Emile Luerig, Ph.D.	Singapore
" R. W. Munson	Singapore
Mrs. Carrie L. Munson	Singapore
Rev. B. F. West, M.D.	Singapore
Mrs. Letty West	Singapore

Woman's Foreign Missionary Society.

Miss Sophie Blackmore	Singapore
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CHINA.**Foochow Conference.**

Rev. W. N. Brewster	Foochow
Mrs. Elizabeth M. Brewster	Foochow
J. J. Gregory, M.D.	Foochow
Mrs. J. J. Gregory	Foochow
Rev. W. H. Lacy	Foochow
Mrs. W. H. Lacy	Foochow
Rev. N. J. Plumb	Foochow
Mrs. Julia W. Plumb	(Columbus, O.)
Rev. Nathan Sites, D.D.	Foochow
Mrs. S. Moore Sites	Foochow
Rev. Geo. B. Smyth	Foochow
Mrs. Alice Smyth	Foochow
Rev. M. C. Wilcox	Foochow
Mrs. Hattie S. Wilcox	Foochow
Rev. J. H. Worley	(Lincoln, Neb.)
Mrs. J. H. Worley	(Lincoln, Neb.)

Woman's Foreign Missionary Society.

Miss Julia Donaheld	Foochow
" Mary E. Carlton, M.D.	Foochow
" Mabel C. Hartford	Foochow
" Carrie I. Jewell	Foochow
" Ella Johnson	Foochow
" Ella Lyon, M.D.	Foochow
" Ruth M. Sites	Foochow
" Lydia A. Trimble	Foochow

Central China Mission.

Rev. Leslie Stevens, Superintendent	Nanking
Mrs. L. Stevens	Nanking
Rev. J. J. Banbury	Kiukiang
Mrs. J. J. Banbury	Kiukiang
Rev. R. C. Beebe, M.D.	Nanking
Mrs. Harriet L. Beebe	Nanking
Miss Clara J. Collier	Nanking
Rev. John C. Ferguson	Nanking
Mrs. Minnie E. Ferguson	Nanking
Miss Laura C. Hazalik	Nanking
Rev. J. R. Hykes	(Shippensburg, Pa.)
Mrs. Rebekah S. Hykes	(Shippensburg, Pa.)
Rev. J. Jackson	Kiukiang
Mrs. J. Jackson	Kiukiang
Rev. E. R. Jellison, M.D.	Nanking
Mrs. E. R. Jellison	Nanking
Rev. C. F. Kupfer	Yangchow
Mrs. Lydia E. Kupfer	Yangchow
Rev. Edward S. Little	Kiukiang
Mrs. Carrie Little	Kiukiang
Rev. W. C. Longden	(Fredonia, N. Y.)
Mrs. Gertrude K. Longden	(Fredonia, N. Y.)
Rev. D. W. Nichols	Nanking
Mrs. D. W. Nichols	Nanking
Rev. Geo. A. Stuart, M.D.	Wuhu
Mrs. Anna G. Stuart	Wuhu
Rev. J. Walley	Wuhu
Mrs. J. Walley	Wuhu
Rev. A. C. Wright	Chinking
Mrs. A. C. Wright	Chinking

Woman's Foreign Missionary Society.

Miss Lucy H. Hoag, M.D.	Chinking
" Gertrude Howe	Kiukiang
" Emma L. Mitchell	Nanking
" Sarah Peters	Chinking
" Mary C. Robinson	Chinking
" Ella C. Shaw	Nanking
" Frances I. Wheeler	Kiukiang

North China Mission.

Rev. H. H. Lowry, Superintendent	Peking
Mrs. Parthie E. Lowry	Peking
Rev. Frederick Brown	Tientsin
Mrs. Agnes B. Brown	Tientsin
Geo. B. Crews, M.D.	(Denver, Col.)
Mrs. Kate V. Crews	(Denver, Col.)
Rev. W. H. Curtiss, M.D.	Peking
Mrs. Florence G. Curtiss	Peking
Rev. G. R. Davis	Peking
Mrs. Maria B. Davis	Peking
Miss Hattie E. Davis	Peking
Rev. F. D. Gamewell	Peking
Mrs. Mary P. Gamewell	Peking
Miss Vesta O. Greer	(Lincoln, Neb.)
Rev. Isaac T. Headland	Peking
Rev. W. T. Hobart	Peking
Mrs. Emily M. Hobart	Peking
Rev. N. S. Hopkins, M.D.	Tientsin
Mrs. Fannie H. Hopkins	Tientsin
Thomas R. Jones, M.D.	Peking
Mrs. Stella B. Jones, M.D.	Peking
D. E. Osborne, M.D.	(Chardon, O.)
Mrs. D. E. Osborne	Tientsin
Rev. L. W. Pilcher, D.D.	Peking
Mrs. Mary H. Pilcher	Peking
Rev. J. H. Pyke	Peking
Mrs. Belle G. Pyke	Peking
Rev. Marcus L. Taft	Peking
Mrs. Louise K. Taft	Peking
Rev. W. F. Walker, D.D.	Tientsin
Mrs. Flora M. Walker	Tientsin

Woman's Foreign Missionary Society.

Miss Rachel R. Benn, M.D.	Tientsin
" Clara M. Cushman	(Laurel St., Lynn, Mass.)
" Anna D. Gloss, M.D.	(Evanston, Ill.)
" Nellie R. Green	Peking
" Lillian G. Hale	Peking
Mrs. Charlotte M. Jewell	(Etna Mills, Cal.)
Miss Mary Ketting	Peking
" Annie B. Sears	Peking
" Anna E. Steere	Peking
" Ida B. Stevenson, M.D.	Tientsin
" Edna G. Terry, M.D.	Peking
" Frances O. Wilson	Peking

West China Mission.

Rev. Spencer Lewis, Superintendent	Chungking
Mrs. Esther B. Lewis	Chungking
Rev. H. Olin Cady	Chungking
J. H. McCartney, M.D.	Chungking
Mrs. J. H. McCartney	Chungking
Rev. S. A. Smith	Chungking

JAPAN.

Miss H. S. Alling	Tokyo
Rev. J. F. Belknap	Tokyo
Mrs. Mary A. Belknap	Tokyo

Rev. Charles Bishop	Nagasaki
Mrs. Olive W. Bishop	Nagasaki
Rev. B. Chappell	Tokyo
Mrs. M. J. Chappell	Tokyo
Rev. J. G. Cleveland	Hiroasaki
Mrs. J. G. Cleveland	Hiroasaki
Rev. L. H. Correll	(Williamsport, Pa.)
Mrs. Jennie L. Correll	(Williamsport, Pa.)
Rev. J. C. Davidson	Nagasaki
Mrs. Lizzie S. Davidson	Nagasaki
Rev. G. F. Draper	Yokohama
Mrs. M. E. Draper	Yokohama
Rev. E. R. Fulkerson	Nagasaki
Mrs. E. R. Fulkerson	Nagasaki
Rev. C. W. Green	(Dover, Del.)
Mrs. Sallie O. Green	(Dover, Del.)
Rev. H. B. Johnson	Nagasaki
Mrs. Clara E. Johnson	Nagasaki
Rev. G. B. Norton	Tokyo
" Julius Soper	Tokyo
Mrs. F. D. Soper	Tokyo
Rev. D. S. Spencer	Nagasaki
Mrs. Mary E. Spencer	Nagasaki
Rev. J. O. Spencer	Tokyo
Mrs. A. R. Spencer	Tokyo
Rev. H. W. Swartz, M.D.	Hiroasaki
Mrs. Lola M. Swartz	Hiroasaki
Rev. M. S. Vail	Tokyo
Mrs. M. S. Vail	Tokyo
Miss Jennie S. Vail	Tokyo
Rev. J. W. Wadman	Tokyo
Mrs. J. W. Wadman	Tokyo
Rev. John Wier	Hakodate
Mrs. J. Wier	Hakodate
Rev. W. S. Worden, M.D.	Nagoya
Mrs. W. S. Worden	Nagoya

Woman's Foreign Missionary Society.

Miss Belle J. Allen	Nagasaki
" Annie P. Atkinson	Tokyo
" Mary Atkinson	Yonezawa
" Georgiana Baucus	Hakodate
" Lizzie R. Bender	Tokyo
" Anna L. Ring	Nagasaki
" Ella Blackstock	Tokyo
" Mary A. Danforth	Nagoya
" Augusta Dickerson	Hakodate
" Minnie J. Elliott	(Gustavus, O.)
" Emma J. Everding	(Syracuse, N. Y.)
" Ella R. Forbes	Kagoshima
" Anna S. French	Yokohama
" Jennie M. Gheer	Nagasaki
" Mary B. Griffiths	Yonezawa
" Minnie S. Hampton	Hiroasaki
" E. J. Hewett	(Gilead, Mich.)
" Louise Imhoff	Nagasaki
" Mary E. Pardoe	Tokyo
" Frances E. Phelps	Tokyo
" Elizabeth Russell	Nagasaki
" Leonora Seeds	Nagasaki
" Maude E. Simons	Nagasaki
" Lida B. Smith	(Syracuse, N. Y.)
" Matilda A. Spencer	Tokyo
" Martha E. Taylor	Fukuoka
" Grace Tucker	Kagoshima
Mrs. Carrie W. Van Petten	Yokohama
Miss Rebecca J. Watson	(Bellwood, Neb.)
" Mary E. Wilson	Nagoya

KOREA.

Rev. H. G. Appenzeller, Superintendent	Seoul
Mrs. Ella D. Appenzeller	Seoul
Rev. G. H. Jones	Seoul
W. B. McGill, M.D.	Seoul
Mrs. L. M. McGill	Seoul
Rev. F. Ohlinger	Seoul
Mrs. Bertha Ohlinger	Seoul
Rev. W. B. Scranton, M.D.	Seoul
Mrs. Louie A. Scranton	Seoul

Woman's Foreign Missionary Society.

Miss Margaret Bengel	Seoul
" Meta Howard, M.D.	(Albion, Mich.)
" Louisa C. Rothweiler	Seoul
Mrs. M. F. Scranton	Seoul
Miss Rosetta Sherwood, M.D.	Seoul

BULGARIA.

Rev. Dewitt C. Challis	Sistof
Mrs. Irene L. Challis	Sistof
Rev. T. Constantine	Varna
Mrs. Dora Constantine	Varna
Rev. John S. Ladd	(46 Somer St., Brooklyn, N. Y.)
Mrs. Rosa D. Ladd	(Brooklyn, N. Y.)
Rev. E. F. Lounsbury	Rustchuk
Mrs. Adelia S. Lounsbury	Rustchuk

Woman's Foreign Missionary Society.

Miss Ella B. Fincham	Loficha
" Linna A. Schenck	(Fulton, N. Y.)

ITALY.

Rev. William Burt, D.D.	57 via Cavour, Rome
Mrs. William Burt	57 via Cavour, Rome
Rev. Elmer E. Count	57 via Cavour, Rome
Rev. E. E. Powell	Florence
" E. S. Stackpole, D.D.	42 via Lorenzo il Magnifico, Florence
Mrs. E. S. Stackpole	Florence

Woman's Foreign Missionary Society.

Miss Emma M. Hall	Rome
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MEXICO.

Rev. J. W. Butler, D.D.	Box 291, City of Mexico
Mrs. J. W. Butler	Box 291, City of Mexico
Rev. Ira C. Cartwright	Pachuca
Mrs. Marguerite C. Cartwright, M.D.	Pachuca
Rev. S. P. Craver, D.D.	Puebla
Mrs. S. P. Craver	Puebla
Rev. William Green	Puebla
Mrs. W. Green	Puebla
Miss Ada M. C. Hartzell	City of Mexico
Rev. H. G. Limric	Puebla
Mrs. H. G. Limric	Puebla
Miss Helen M. Low	City of Mexico
Rev. W. E. McLennan	City of Mexico
Mrs. W. E. McLennan	City of Mexico
Rev. L. B. Salmans	(Indianapolis, Ind.)
Mrs. L. B. Salmans	(Indianapolis, Ind.)
Rev. S. W. Siberts, D.D.	City of Mexico
Mrs. S. W. Siberts	City of Mexico
Rev. L. C. Smith	City of Mexico
Mrs. L. C. Smith	City of Mexico
Rev. F. D. Tubbs	Puebla
Mrs. F. D. Tubbs	Puebla

Woman's Foreign Missionary Society.

Miss Hattie L. Ayres	City of Mexico
" Mary Hastings	Pachuca
" Lizzie Hewett	Tetela de Ocampo
" Mary DeF. Loyd	City of Mexico
" Annie R. Limberger	Puebla
" Theda A. Parker	Puebla
" Anna M. Rogers	Guanajuato
" Amelia Van Dorsten	Tetela de Ocampo
" Ada M. Walton	Guanajuato
" Susan M. Warner	(Neenah, Wis.)

ARGENTINE REPUBLIC, SOUTH AMERICA.

Rev. C. W. Drees, D.D.	Buenos Ayres
Mrs. C. W. Drees	Buenos Ayres
Rev. C. W. Miller	Mendoza
Mrs. C. W. Miller	Mendoza
Rev. A. M. Milne	Buenos Ayres
Mrs. A. M. Milne	Buenos Ayres
Rev. W. T. Robinson	Buenos Ayres
Mrs. W. T. Robinson	Buenos Ayres
Rev. J. M. Spangler	Rosario
Mrs. J. M. Spangler	Rosario
Rev. Thomas H. Stockton	Buenos Ayres
Mrs. T. H. Stockton	Buenos Ayres
Rev. John F. Thomson, D.D.	Buenos Ayres
Mrs. J. F. Thomson	Buenos Ayres
Rev. Thomas B. Wood, D.D.	Buenos Ayres
Mrs. T. B. Wood	Buenos Ayres

Woman's Foreign Missionary Society.

Miss Mary E. Bowen	Rosario
" Miss Jennie M. Chapin	(Hyde Park, Mass.)
" Lou B. Denning	(Normal, Ill.)
" Eleanor LeHuray	Buenos Ayres
" Mary F. Swaney	Rosario
" Elsie Wood	Rosario

URUGUAY, SOUTH AMERICA.

Rev. A. W. Greenman	Montevideo
Mrs. A. W. Greenman	Montevideo
Rev. George P. Howard	Montevideo
Mrs. G. P. Howard	Montevideo
Rev. William Talloa	Montevideo
Mrs. William Talloa	Montevideo

Woman's Foreign Missionary Society.

Miss Minnie Z. Hyde	Montevideo
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GERMANY.

Rev. N. W. Clark	Martin Mission Institute, Frankfort-on-Main
Mrs. N. W. Clark	Martin Mission Institute, Frankfort-on-Main

SWEDEN.

Rev. J. P. Larsson	Metala
Mrs. J. P. Larsson	Metala

FINLAND.

Rev. B. A. Carlson	Helsingfors
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Mexico Conference.

We understand that at the Mexico Conference held in January the following appointments were made:

NORTHERN DISTRICT.—S. W. Siberts, P. E.	
Queretaro, L. B. Salmans.	
CENTRAL DISTRICT.—L. C. Smith, P. E.	
Mexico English work, W. E. McLennan, Miss A. M. C. Hartzell.	
HIDALGO DISTRICT.—J. W. Butler, P. E.	
Pachuca, Ira C. Cartwright.	
PUERLA DISTRICT.—S. P. Craver, P. E.	
H. G. Limric and F. D. Tubbs, professors in the Theological School.	
COAST DISTRICT.—William Green, P. E.	
W. E. McLennan, publishing agent; S. W. Siberts, editor; S. P. Craver, president of Theological Seminary; J. W. Butler, treasurer.	

Receipts and Expenditures of the Missionary Society of the Methodist Episcopal Church.

The receipts of the Missionary Society for the year closing October 31, 1890, were \$1,135,271.82. There are 2,283,967 members and probationers in the Methodist Episcopal Church, and the receipts of the Society were an average of fifty cents per member.

The disbursements were:

Foreign missions	\$613,309 76
Missions in the United States	477,492 90
Office and other expenses	77,136 26

Total.....\$1,167,938 92

The office and other expenses were as follows:

Office expenses	\$25,739 70
Printing and publications	8,889 22
Traveling expenses	9,438 35
Improvement of Mission property	4,893 19
Taxes and legal expenses	759 11
General Missionary Committee expenses	2,756 94
Interest	16,097 91
Exchange	4,000 00
Postage, telegrams, express, gas, freight, etc	4,529 84
Woman's Foreign Missionary Society	50 00

Total.....\$77,136 26

The office expenses are for salaries, traveling expenses of the secretaries, stationery, etc., of the office.

The printing and publication expenses are for printing Annual Report, tracts, pamphlets, periodicals sent free, etc.

Traveling expenses are for Bishops traveling to and from missions, and outgoing and return traveling expenses of missionaries not otherwise provided for.

Improvement of mission property expenses are expenses ordered by the Board for repairs and fixtures.

A large amount of interest is paid on money borrowed at different portions of the year to meet the necessary expenses of the missions.

The expenditures for the direct work of the missions amount to over ninety-three per cent., and the office and other expenses to six and eight tenths per cent., only a part of which is chargeable as cost of administration.

How every dollar was expended last year may be seen by the following estimate of

PERCENTAGE EXPENDITURES.

	CENTS.	MILLS.
Foreign missions	52	4.1
Missions in United States	40	7.9
Office expenses	2	2.7
Interest and exchange	1	7.7
Traveling of missionaries, etc.	..	8.3
Publications and printing	..	7.8
Improvement of property, taxes, and legal expenses	..	4.6
Postage, telegrams, and other expenses	..	6.9
Total	\$1.00	0.0

Contributions of the Methodist Episcopal Churches.

The constituency of the Methodist Episcopal Church is as follows:

Ministers in full connection and on trial	14,811
Local preachers	14,087
Lay members and probationers	2,283,967
Sunday-school scholars	2,264,852

RECEIPTS OF BENEVOLENT SOCIETIES AS REPORTED IN 1890.

Parent Missionary Society	\$1,135,271 82
Church Extension	185,992 82
Freedmen's Aid and Southern Education Society	266,648 48
Sunday-School Union	25,206 00
Tract Society	23,125 00
Board of Education	69,368 21
Woman's Foreign Missionary Society	220,339 96
Woman's Home Missionary Society	112,970 20
Bishop Taylor's African Missions	30,237 75
Bishop Taylor's Transit and Building Fund, less amount expended for Africa	20,913 49
New York City Missionary Society	37,749 48
Paid American Bible Society	34,965 00
Total	\$2,162,788 21

EXPENDED FOR HOME SUPPORT.

Ministerial support	\$9,597,602
Current expenses	2,449,251
Church property	6,817,010
Total	18,863,863 00

Total contributions...\$21,026,651 21

METHODIST EPISCOPAL CONTRIBUTIONS FOR HOME MISSIONS.

Parent Missionary Society	\$477,492 90
Woman's Home Missionary Society	112,970 20
Church Extension Society	185,992 82
Freedmen's Aid Society	266,648 48
Sunday-School Union	22,001 00
Tract Society	18,700 00
Board of Education	67,200 73
Bishop Taylor's New York City Missions	4,985 44
New York City Church Extension and Missionary Society	37,749 48
Total	\$1,193,741 05

METHODIST EPISCOPAL CONTRIBUTIONS FOR FOREIGN MISSIONS.

Parent Missionary Society	\$613,309 76
Woman's Foreign Missionary Society	220,339 96
Sunday-School Union	3,205 00
Tract Society	4,425 00
Board of Education	2,167 48
Bishop Taylor's African Missions	30,237 75
Bishop Taylor's South American Missions	13,428 05
Bishop Taylor's India Missions	2,500 00
Total	\$889,613 00

* Amount expended. Where the receipts are for both the home and foreign work we give the amount expended. Report of Bishop Taylor's Missions are for year closing October 31, 1890.

Monthly Missionary Concert.

SUBJECTS FOR 1891.

March.....	MEXICO.
April.....	INDIA AND BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY AND BULGARIA.
September.....	JAPAN AND KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

Through A Physician's Spectacles.

BY W. H. MORSE, M.D.

Mexico is certainly an appropriate topic for March. There is a good deal that is bleak about mission work in our sister republic, and its discussion fits the bleak month.

There are churches that are short in their accounts in obeying the Last Command beyond the Rio Grande. It doesn't sound well, but the truth is not amenable to sounds.

"How about the Methodist Episcopal Church in Mexico?" Well, that is a self-ish question. Ask, instead, "What hath God wrought?" "What of the night?" But is it night there?

It is to be admitted that eighteen years have availed more on some other fields, but manifestly much has been done since the 6th day of February, 1873.

They tell me that last year the International Sunday-school Lessons were studied from a Gospel of St. Luke published in the Nahuatl or Mexican language. There is an eloquent fact.

If I am not mistaken, this Gospel of St. Luke is the first book ever published by a Protestant press in any of the native dialects of the country. The word "grows" and "prevails."

Think of a Mexican Methodist. Imagine him. There are more than 2,400 of them in the Methodist Episcopal Mission, and in them one sees a veritable triumph of the spirit of missions. Of course they are crude.

The perennial "Indian question" persists in confronting the missionary in Mexico with a persistency peculiar to the country, and suggestions to our students of the question's bearings.

In writing of Mexican missionary work one feels strongly disposed to frequently employ a parenthesized interrogation point. Yet precious is the truth that is hard to receive.

Vaya con Dios! ("God be with you!") may have a sincere meaning from one tongue, and the most insincere and hypocritical meaning from another. A benison by one, a curse by the other.

With "The entrance of thy word giveth light" as a text, one may point to the work in Mexico as a singularly eloquent sermon. Where, in all the world, has that text been more apprehended?

Caste in Mexico is pronounced, "Gente de razon" (people with reason), and "Gente sin razon" (people without reason) being recognized. Philosophically, the missionaries are "de razon."

They want a man named Mac Adam for missionary beyond the Rio Grande.

Never were there more abominable roads. Macadamize them and a long stride toward abstract good will be taken.

There is no country where gambling is more common or more disgraceful. The very priests practice it, placing their stakes "in the name of the Holy Virgin."

The Mexicans are "good Catholics," but they do most cordially hate the priests. Naturally enough, when almost any day they can be seen on the streets as drunk as can be.

Many churches and convents of thirty years ago are now used as stores, warehouses, public buildings, and even stables. Sequestration has shown many insane features since 1860.

The Roman Catholic hierarchy, as at present constituted, consists of the three Archbishops of Mexico, Morelia, and Guadalajara and twelve bishops.

It is no wonder that Vera Cruz should be visited by the yellow fever, for there the laws of sanitation are not only broken, but actually abrogated by the populace.

The great majority of the *Indios fideles* are nominal Romanists, but the *Indios bravos* everywhere follow the old spirit worship. In essentials one is as much pagan as the other.

It is doubtful if more superstitious creatures than the *Indios bravos* exist. Their pagan rites are, however, deserving of study and comparison with ethnic religions.

There is nothing new about the so-called "Church of Jesus" in its work among the Indians on the Anahuac tableland. The boasted "success" is at least questionable.

The mountain circuits of the Mexican itinerant are simply immense, and to travel them is a test of courage and good-will, which is both arduous and discouraging.

The frequently expressed *Vaya con Dios* ("God be with you!") of the natives is calculated to impress one as being very much like the essence of profanity.

Drunkenness in Mexico is simply abominable. After pulque, gin seems to be the favorite liquor, and its stench is execrable, its effects those of some soul-searing poison.

A Mexican woman does not wear a bonnet or hat, but instead the long-fringed scarf known as a *robosa*. Its effect is beautifully picturesque, especially in the churches.

They sometimes speak of the unfortunate Carlotta in Mexico, and almost invariably it is with a peculiar shrug of the shoulders, characteristically Spanish.

The street beggars are accustomed to urge that if God so loved the world as to give his Son, the rich people should be willing to give them their pennies. Profanity, almost!

The Catholic Church is strongly Jesuitical in Mexico, perhaps more so than in any other country. And it isn't hidden! Not one bit of it! Both priest and people delight in it.

M. Romero, who boasts that "few Mexicans, if any, know Mexico better than he," says that his country has been changed from a bigoted to a liberal progressive nation. Well!

Railroads may Christianize China, India, and Turkey, but their missionary

factorship in our sister republic is to be estimated, if at all, at an altogether different valuation.

There is a large amount of American money invested in Mexico, which, if placed in China, would be an active force in winning for Christ. In Mexico it is forceless.

They ought to have some good American farmers to introduce Christian leaven below the Rio Grande. Public lands in Sonora, rich and fertile, can be had at twelve and one-half cents for two and five-eighths acres.

It must be admitted that there are good noble Indian Catholics. Men like Juarez and Morelos have been such. But the majority are far from being creditable Catholics or citizens.

The subtle Jesuit—swift as the wind, quiet as night, and remarkably delicate of touch—is the man who is alive in Mexico. His work is that which Protestantism feels and knows.

If you enter a Roman Catholic church in Mexico, even on a "popular" saint's day, the absence of men is noticeable. It is the women who "go to church" as a rule.

They tell me that "It is nothing for a Mexican to live to be 100 years old, as attested by Church records." Well, babies born in 1871 will be registered this year or next.

"When they get time," the priests attend to things. Procrastination is the rule of action, the ecclesiastics interpreting it, however, as the rule of inaction.

A well-circulated and leavening tract, published by the Presbyterians, is entitled *Juan III*, 16. It is to be found in hundreds of homes, and is of worth and growing force.

Some of the Mexican Indians—but not all, by any means—are actively engaged in stock-raising. They are not much disposed to do any farming, although in this respect they improve.

The Indian will accept no money but silver, having no appreciation for gold, which he reckons in the same category with copper and brass, "all yellow metals."

The favorite decoration of the Mexican is silver, the ideal of splendor being the vaquero in gala attire, horse and rider heavily decorated with silver trappings.

Descent is traced only through the mother by the Indians. Each gens, or clan, is named of the materfamilias, remote collateral kin being included in a general cousinship.

If the United States bordered upon some of the Asiatic States, as it does upon Mexico, would that fact—the mere fact—conduce to the advantage of missionary work there?

If Mexico was as distant from us as Korea or Bulgaria, would not missionary efforts avail more expeditiously and more to the purpose than they are doing at present?

One can easily get pessimistic over our southern neighbor. The sky is intensely cerulean there, but there is a good strong light shining upon the blue.

If there is such a thing as "naked faith," it is a hateful expression; but if it is a fact, then it is realized in Mexico. It is to be admitted that something like it obtains there.

The time has passed when Protestantism is treated with indifference in Spanish America. It is received as a factor of progress and is welcomed as such, though otherwise antagonized.

The Protestant press can do a noble work in some Catholic countries, but not in Mexico, where the chances of its being read by Romanists are but few.

The missionary has to deal with pulque, than which there is no more demoralizing beverage. If we can value the phrase, it intoxicates the morals. Go to Mexico to learn what that means!

The periodical raids of the Apaches and other American Indians into Sonora and other northern states make the missionaries' lot any thing but pleasant there.

There are "probabilities of progress" for 1891, but the probabilities are not progressive. Things move slowly, an without any regard to either rule or routine.

The cactus blooms unexpectedly. Where to-day there is a prickly nodule, there will be a lovely flower to-morrow. In this characteristic the missionary gets hopeful encouragement.

Citizens of the United States are debarred from owning land in Mexico within twenty leagues of the border, or within five leagues of the sea. This law "ties the hands" tightly.

The last census of the city of Mexico shows the "religious state" to be as follows: Catholics, 437,860; Protestants, 3,283; Greeks, 19; "various," 516; "without religion," 1,503.

There are 223 Roman Catholic clergymen in the city of Mexico, and 26 clergymen of other denominations (Protestants and Greeks).

The question which is asked as to the comparative health of Mexico, may be answered from the statement that in the capital only about one tenth of the people are above the age of fifty.

"Mexico is a Christian country. Why send missionaries there?" Yonder is a field which is good wheat-land. Why should we plow and sow it? Its soil is good, but it grows weeds.

Just think of it! There are at least 8,000,000 people in the United States of Mexico who have never seen a copy of the Holy Scriptures. Is there not need of missionary effort?

There are four Mexican evangelical papers: *El Abogado Cristiano* (Methodist Episcopal), *El Favo* (Northern Presbyterian), *La Luz* (Baptist), and *Evangélista* (Southern Methodist). They are all well sustained.

That school work should be on a self-supporting basis is the general opinion. Much mission money has been wasted because the schools are far too dependent.

The Methodist Episcopal Missions are all improving in self-support. This is also the case with the other denominations, most of which can "stand alone" with ease.

The issues before the missionaries have to be squarely met. Hedging may do—perhaps must do—in Asiatic states, but let it be attempted in Mexico and it wounds progress.

Theological institutes are held by several—perhaps all—of the denominations at least once a year. They are for the native

preachers, and are reported as sources of much good.

The missionary needs a printing-press in every district, and every press should be a nucleus—"nucleus" is the proper word—for a tract society. Tracts are effective, wonderfully.

The new school laws, which oblige all children over six to attend school, advantage the Protestants, but are not relished by the Catholics, to whom they are a heavy blow.

"Spanish people cannot appreciate the English translation of the Bible as they do the Douay." I doubt this; but if it is true, what of it? It is not a question of translations.

Did you ever unlock a door and not be able to open it? That is the case with some of the Mexican doors. There is no sign that entrance can be gained because the key is turned.

Polygamy is very general among the Indians, some men having four or five wives, quite a number having three each; but two wives each being the ordinary polygamous custom.

A taboo exists between the bride's mother and her son-in-law, and after the marriage night they are never allowed to look upon each other again. "Mother-in-lawism" does not obtain.

The Indians need enlightenment, were there no other reason, for the sake of advancing the work of civilization. They are not Christianized until enlightened.

There is very little respect shown clergymen, Catholic or Protestant, the thieving element seeming to prefer to prey upon them. They are esteemed "easy," in popular phrase.

The Indians abominate pork, deem it fatal to plant a tree, never tell their names in public, never kill a bear or snake, never enter a house where a person has died.

There will be no objection to the colonization by the Mormons. Mexicans have absolutely no bias, and would extend hospitalities to Brahmans, Buddhists, Parsees, any one.

Yes, I actually believe that they would welcome Parsees. There is something Zoroasterian about those neighbors of ours, and they would not scruple to greet fire-worshippers.

It is rare to meet a Mexican who cannot dilate upon the merits and valor of General Grant, who is invariably mentioned as a hero, "a very particular friend of the family."

"Peter's pence" has not fallen off so much there as in the United States and Europe. The priests may be "lacking in power," but superstition is strong, and "just debts" are paid.

The Mexican Protestants are liberal in supporting their ministry, but although they like to appear lavish, they are very far from being so. Their extravagance is liberality.

In many respects the "greasers" are to be compared to the Eastern "coolies." They are quite as low in the social scale, and quite as difficult to reach by directed effort.

Mexico has a population of about 11,000,000 on an area of about 750,000 square miles. There are 30 states in the Union, but there are only 23 large towns.

"Directed effort," indeed! It looks very much as though that is not the kind of instrumentality that is most efficacious in dealing with the Romanist element. But why?

I wonder why the Roman Catholics of the United States do not establish missions in Mexico. If the "prestige of a glorious name" signifies any thing, they would succeed.

Apiarists "refresh" a hive of bees by importing a new queen, it may be a native, of the same kind as the swarm, or an Italian or Carniolan. They prefer the latter.

An English-speaking Catholic in Mexico may be compared to a brown queen in a hive. Probably he would do good; but a Protestant is like a black queen—he is bound to succeed.

The Friends have a Mission at Matamoros, which is flourishing most remarkably in the fact that its membership are active workers. The average Mexican Protestant will not work.

Discouragement? Well, in that population of 11,000,000 there are just about 400 Protestant workers. What parishes! Every worker caring for some 28,000 souls!

Marriage is a civil contract in Mexico, and after fourteen years of trial it is reported as being "just about the same as it is in France." Appreciate the meaning of that!

Do not talk too loudly about Mexican "ignorance and superstition." The government grant for educational purposes amounts to about \$4,000,000 a year.

There are surely no more immoral people in the world than those Mexicans, and what is the worst, they delight in their wickedness, and at the same time are loud in preaching morality.

I have been asked as to how much pulque has to do with this complexion of things. The question is difficult to answer, but beyond a doubt the accountability obtains.

The better features of Catholicism are absolutely unrepresented in Mexico. "Nominally Roman Catholic" is a phrase that has a singularly hollow ring, an empty sound.

What of the religious future of the country? There is the greatest danger that it will slip from its moorings—"nominal" moorings—and drift—whither?

Yes, whither? Will it not be its fate to plunge, like France, in 1789, into the maelstrom of the revolution of atheism? It, indeed, looks so. The probabilities are strong.

But—But not yet. Not so long as the letters "N. S. J. C." remain inscribed on the banners of the Church. Let the "S." stand for *Seigneur* instead of *Salvator*, and the end cometh.

Now is the time to press forward with the Gospel in hand. Never mind the *Fidei commissum*. It will not come. The time is that of war. Onward! Let us take Mexico!

We cannot afford to have a Christless and churchless neighbor. Let us visit her, and with us carry Christ. Is she not of "the least of these?" Is there not a reward in view?

Westfield, N. J.

Notes and Comments.

Read the "Appeal for Home Missions" on page 122.

Bishop Hurst is to lecture before the Theological Seminary at Andover, Mass., on "Mission Epochs in India."

Bishop Taylor is seeking for funds to purchase a steamer for the Upper Congo. It will cost \$11,000. Mr. George Fowler, of Liverpool, has given \$2,425 toward it. The steamer *Anne Taylor* is to run on the Lower Congo.

Rev. A. T. Pierson, D.D., proposes that there shall be in 1892 another "World's Convention of Missions," as that year marks the centenary of the formation of the first great Foreign Missionary Society in England, and the close of the first century of the awakened missionary spirit. We heartily second the suggestion.

The Rev. Dr. S. L. Baldwin has recently delivered a series of three lectures on missions to the students of Drew Theological Seminary. The subjects were: "The Nature and Scope of Christian Missions," "False and True Conceptions of Missionary Work," and "The Call and Qualifications of Missionaries."

An assertion was lately made in Washington city that "only two per cent. of the amount collected by the Missionary Society of the Methodist Episcopal Church is actually expended in foreign countries." The statement is within fifty per cent. of the truth. The amount thus expended is *fifty-two per cent.*

Mickles and Muckles.

"Many a mickle make a muckle." The collectors for benevolent objects do not always have the patience and persistence necessary to the calling upon every person in the church and congregation for a contribution, but pass those whose gifts will be small if any.

A servant-girl makes the following complaint: "I have been a member of the Church for several years, and have never been asked to give any thing for Missions. I love the Lord and wish to see his kingdom advanced. I have not much to give, but I should like to have a share in the blessed work of giving the Gospel to the heathen."

All honor to those pastors whose watchword is, "A collection for Missions from every man, woman, and child in the congregation or a personal refusal." Ten cents from every member of the Church who the past year gave nothing for missions would probably increase the total of our collections \$100,000.

Collections and Easter Missionary Services.

Resolutions of the General Missionary Committee of the Methodist Episcopal Church:

Resolved, That on account of the Macedonian cries that come to us from many lands to which we cannot respond for the lack of funds, and the indescribable necessities of our own country far beyond the limits of our existing work, we ask the Church to come to our help with free-will offerings for the supreme cause of Missions, and give us Twelve Hundred and Fifty Thousand Dollars as the least sum with which we can meet the responsibilities of 1891. And we earnestly appeal to all the presiding elders, pastors, Sabbath-school superintendents, laymen, and friends of the Church to so increase their collections and personal contributions as to make success a certainty.

Resolved, That we request that Easter Missionary Services be held in all our Sabbath-schools throughout the world, and that special collections be taken upon that day which shall be counted upon the One Hundred and Fifteen Thousand Dollars increase for which we ask in order to make the sum of One Million and a Quarter for the year 1891.

Some excellent programmes and Easter exercises have been prepared by Rev. W. T. Smith, D.D., of Corning, Iowa, and are for sale by Hunt & Eaton and Cranston & Stowe. Send five cents for specimen copies.

Contributions of the Congregational, Protestant Episcopal, and "Regular" Presbyterian, Baptist, and Methodist Episcopal Churches.

The *Christian Union*, in its issue of January 8, 1891, under the heading of "Inquiring Friends," gave a question and answer as follows:

What are the benevolent contributions of the Baptist Churches (regular); the Methodist Episcopal Church (regular, North); the Protestant Episcopal Church (United States); the Presbyterian Church (regular, North); the Congregational Church, for last year?

Answer. No available returns furnish a satisfactory answer. Baptist statistics, incomplete, give \$3,298,991; Methodist Episcopal, partial returns, \$1,305,813; Protestant Episcopal, \$12,849,972; but this includes contributions for home expenses, and there is no separation of the two accounts; Presbyterian, \$4,358,532; Congregational, \$2,398,037.

Is the question asked with a view to a comparison? If so it is misleading. Omitting the colored churches having organizations of their own, there is a Baptist Church, North, and a Baptist Church, South, as much as a Presbyterian Church, North, and a Presbyterian Church, South, or a Methodist Episcopal Church, North, and a Methodist Episcopal Church, South.

Let the question be:

What are the contributions of the two leading regular Baptist Churches, the Methodist Episcopal Church and Meth-

odist Episcopal Church, South, the regular Presbyterian Churches, North and South, the Protestant Episcopal Church, and the Congregational Churches?

In the explanation of this question and in the answer will be answered the question of "Inquiring Friend."

THE CHURCHES.

"REGULAR" BAPTIST CHURCHES.

White.

Baptists, North and West.....	750,000
Baptists, South.....	1,194,520

Colored.

Baptists, North and West.....	269,751
Baptists, South.....	1,129,547

Total membership.....	3,343,818
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The above figures are furnished us by the printed reports or representative members of the Churches. All four divisions carry on their benevolent work through different organizations, and, while holding the same doctrines, are different denominations.

The white Baptists of the North conduct their foreign mission work through the "American Baptist Missionary Union," with its head-quarters in Boston, and their home mission work through the "American Baptist Home Mission Society," with its head-quarters in New York.

The white Baptists of the South conduct their benevolent operations under the "Southern Baptist Convention," with a Foreign Mission Board at Richmond, Va., and a Home Mission Board at Atlanta, Ga.

The colored Baptists work under four or more separate organizations of their own.

"REGULAR" METHODIST EPISCOPAL CHURCHES.

Methodist Episcopal Church.....	2,283,967
Methodist Episcopal Church, South	1,161,666

Colored.

Colored Methodist Episcopal Church.....	170,000
African Methodist Episcopal Church.....	410,000
Zion Methodist Episcopal Church	412,513
Union American Methodist Episcopal Church.....	3,500

Total membership.....	4,441,646
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There is no "Methodist Episcopal Church, North." Our Church is sometimes called that because its principal publishing houses and the head-quarters of its benevolent societies are in New York, Philadelphia, Cincinnati, and Chicago, and not because its membership is confined to the North, for in 1889 its 16 colored Conferences in the South reported 231,239 communicants; its white Conferences south of the Baltimore and Wilmington Conferences, 172,525 communicants; a total of 403,764 gathered since

1865. These, united with the 77,060 communicants in the Baltimore and Wilmington Conferences, gave in the South 480,824 communicants in 1889, which have now grown to about 500,000.

The "Methodist Episcopal Church, South," is the legal name of the Methodist Church which has the head-quarters of its publishing interests and benevolent societies at Nashville, Tenn., but its membership, while chiefly in the South, may also be found in Indiana, Illinois, Pennsylvania, and California.

PRESBYTERIAN CHURCHES.

Presbyterian Church, North..... 775,903
Presbyterian Church, South..... 168,791

Total membership..... 944,694

There is no "Presbyterian Church, North," its legal name being "The Presbyterian Church in the United States of America." The word "North" designates that its chief membership is in the North, and the head-quarters of its publishing and benevolent societies in Philadelphia and New York, although it has members in the South. The Southern Presbyterian Church is chiefly in the South, but its legal name is "The Presbyterian Church in the United States." The head-quarters of its publishing interests are in Richmond, Va.; of its Foreign Mission Board at Nashville, Tenn.; of its Home Mission Board at Atlanta, Ga.

Omitting the colored Churches we have the communicants of the Churches referred to in the question, as follows:

Presbyterian Church, South..... 168,791
Congregational Churches..... 491,985
Protestant Episcopal Church..... 509,149
Baptist Church, North..... 750,000
Presbyterian Church, North..... 775,903
Methodist Episcopal Church, South. 1,161,666
Baptist Church, South..... 1,194,520
Methodist Episcopal Church..... 2,283,967

There are no separate organizations for colored people among the Presbyterian, Congregational, and Protestant Episcopal Churches, and the above figures include the colored members. The Baptist figures include no colored membership. The Methodist Episcopal Church, South, figures include a few colored members, but nearly all the colored members formerly belonging to this Church have been organized into the "Colored Methodist Episcopal Church." The Methodist Episcopal Church figures include over 230,000 colored members.

THE ANSWER.

BENEVOLENT CONTRIBUTIONS.

Baptists, South..... \$353,516
Presbyterians, South..... 425,125
Methodist Episcopalians, South.. 606,384
Baptists, North..... 1,008,972
Protestant Episcopalians..... 1,689,401
Methodist Episcopalians..... 2,162,788
Congregationalists..... 2,398,037
Presbyterians, North..... 4,358,532
(See pages 134, 135, and 139 for particulars.)

Unite the Baptists, Methodists, and Presbyterians, and we have:

Baptists..... \$1,362,488
Protestant Episcopalians..... 1,689,401
Congregationalists..... 2,398,037
Methodist Episcopalians..... 2,769,172
Presbyterians..... 4,783,657

In the benevolent contributions are included legacies received by the Missionary Societies. In some cases the reports do not separate them, but they are not likely to change the relative position of the Churches. The contributions of the Baptists, North, only include the receipts of the Home and Foreign Missionary Societies, and it is probable that its contributions for other benevolent objects are \$500,000.

TOTAL CONTRIBUTIONS.

These include benevolent contributions, salaries of pastors, and church expenses:

Presbyterians, South..... \$1,727,263
Baptists, South..... 2,571,593
Methodist Episcopalians, South. (not reported)
Baptists, North..... (not reported)
Congregationalists..... 8,444,999
Protestant Episcopalians..... 12,754,767
Presbyterians, North..... 14,368,131
Methodist Episcopalians..... 21,026,651

The two not reported would probably occupy the position given, the Methodist Episcopal Church, South, raising probably \$3,000,000, and the Baptist Church, North, probably \$6,000,000.

A Valuable Missionary Factor.

Great as is the value of the printing-press as an agent in the hands of the missionary, its utility is largely limited, from the fact that type cannot fully or perfectly imitate native styles of writing. Added to this is the first cost, the freightage, and the difficulty in obtaining practical printers—altogether rendering the press a costly and insufficient instrumentality. The common sentiment has been admirably expressed by one of our workers, who writes: "We need a press. It will cost \$—; and while it will not reproduce the vernacular perfectly, owing to the necessary omission of several characters, we must have it for what it will do. Our time is too precious to write our circulars, tracts, notices, etc., though it is the preferable method."

Upon reading this letter, together with another just received from India on the same subject, it occurred to us that possibly some of the various instruments used for the purpose of reduplicating letters, etc., might serve the purpose excellently. Investigating the subject, we found that although there are several such instruments, the majority occupy only a very limited field, reproducing not more than fifty copies, and that imperfectly, by sticky, dauby, and expensive methods. Mr. Ed-

ison's mimeograph alone is the only apparatus which can be used as a substitute for the printing-press, and as supplying that which the press lacks. By its use absolute copies can be made of any writing in almost unlimited numbers, the original being made as easily as one can write with a pencil, and no practice being required to produce excellent work. Nothing is more simple than the process, and it already has more than 60,000 users.

We would suggest that the mimeograph should be placed in every mission station—instead of the printing-press in the smaller stations, and auxiliary to it in the larger. It costs from \$12 to \$23, and there is no more sensible present to send out. The average heathen are like our children, in that they "like to get letters," written, rather than printed. A written tract or chapter of Scripture will be better received than one that is printed. It is the same with announcements, notices, etc., all of which gain in value and appreciation if coming from the pen instead of from the press. The manufacturers, A. B. Dick Co., of Chicago, give full particulars concerning the apparatus in their circulars, but the apparatus when once seen "speaks for itself." M.

Imprisonment of F. Penzotti.

On pages 114 and 115 Dr. Gilman, Secretary of the American Bible Society, gives particulars respecting the imprisonment of Rev. F. Penzotti, in Callao, Peru. The Board of Managers of our Missionary Society at their meeting in January adopted the following:

"Whereas, It appears on indisputable testimony that the Rev. Francis Penzotti, the Assistant Agent of the American Bible Society for the western coast of South America, and an honored minister of the Methodist Episcopal Church, was arrested in Callao, Peru, on the 25th of July last, on the alleged charge of having violated the laws of the country in publicly conducting religious services after the methods of his Church, and that he has been kept in prison until now, although his innocence of the charge was established in November last to the satisfaction of the court by which the case was tried, while the prosecution have appealed from the decision of that tribunal and from the Superior Court, which sustained the verdict of acquittal, to the Supreme Court of the land, which now has the case under advisement, therefore, be it

"Resolved, That our Brother Penzotti and his family be assured of our profound sympathy with them in this severe trial of their faith, and of our earnest desire that the imprisonment may come to a speedy end; and that they may be sustained and comforted by the conviction that God's overruling providence will bring good results out of their bitter trial.

"Resolved, That the thanks of this Board be communicated to the Secretary

of State of the United States, for his kind intervention in seeking to lighten this load of persecution and to bring the case to a termination.

"Resolved, That the Secretaries are directed to communicate with Señor Don Felix Zagarra, the Peruvian Minister to the United States, with a view of learning from him what amount of religious tolerance and liberty of worship may be expected by any colonists or missionaries who may take up their residence in Peru under the direction or patronage of this Board of Missions."

Our Missionaries and Missions.

The Swedish and Italian Missions in Philadelphia are reported as being in excellent condition.

The Mexico Conference was held at Pachuca in January. A new district was organized and five presiding elders appointed.

The Rev. T. L. Wiltsee, formerly the Superintendent of our New Mexico English Mission, is now in charge of the Mission among the Navajos. His address is Fort Defiance, Arizona. He writes: "At last the ambition of many years is gratified, and the writer is a real missionary among real heathen."

At Aoyama, Tokyo, Japan, on Wednesday evening, December 25, 1890, John F. Belknap, B.D., Professor of Apologetics and Philosophy in Philander Smith Biblical Institute, Tokyo, Japan, and Miss Mary A. Vance, Instructor in Music and Art in the Aoyama Ladies' Seminary, were united in matrimony. The ceremony was performed by the Rev. Milton S. Vail, Dean of the Theological Department of the Tokyo Anglo-Japanese College, assisted by the Rev. Y. Honda and the Rev. Julius Soper.

Rev. Thomas Harwood, D.D., of New Mexico, has taken the superintendency of the English work, in addition to the Spanish, which has been under his care for twenty years. At present there are 10 English and 30 Spanish charges. The English Missions have 400 members, the Spanish, 1,400, with 300 conversions last year.

Mrs. A. A. Headland, wife of Rev. I. T. Headland, of our North China Mission, died in Peking, China, December 12. Brother Headland and his wife left for China last September. Mrs. Headland caught a severe cold which resulted in typhoid fever, and terminated fatally in two weeks.

The second session of the India Mission Conference closed on Monday, January 19. The work has so grown that it was found necessary to divide it into four

presiding elder districts. Rev. B. C. Swarts remains the superintendent, his address being 615 North Second Street, Arkansas City, Kan.

Rev. Thomas Harwood, D.D., writes that on the last Sunday of December he dedicated the eighteenth Methodist Episcopal Church in the New Mexico Spanish Mission. It is at Escondido, three miles north of Socorro, and is called *Petra Pina Bacca*, from the good old Mexican man and his wife who donated the site.

The Rev. G. G. Froggatt writes from Buenos Ayres: "The last Annual Meeting of our South American Mission met in the city of Rosario on October 9, 1890. The statistics reported: members, 985; probationers, 880; local preachers, 24; itinerant preachers, 22; children baptized, 301; adults baptized, 21; number of churches, 11; number of Sunday-schools, 37; officers and teachers, 201; Sunday-school scholars, 2,113. Our work in South America is slowly but steadily advancing along the whole line, and I am of the opinion that it ought to be made the object of far more prayers, practical sympathy, and heartfelt interest than it is. Ours is as undoubtedly God's work as any missionary efforts being carried on in China or Japan. Christian people in America must not delude themselves. Roman Catholicism in these South American republics is not the liberal and in not a few respects even enlightened form of faith it is in England, and still more markedly in the United States. Romanism in South America is a rotten, sapless creed; in some parts of this great continent, such as Peru, Bolivia, and Ecuador, where it still enjoys undisputed ascendancy, it has barely retained as much as the outward form of godliness. Deceive not yourselves. Romanism in these favored countries is as pernicious and powerless for righteousness as Shintoism is in Japan or Confucianism in China. Talk more frequently, think more earnestly, about South America in your missionary conventions and international gatherings. A little more talk about truly heathenish, idolatrous South America and Mexico would, I think, simply be in harmony with the claims of strict justice. These people in overwhelming majority know nothing of a living, abiding Christ, "the power of God to salvation," though zealous nominal adherents of one of the most widely known forms of faith in the civilized world."

Mission Notes.

A society has been formed in New York having for its object a better acquaintance with Africa. It is called the "Stanley Society," and its secretary is

Mr. Ernest T. Zeltner, Martha Institute, Hoboken, N. J.

The Lahore Brahmans' journal says: "We are convinced that the days of idolatry and caste are numbered."

Father Chiniquy affirms that during the last twelve months at least 1,000 Roman Catholics in Canada and the United States have left the Church of Rome.

Rabbi Lichtenstein, of Tapio-Szele, in Hungary, has been for several years a believer in Jesus, and while holding his position as a rabbi among an attached and devoted community of Jews, still continues to preach Jesus as the Christ.

In Uganda, in Africa, are Protestants and Roman Catholics. The native Romanists call their party, "Those who read the Catholic religion." The native Protestants call theirs, "Those who read the religion of Jesus Christ and the Ten Commandments."

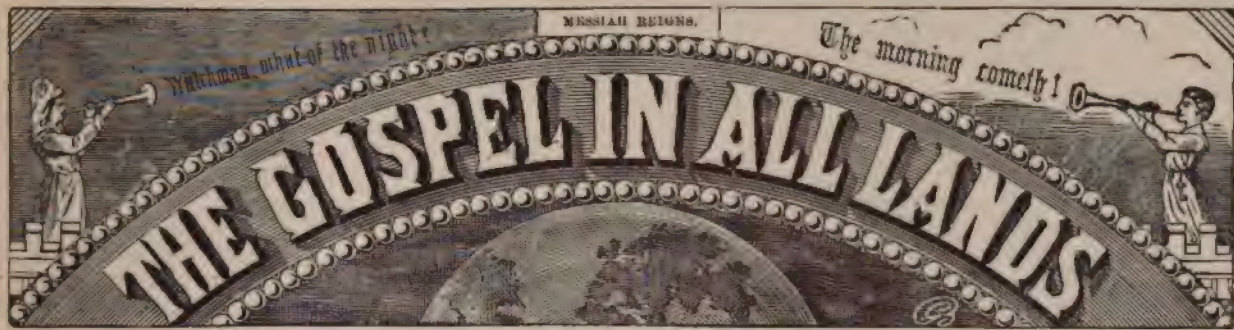
Missionary Literature.

The *Labaro*, Count Campello's paper, announces the opening in Rome of a theological college for the training of young men who desire to consecrate themselves to the ministry in the "Catholic Italian Church." The college will bear the name of Savonarola.

The Illustrated Magazine and Children's Record is the title of a new magazine published monthly for the Presbyterian children of Canada by Rev. W. R. Cruikshank, 198 St. James Street, Montreal, Canada. Price, 25 cents.

Two Thousand Miles Through the Heart of Mexico, by Rev. J. H. McCarty, D.D., is published by Hunt & Eaton, New York, at \$1. It is a very readable account of an extended tour through the country, and contains much valuable information for those who wish to become acquainted with the customs and habits of the people. It would be well for any one intending to visit Mexico to first read this book.

Jew and Gentile is the title of the book containing a report of a conference of Israelites and Christians regarding their mutual relations and welfare held in Chicago in November, 1890. The papers prepared by Rabbis Felsenthal, Hirsch, and Stolz, and Drs. Goodwin, Barrows, Caldwell, Marquis, and Scott are able and interesting. We have transferred to our columns a part of one of them. (See page 119.) Our readers will do well to obtain a copy of the book. Price, 75 cents. Published by Fleming H. Revell, New York and Chicago.



Eugene R. Smith, D.D.,
Editor.

APRIL, 1891.

Fifth Ave. & 20th St.,
New York City.



A TODA OF INDIA.

Poetry and Song.

"Go Ye, and Teach All Nations."

BY MRS. MINNIE GLENS,

Hear the cry from heathen nations,
Come and help while yet you may;
Bring the blessed invitations,
Turn this darkness into day.

Swiftly come, the glad news bringing
Of salvation full and free,
And the joy through heaven ringing
Surely 'll be reward for thee.

Bring, O bring, to millions waiting
Living water sweet and clear;
We are hungering and thirsting
Of the "bread of life" to hear.

O thou who canst read the story,
Tell us of a Saviour's love;
That we, too, may know the glory
Of that home prepared above.

Come, O come! enlightened brother,
Listen to our pleading cry;
Brother, heed the cry of brother
Ere in darkness we may die.

Go and tell to every nation—
Hark! 'tis yet our Master's call:
Go and tell of full salvation,
Flowing rich and free for all.

*Sarcoxie, Mo.***The Message.**

BY REV. C. A. VINCENT.

(Written upon the departure of a missionary to India.)

"Go into all the world!" This is the message,
The climax of Christ's word upon the earth;
And to fulfill this royal proclamation
The Church of Christ had its prophetic birth.

"The world?" "Yes; wide and dark and sinful;
Without our God, a hopeless, dying world;
Go ye to this, and let my stately banner
In busy mart and by-place be unfurled."

"Ah, no! 'Tis vain; we cannot conquer
The hardened world—*this little band!*
We cannot cross the dark and frowning ocean,
Or make a garden of each desert land.

"But go we must, for Christ our Lord has said it;
The work is *his*, not ours; he will defend;
And did he not declare, when last we met him,
'Lo, I am with you till the world shall end?'"

And stepping swiftly, surely, down the ages,
The Church has sped, with faith, its onward way;
Till seas and lands, with wistful upturned faces,
Are hailing now the new, the breaking day.

But lands are waiting, waiting yet the sowing;
And there are angry seas which must be stilled;
And Christ is saying, "Go ye, go ye,"
The world with warmth and sunshine must be filled.

To-day, in answer to the Master's summons,
We send the seed to India's waiting soil;
To-day we turn our light across the ocean,
For sailors weary with life's storm and toil.

O Lord and Master, who art with us alway,
Whose last command we would obey,
Guide thou our feet; bless thou this gospel herald
We gladly send to distant lands to-day.

*Buffalo, N. Y.***India in 1890.**

The following lines, from a recent *Madras Journal*, show what some of the best Hindu minds are thinking at the present time:

Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of custom, blind, enthroned,
Of conscience trampled, God disowned;
Weary of men in sections cleft,
And Hindu life of love bereft,
Woman debased, no more a queen,
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of *Kali yuga* years,
Frighted with chaos, darkness, fears;
Life is an ill, the sea of births is wide,
And we are weary; who shall be our guide?

—*Friend of Missions.***World, Work, Story.****British India.**

BY R. S. DIX.

About in the center of the Eastern Hemisphere, sheltered from the north winds by the lofty Himalaya* Mountains, surrounded on the east, the west, and the south by the Bay of Bengal, the Arabian Sea, and the Indian Ocean, drained and fertilized by some of the grandest rivers in the world, reaching from China on the one hand to Afghanistan on the other, and embracing a climate ranging from the heat of a torrid zone in the south to the chill of eternal snows in the Himalayas, lies the land of caste and prejudice, of *sahibs*† and *salaams*, of turbaned heads and naked bodies; the land of ignorance and education, of high and low, of rich and poor, of bond and free, of beauty and misery, of civilization and barbarism, of cultivation and degradation, of peace and discontent, of plenty and famine, of mighty cities and trackless forests, of fertile fields and

* Whenever the Hindus use this word, which belongs to their language, they simply say the abode of the snow, *hima*, meaning snow, and *alaya*, abode.

† A respectful title given by the Hindus to Europeans of rank. *Salaam* is the name of their ceremonious salutation.

sterile deserts, of many races and many tongues; the land of Mohammedan and Jain,* of Buddhist and the Sikh, of Jew and Gentile, the home of the brown-skinned Hindu—England's Indian.

In 1600 Britain reached forth her mighty arm and laid a greedy hand upon the heart of this great nation. Firmer and firmer grew her hold until now this land, which stretches 1,900 miles from east to west and 2,000 miles from north to south; which covers 1,500,000 square miles, and nurtures 260,000,000 inhabitants; which imports to the value of 830,000,000 rupees, and exports to the value of 985,000,000 rupees † per annum; which has

looms up just behind, setting the city in bold relief and cutting off the view of the remarkable plains beyond, known as the Deccan. They are situated from 2,000 to 3,000 feet above the level of the sea, and are interlined throughout as with the veins of a leaf by the mighty rivers, which, rising in the Western Ghats, flow eastward over the sloping table-lands, through the Eastern Ghats, and across the narrow fertile strip on the eastern shore, to pour their waters into the Bay of Bengal. They stretch away thus east to Calcutta, and south to Cape Comorin, dotted here and there with mountains which spring suddenly out of the plains like defacing excres-



OPIUM DEN AT LUCKNOW.

17,500 miles of railroad and 745 telegraph offices; which has 18 cities of more than 100,000 inhabitants and 4,000 miles of sea-coast; which includes the Andaman and Nicobar Islands in the Bay of Bengal, the Laccadive Islands in the Arabian Sea, and Aden at the mouth of the Red Sea; which, in 1886, extended her boundaries to include 270,000 square miles in Farther India—this mighty empire bows her head in subjection to England's queen, Empress of India.

The traveler approaching Bombay from the Arabian Sea is struck with the peculiarity of the Indian coast. A low-lying narrow strip of shore rises abruptly in great steps to meet the Ghats ‡—a range of mountains which

cences* upon the surface of a leaf; while in the north they are cut off from the valleys beyond by the Vindhya Mountains, which run east and west across the center of the country. Literally surrounded thus by three ranges of mountains, this Deccan presents one of the most peculiar geographical formations in the world.

But before we cross these plains we will look upon Bombay, the second largest city in the British Empire. † Here are endless streets, bordered with palm and banyan trees. Here are beautiful homes erected by Englishman and native. Here are markets and bazaars, ‡ and here are horse-cars (introduced by an American)

* [*Time*.] A religious sect whose doctrines in many points agree with the Buddhists. They deny the divine origin of the Vedas, the sacred book of the Hindus.

† A rupee, the unit of Indian money, is nominally two shillings.—*R. S. D.*

‡ Meaning steps, hence the name Ghats.—*R. S. D.*

* Latin *crescere*, to grow, *ex*, out, from. An unnatural growth upon any thing.

† Bombay has more than 625,000 inhabitants, Calcutta more than 750,000, and Madras more than 405,000. The two former are larger than any city in Great Britain save London.—*R. S. D.*

‡ The word is transplanted from the Persian language, and means market. A place of exchange, or of display of goods; a fair.



A PARSEE MERCHANT OF BOMBAY.

and well-paved, well-policed, well-lighted thoroughfares; a post-office, a telegraph building, a university—in short, a veritable London set down in this tropical country, but apparently inhabited entirely by half-naked Hindus. Most noticeable among the natives are the Parsees, found only in Bombay. They are descendants of the Persians, who were driven into India by the Mohammedans centuries ago, and, having intermarried, have preserved their ancient characteristics. They are educated, intelligent, and refined to a degree superior to the Hindus, are prosperous and wealthy, and are fire-worshippers. (See page 152.)

Bombay is an imposing city, as well as a remarkable one, and might well take all our time in India. But we must leave it with its pagan temples and their hideous gods, its sacred baths, its tropical beauties, its charming suburbs, its busy wharves and crowded harbor, its hum and stir, so like the land of the white man and the Christian, and with a jump of 2,000 miles find ourselves in Calcutta* (the city of palaces), the heart of India's prosperity.

It is a beautiful city with its magnificent public halls, its sumptuous residences, its hotels, its parks its military quarter, its club-houses, its soft greens and brilliant reds blooming under the shade of tropical trees—a beautiful city, built in the midst of a great flat formed

through the ages from the silt of mighty rivers; and it throbs and pulses with the busy life which quickens Hindu-land from north to south, from east to west, and brings her whatever of good or ill may be her lot. Here is the seat of her government, here are her open marts, and here we may study her institutions. If the reader will take a map of India he will note how effectually the Himalayas cut it off from Central Asia, and how the rivers Indus, Brahmaputra, and Ganges drain from the mountains to the lowlands.* The Indus and Brahmaputra drain the northern slope of the mountains, both rising at the western end—the one to flow south through the western gap into the Arabian Sea, the other to flow due east until it reaches the gap at the eastern end of the range, and thence west and south into the river Ganges. The Ganges rises upon and drains the southern slope of the mountains and flows through its many mouths, which form the famous Delta of the Ganges, into the Bay of Bengal. The lowlands through which these rivers flow are called "The Plains of the Indus and Ganges," and are separated by the Aravalli Mountains, between which and the river Indus lies the Thar, the great Indian desert.

In 1858, after the mutiny,† the present form of government was established. All territories formerly under the control of the East India Company were then vested in Queen Victoria, and all taxes are now received in her name and reserved for the sole use of the Indian government. The Secretary of State for India in England is (subject to the supremacy of Parliament) law-giver for British India, and is assisted by a council of fifteen members, called the Indian council. The supreme executive authority is vested in the Viceroy,‡ or Governor-general,§ of India. This viceroy, living at the capital, Calcutta, has a legislative council called the Council of the Governor-General, consisting of six ordinary members (appointed by the crown) and a commander-in-chief. He is also assisted by the Governors of Madras and Bombay (appointed by the crown), by the Lieutenant-Governors of Bengal, North-west Provinces, and Punjab, and the Chief Commissioners of Oudh, Assam, Central Provinces, and Burma (appointed by the viceroy), who are in turn assisted by commissioners. The Governors of Bombay and Madras have two legislative councils, and the Lieutenant-Governors of Bengal has one; but the other lieutenant-governors and commissioners have no councils and no legislative powers. For convenience to the government, India is divided into British and native States—the former including Bengal, North-west Provinces, Oudh, Punjab, Central Provinces, Burma, Upper Burma, Assam, Madras, and Bombay; the latter including Baroda, Central India, Hyderabad, Mysore, Rajputana, and parts of Bengal, North-west Provinces, Punjab, Central Provinces,

* Calcutta—Kali Ghatta, the ghaut (step) or dwelling-place of the goddess Kali. This goddess was the wife of Siva, the destroyer, one of the Hindu trinity of gods. A celebrated temple is erected to her just south of the city, which, at the time of the annual worship, is crowded with devotees from all parts of the country.

* The Himalayas lie in two ranges, the Upper and Lower Himalayas, and form a wall absolutely impregnable.—R. S. D.

† See *Outline History of England*, p. 301.

‡ The word is formed from *vice*, Latin, instead of, and *ris*, the French word for king.

§ Present governor-general, Marquis of Lansdowne, G.C.M.G.—R. S. D.

Madras, and Bombay. The British States are governed directly by the British, and the native States by native princes aided by the advice and counsel of an English agent, or resident, placed at each court by the viceroy. The power of these native princes is, perhaps, merely nominal in most instances, but the British administration has found it wisest thus to consider the prejudices of the people.*

So much has been said for and against the English policy in this country, that it is needless to discuss the question in so brief an article; but careful study of her policy in later years would seem to show an earnest desire on her part to do wisely for these subjects. If in her desire for justice she has given them home rule so rapidly as to have overshot her mark, and done them harm rather than good by forcing her brown-skinned sons into positions they were totally unable to fill—if she has so done she has thus brought to her own attention the wrongs permitted in the past, and driven herself into greater efforts for the education and elevation of one seventh of the population of the entire globe. The government, with the important aid of missionaries, has established three universities (in Calcutta, Bombay, and Madras respectively), and colleges and schools in almost every district.



A BRAHMAN WOMAN OF BOMBAY.

It was and is almost impossible to reach the native girls with educational advantages, for Hindu prejudice is strong against the education of women, but in a few districts where the influence of the missionaries is very great girls' schools have been established. The missionaries always have been the prime movers in educational matters, and it was by them that the first printing in the native tongues was done, and the Baptist

Mission issued the first vernacular* newspaper in 1835. For many years the press continued purely religious, but within the last twenty-five years there have also developed secular sheets.

The Brahmans, or high-priests, have, however, kept alive through all ages oral traditions of the Hindu race, and the Mohammedans introduced the custom of historical records, so that a certain amount of learning has always prevailed among all classes. These Brahmans have ever been the controlling influence in Hindustan, and all efforts to overthrow their power seem almost useless.† That the Christians have made long strides in indirectly influencing the barbaric customs is, however, unquestionable. Horrible religious usages have been abolished, such as the burning of widows, suicide from religious fanaticism, human sacrifice, the drowning of babies, and burying alive of lepers, but more, far more, remains to be done. The girls still marry when mere infants, and are mothers before they are twelve years old. They consequently bear children that are weak in body and brain, and thus rob India of her greatest chance for improvement. The widows, be they one year old or fifty years old, can never marry again, can never be received as equals, and must live the life of slaves to their own flesh and blood, or the life of prostitutes. Thus suicide is far preferable to many an unfortunate than such a life of misery or shame. The crying evil of Brahmanism, which lifts its wail to heaven for remedy, is the slavery of its women.

The Brahmans pervade India in all districts in the proportion of fourteen out of every twenty, the other four being Mohammedans, who are confined mostly to Punjab and the North-west Provinces, hovering lovingly about their holy city, Delhi, where once reigned the Great Mogul. They are a disturbing element in the British system, for, in contradistinction to the Hindus, who have been conquered for ages and are consequently as contented as ever under the present rule, the Mohammedans have been conquerors, and their sense of humiliation, added to their religious detestation of a "dog of a Christian," makes them discontented and dangerous subjects. England has by her educational methods given the better class of Mohammedans or Brahmans opportunities to absorb a knowledge of customs and theories which are the result of ages of evolution and experience. She has suddenly lifted them from the position of indifferent recipients of the ills or blessings of life into an attitude of familiarity with the most advanced modes of thought, promising them that when they have fitted themselves for positions of power they shall hold them. And now she is confronted with the fact that her word has been heard and remembered, and to-day her empire is divided into two great classes. On the one hand, the educated few who demand their

* Upper Burma was annexed in 1886. Burma consists of Aracan, Pegu, Irrawaddy, and Tenasserim. The native States pay an annual tribute to Great Britain and support an army of 350,000 men, while the English army is only 200,000 men, European and native combined. The States of Berar, Manipur, Kashmir, Beluchistan, and Sikkim are provisionally under British control. The French break the unity of the British possessions by holding Pondicherry, Karikal, and Yanam on the eastern Malabar coast, Mahe on the western Malabar coast, also Chandernagar on the Ganges just above Calcutta; and the Portuguese hold Goa and a small country thereabouts on the western Malabar coast.—R. S. D.

* A slave born in his master's house was called by the Romans *verna*. From this they formed their adjective *vernaculus*, belonging to home-born slaves. We have borrowed the word, which with us means belonging to the country of one's birth, as vernacular language.

† Out of the total Christianity can claim but 47 per cent. of one per cent., while Brahmanism has 73.307 per cent, and Mohammedanism has 21.45 per cent.—R. S. D.

promised rights; on the other, the masses, indifferent with the absolute indifference of the East, who neither understand nor care for the questions at issue, and only know they do not trust the native official. And her great dilemma at present is how best to affiliate these two classes with each other and each with herself; for the Hindu's principal characteristic is his hatred of all families, castes, tribes, or sects other than his own; hence he is always suspicious of, and at variance with, the native element in the English government.

In considering the occupations of this people we are brought face to face with the problems which have agitated the whole civilized world for more than a century.



A SHOP IN ALLAHABAD.

Has England done her best for India? If not, how can she improve upon her present system? It is not the object of this article, however, to discuss these problems, but to state clearly the existing circumstances, and let the reader draw his own conclusions.

Agriculture is, relatively, the sole occupation of the Hindu. Therefore the land tax is the principal source of revenue to Great Britain (more than one third of the total). This system of taxation is called "Land Settlement," and is in the main a modification of the system in vogue in India for centuries, the principle of which is that the revenue is not due from individuals, but from communities. The aggregate harvest is thrown into a common fund, and before division the State's share is set aside by the headman, or overseer, of each community, who has withal no personal control over the individual farmer, save in the collection of tax. Thus this system resembles a sort of "subletting" which is often very hard on the poor, but is not directly the fault of the government. The government makes a survey of each

village or estate or field, as the case may be, and taxes it in accordance with its value and state of cultivation. In Madras each individual grower is under contract with the government, and is held by it personally responsible for the tax upon the land he cultivates. The great complaint against England in this matter is that whereas in the days of native rule the tax could be paid either all or part in products, under English rule it must be paid entirely in cash, with no allowance made for poor years.

The country is by climate divided into districts peculiarly adapted to the growth of certain crops. Thus rice is grown mostly in Burma, Bengal, and the lowlands of Madras; wheat in Punjab, Bombay, and North-west Provinces; millet in Madras, Bombay, and Punjab; sugar in North-west Provinces; cotton in Bombay and the Deccan; jute* in northern and eastern Bengal; indigo in Bengal and Madras; coffee in the south; vegetables, fruits, tobacco, oil-seeds, and tea generally over the country; and opium, under the supervision and restriction of the government, only in the country about Patna and Benares (the holy city of the Hindus), and in the fertile Deccan. Opium is the great government monopoly, and it can be sold only to the government at a price set upon it by the government; and the farmers within this district are required to plant all or a part of their land with poppy, as the government may dictate. All opium is purified and packed at the government factories at Patna and Ghazipore, and then brought to Calcutta, where it is sold by the government at auction in

open market. Thus England taxes the native peasant for the raising of a drug, the sale of which produces a large proportion of her revenue for the empire; an income which the Hindu claims is forever lost to him and his country. Of the uses which Great Britain makes of this money for his benefit, we shall learn later.

Salt, made by the evaporation of sea-water and also found in solid salt-hills in the north-east of Punjab, the extent and purity of which are unrivaled, is the third great source of income from India. As salt is absolutely necessary to this grain-eating people (they eat no meat) this tax which is levied upon each individual falls very heavily upon the poor (about seven pence a head per annum), and represents an enormous profit to Great Britain. It is estimated that fifty shillings, at the outside, is the average income of the Hindu, thus the complaint against this tax, which is so high that many of the poor are entirely deprived of salt, which lays them

* A substance resembling hemp, being the fiber of a plant of the same name.

open to disease, is probably the best founded of all the numerous charges against the administration. The tax upon the distillation of liquor* is yet another source of revenue. This branch of the excise† is farmed upon the same principle as the other branches, and is under restrictions as strong as those about opium. Great is the cry against this tax, and it is claimed that, in order to increase her treasure, Britain levies a tax upon the Hindu people for a product which, when sold to them again, brings death and disaster in its wake. The stamp tax, levied upon judicial and commercial documents, is the last of the great causes of contention between political factions, for it is claimed that this is a tax even upon justice itself in a conquered land. The same general system runs through all Indian industries, and tax is levied upon manufactures as well.

In no sense a manufacturing country, India can still claim not a little commerce in that line. Her manufacture of cotton goods has been on the increase for many years, until now it is the principal industry of the Island of Bombay, and these goods, in the form of yarn or cloth, are becoming one of the principal exports of the country, as well as supplying native demand. But as yet it can bear no comparison with the import trade of cotton goods, which amounts to one third of the total importation from Great Britain per annum. Grain, raw cotton, opium, seeds, raw jute, and tea take precedence in export; but in the days before the British conquest cotton manufacture was the principal industry. Unfortunately, until lately it has been almost entirely crushed out of existence by the hand of the master, in order to leave the market open for English goods. The jute-mills are clustered about Calcutta, and are the second important Indian manufactories. The native arts, such as silk-weaving, pottery, embroidery, rug-weaving, goldsmith, brass, and copper work, wood-carving, and cutlery are still encouraged, and England reaps her harvest of duty from them also. The mining industries have a wide field for operation here, and in turn bring their share of profit to the State.

These goods are exported under four heads, so to speak—the foreign, the coasting, the frontier, and the internal trade—and represent 988,446,200 rupees per annum. The import trade amounts to 832,826,780 rupees per annum, mostly from Great Britain, and consists of cotton goods, silver (money), iron, railway stock, sugar, woollen goods, coal, and liquor.‡ The currency of the country is generally silver, though since 1861 paper currency, issued by the government, has been in circulation.

Standing thus at Calcutta and looking out mentally over this glorious country, realizing in one glance, as it



A FAKIR OF INDIA.

were, its richness and beauty, its misery and destitution, we are almost stunned with the thought of what its possession must mean to Great Britain; how much of importance in finance; how much of responsibility in conscience; representing such an enormous income, what wonder she is dear to the heart of the Englishman and that he holds her with a tenacious grip. She mourns under the heel of an oppressor, but if he absorbs many million rupees of her products per annum, he nourishes her in the days of famine. If he has quadrupled her army since the mutiny of 1857, he has built railroads and canals from shore line to shore line, from mountain to cape, to open her inland centers. If he has robbed the native prince of his birthright, he has given to the people peace and order. If he has abolished many sacred but barbaric rites, he has contributed moneys to uphold the religion dear to her. If he has taxed her pitilessly and needlessly, he has endeavored to educate and uplift her; and if he has erred from first to last, he has erred in his endeavor to deal wisely, and erred no more than others err if victors.

There are wrongs that must be righted. There are injustices so flagrant as to wring the heart of man. There are miseries beyond the power of pen to picture; but there are remedies. Time, so short to the reformer, so long to the sufferer, is the first. Patience, with the clumsiness of the master, with the stupidity of the slave, is the second. Sincerity, in the effort to help, in the endeavor to learn, is the third; and these are not the result of legislation altogether, nor of the Church altogether, but of humanity.

The Brahman is unhappy yet indolent, and sobs and cries beneath his burden of tax and subjugation. With neither intellect nor force enough to rebel, he cringes and whimpers beneath the rod of the master. But let western capital and western will strike first at the very root of Indian evils, and prepare a day when the

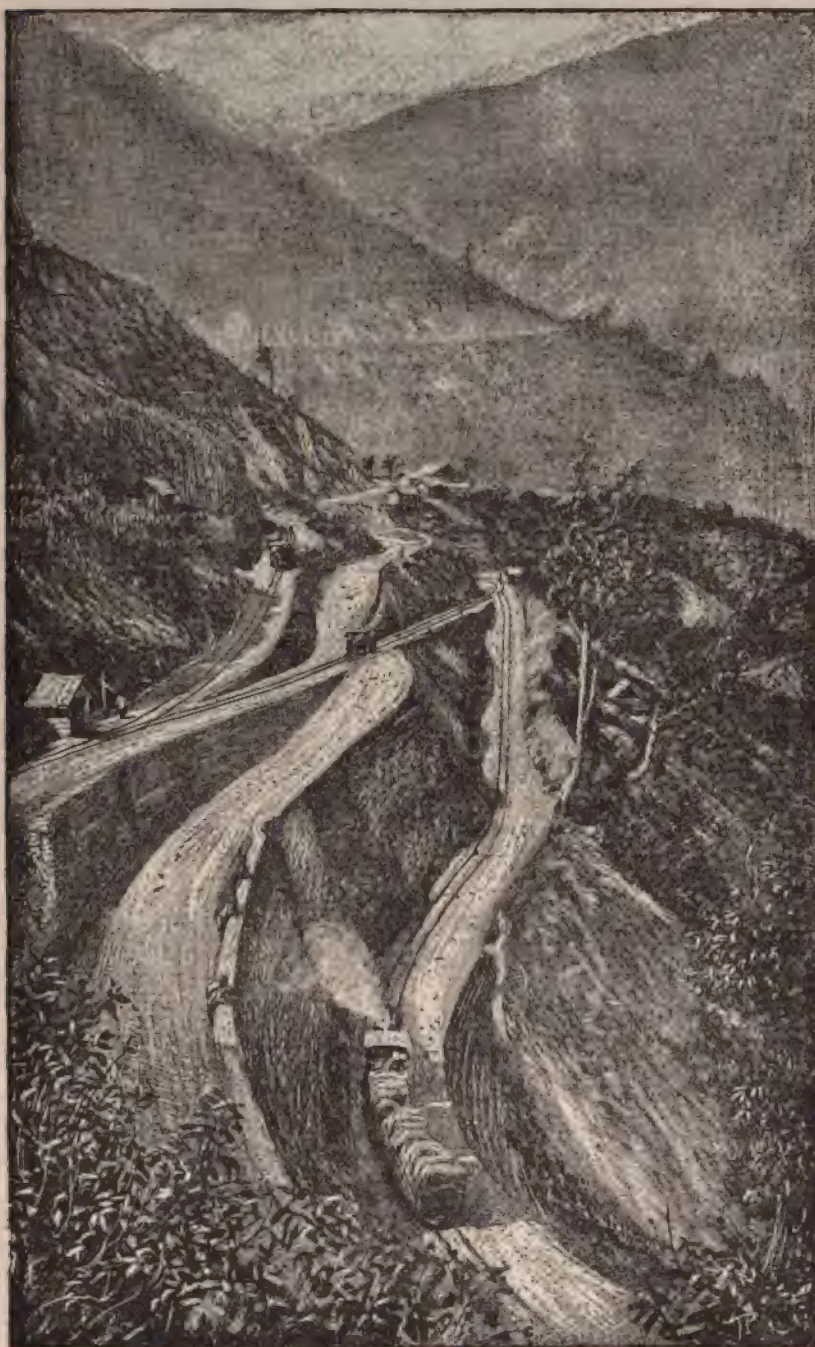
* Distilled from rice and called arrack.—R. S. D.

† Excise taxes are those placed upon articles of home manufacture, or domestic articles, in distinction from customs, which are taxes placed upon exported or imported goods. The Latin *excitus* means cut off; and it was chosen as the name of this tax, probably to indicate that a slice was cut off the money value of the articles so taxed for the public purse. "To farm taxes" was to let out, to lease, taxes for a stated rental.

‡ Calcutta, Bombay, Karachi, and Rangoon are the four principal ports of India, and there is not one safe port on the whole eastern Malabar coast.—R. S. D.

Hindu shall lift his head in equality and content; rear strong women that they may bear strong sons; teach the son to esteem his mother as an equal and a free woman, and not as a household necessity to be hidden from the light of progress and education; teach him to honor her a widow as a wife, and not to treat her as a menial with no choice left save between slavery and shame; teach him to care for his baby daughter in tenderness and love until she is a woman grown, and not to marry her for custom's sake to an infant husband, while yet she can scarcely speak; teach him, that he may teach his sons, and his sons their sons; lift the

curse of their wifehood and widowhood from the Indian women, and then shall gleam the first faint ray of that light which betokens the dawn of a day when India shall bring forth children mentally and physically strong. Then shall her sons be capable as well as brave, united as well as faithful. Then shall the native take his just place in the administration, and, in the might of right, put a curb upon rapacity and greed. Then shall he walk proudly in the land of his forefathers, and walk in full understanding of his western brother's ways. And then, and not until then, will the Hindu cry, We forgive the Englishman.—*The Chautauquan*.



SCENE ON THE DARJILING RAILWAY, INDIA.

Some Cities and People of India.

Picturesque India is the title of a book written by W. S. Caine, M.P., of London, and issued in 1890. It is called a hand-book for travelers, and is the result of the travels of two winters spent in India by the writer. We are indebted to this book for some of our illustrations and the explanation given of them. Mr. Caine is responsible for the descriptions that follow:

Bombay is the largest, most populous, and enterprising city in the empire. It is, without exception, the finest modern city in Asia and the noblest monument of British enterprise in the world. After New Orleans, it is the greatest cotton port in the world.

The Parsees in Bombay number probably 50,000. Their fire temples are all severely plain buildings into which none but Parsees are admitted. They repudiate the term of fire-worshippers. God, according to the Parsee faith, is the emblem of glory, refulgence, and spiritual life, and therefore the Parsee, when praying, either faces the sun or stands before fire, as the most fitting symbol of the Deity. The interior of their temples is entirely empty, except for the sacred fire in a small recess, which is never allowed to expire. They are noted for their charities and benevolences.

The population of Bombay city is officially classified thus: Europeans, 10,451; Eurasians, 1,168; native Christians and Goanese, 30,708; Hindus, 503,851; Jains, 17,218; Mohammedans, 158,024; Parsees, 48,597; Jews, 3,321; Negroes, 689; Chinese, 169. Added to these will be seen in the streets Arabs from Muscat and Zanzibar, Afghans, Beluchis, Malagasis, Malays, Rajputs,

Sikhs, Moors, Tamils, and many others, all wearing distinctive clothing and turbans.

(Mr. Caine describes several of the Protestant missions in Bombay, but does not seem to know the large Methodist Episcopal mission work in the city.)

Ahmadabad is a beautiful and picturesque city on the left bank of the Sabarmati River. Here are several large and beautiful mosques. The river is about one hundred yards wide and generally fordable for carriages. Hundreds of gayly dressed men and women may be seen washing themselves or their clothing in the river, or bathing water into great earthenware pots on bullock-carts.

all drunkards. Wife, children, home, health, and life itself at last are all sacrificed to his degrading passion.

The seven sacred cities of Hindustan are Ajodhya, the city of Rama; Muttra, the city of Krishna; Buddh Gaya, the city of illusion; Benares, the city of Siva; Conjeveram, Avani, and Dwarka, in Kathiawar.

Benares is a city of great wealth, full of noble mansions and palaces of pious Hindu princes, rajahs, and bankers. It is probably the most ancient city in India, and is the metropolis of the Hindu faith. The longing of every Hindu is to visit this place of spotless holiness and wash away his blackest sins in the sacred



WASHERWOMEN AT THE SABARMATI RIVER, NEAR AHMADABAD.

Simla is the summer capital of India. In winter the population is about fifteen thousand; but the number is greatly increased on the arrival of the government officials and others who come up from Calcutta.

Cawnpore has a population of 150,000. The city is built on a series of ravines running down to the bank of the river Jumna. Its chief interest is connected with the memorials of the massacre by the mutineers in 1857. The city is famous for its conjurers and snake-charmers.

Lucknow, after Calcutta, Madras, and Bombay, is the most populous city in India, having a population of 300,000, of whom one half are Mohammedans. It is wealthy and prosperous. The native part of the city affords ample opportunity for studying all the handicrafts of India. The opium-dens are fearful places. At night they are crowded, and it is estimated that there are upward of twelve thousand persons in Lucknow enslaved by this hideous vice. An opium sot is the most helpless of

Ganges before he dies. It is equally revered by the Buddhist. Benares is wholly given to idolatry. It is the most picturesque city in India, and lies on a bend of the Ganges along the crest of a hill about one hundred feet above the water. Viewed from the river it presents a panorama of palaces, temples, and mosques, surmounted by domes, pinnacles, and minarets, stretching three miles along the top of the bank.

Nothing in all their religion is so dear to the devout Hindu as their beloved mother Ganges. For 1,600 miles her gracious course is hallowed by the haunts of gods and heroes. The most pious act a Hindu can perform is the six years' pilgrimage from source to mouth and back again. Pilgrims to her banks carry back bottles of the precious water to their kindred in far-off provinces. To die and be burnt on her sacred margin, and have their ashes borne away to the ocean on her loving bosom, is the last wish of millions of Hindus.

Calcutta takes its name from the ancient shrine of the goddess Kali. It has a population of 700,000. The government buildings are large and imposing.

The Burning Ghat on the banks of the Hoogli at Calcutta is where the Hindus cremate their dead. The funeral pyre is laid in dry wood, mingled with sandalwood for the sake of its fragrance. The corpse is placed at full length on the pile and then covered over with more wood, the head and feet only being visible. Passages suitable to the occasion are read by the officiating priest from the sacred books. The eldest son, or nearest living relative, having walked three times round the pyre, kindles it, and in about two hours the corpse is

agate, coral, or big coarse turquoises, and a massive silver girdle.

Allahabad is built on the tongue of land formed by the junction of the Ganges and the Jumna. Its population is 150,000, of whom 100,000 are Hindus, 44,000 Mohammedans, and 6,000 Christians. Here is published *The Pioneer*, the most important and influential paper in India.

Jabalpur is laid out in wide and regular streets, in the center of which is a beautiful tank surrounded by temples. The suburbs of the city are remarkably beautiful.

The native state of Bhopal has a population of 950,000, of which more than three fourths are Hindus, one



THE BURNING GHAT AT CALCUTTA.

reduced to ashes, which are cast into the river. After the cremation is over the relatives who have taken part bathe in the Hoogli to wash away all impurity resulting from contact with the dead.

Darjiling is 246 miles from Calcutta. It is in the heart of the great Himalayan range. The population of the town and district is 160,000, and is very mixed. Nepalese predominate, but there are also great numbers of Bhutias, Thibetans, Bengalis, and the Lepcha aborigines. About forty thousand laborers of these different nationalities find employment on about two hundred tea plantations, which is the flourishing industry of the district.

The Bhutia women are frequently noble-looking. Those who are well-to-do and who come into market are five feet six inches high, and about three feet broad, with great good-humored faces, beaming like the rising sun through the brown varnish with which they paint themselves. They wear several necklaces of amber,

eight aboriginal tribes, and one tenth Mussulmans. The ruler is a woman, and the throne descends in the female line. The Begum is the only female potentate in India. She is an able and vigorous lady, and has an army of 3,000 strong. She has power of life and death in judicial matters, and her territories are not under the jurisdiction of British courts.

Thirty-one miles from the city of Bhopal is Sanchi, a small village, round which are scattered some of the finest Buddhist remains in India, including eleven topes. These topes are solid mounds or domes of brick, erected to celebrate some important event or to enshrine a relic to the great Buddha, or of some notable Buddhist teacher or saint. They date from 250 B. C. to 300 A. D. The great tope is well preserved. It is a huge dome of bricks laid in mud, placed on a sloping circular platform 120 feet in diameter and 14 feet high. The dome is 106 feet in diameter and 42 feet high.

Nasik is the Benares of the west, and plays the same part to the Godavery River as Benares does to the Ganges. The population, including the cantonment, is 27,000. The greater portion of the population is Hindu, and there are 1,300 families of Brahman priests making a good living out of the temples and pilgrims. The city is built on both sides of the river, and the banks are lined with temples, shrines, cupolas, and platforms.

Poona is a handsome city of 130,000 population. The European side is laid out in fine rectangular roads, wide and well made, shaded by avenues of trees. The native city has all the characteristics of a prosperous Hindu community. It is a great center of Brahmanic influence.

Madras, the capital of the oldest presidency in India, straggles for nine or ten miles along the coast, covering an area of about thirty square miles. The population is about 430,000. The Hindus number 320,000; Mussulmen, 55,000; Christians, 45,000. There are some 3,500 Europeans and 15,000 Eurasians. The proportion of Christians is higher in Madras city than anywhere else in British India. Tamil is the language chiefly spoken, though quite a fourth of the population is Telugu. English is widely understood, and all the well-to-do people speak it with ease. The European quarter is prettily laid out and richly timbered. There are thirty-one Protestant churches and chapels and fifteen Roman Catholic churches in Madras.

Bangalore is one of the pleasantest and most attractive cities in India. Its climate is noted for its healthfulness and suitability to European constitutions. The old native city, or *pet*, covers an area of two and one third square miles, with a population of 65,000. The bazaars are narrow and irregular, with many handsome houses of prosperous merchants. There is much stir and bustle, with plenty of lively trade. Some of the leading handicrafts of a large Indian city are to be seen in the Bangalore bazaars. Silks of durable texture and brilliant patterns are sold by weight.

The Todas are the most attractive of all the hill tribes in the Mysore presidency. They are tall, well-proportioned, and athletic, with bold, independent carriage and finely molded, sinewy limbs which show they are sprung from no effeminate race. Their aquiline nose, receding forehead, and rounded profile, with their black bushy beard and eyebrows, give them a decidedly Jewish appearance. Their dress consists of a single cloth, worn in a manner which sets off their muscular forms, something in the fashion in which the Highlander wears his plaid. The costume of the women is much the same as



A BHUTIA WOMAN OF INDIA.

the men, the toga being wrapped round them to cover the entire person from shoulder to ankle. The men average five feet eight inches and the women five feet one inch. They are copper colored, and the men are very hairy. They are lazy and dirty and practice polyandry, a woman marrying all the brothers in one family. Their sole occupation is cattle herding and dairy work. They live in huts, twelve or fifteen feet square, built of bamboo closely laid together, fastened with rattans and thatched. They sleep on a raised clay platform covered with the skins of deer or buffalo. The dairy is also their temple, for they worship the cow. Their religion is extremely primitive, with a good deal of demonolatriy introduced.

Tanjore is a city of 60,000 inhabitants, and is situated in what has been justly termed the "Garden of South India." It is on the vast delta of the Kaveri, a highly cultivated and populous district, irrigated by a net-work of canals, and dotted with magnificent groves of coconut trees. There are more than 3,000 Hindu temples in this wealthy district, that in Tanjore city being the finest in India. Tanjore was the capital of the Chola dynasty, one of the greatest of the ancient Hindu monarchies, from the tenth to the fourteenth century.

India's Millions and Their Need.

BY REV. ALBERT B. NORTON, B.D.

One of the most devoted missionaries which I had the privilege of being acquainted with during my residence in India was Miss Louisa Ranf. On Sunday evening the 16th of last November, as she was attending the service of the English church at Ellichpur, in Central India, a kerosene lamp exploded, throwing the oil over her clothes, which immediately ignited. She was burned so badly that she died in five and one half hours. My friend, Rev. E. F. Ward, writes:

"She died as she had lived, greatly beloved by the natives, both Hindus and Mohammedans. I have not words to express our grief. Of late her soul seemed to be continually filled with God. Only two hours previous to the terrible accident she had been remarkably

This performance lasted for hours, and I don't know but the whole night. While I was at Bhaidehi a man who very much wanted a son went through a wild form of idol worship, at the same time pushing needles into his body, hoping in this way to gain the good-will of the gods and get the desire of his heart.

"About two years ago, in the direction of Burhanpur, where we formerly lived, a human being was offered as a sacrifice to a demon. I insert this clipping from an Indian paper:

"A case of horrible cruelty and revolting brutality has been reported to us by two gentlemen who were eye-witnesses of the scenes they related. As they were driving along the Husain Sagurbund, on Monday, they came upon a closely packed crowd, dancing, gesticulating, and wildly howling, in front of the little stone image and temple midway between Chudderghaut and Secunder-



THE GREAT BUDDHIST TOPE AT SANCHI, INDIA.

drawn out in prayer for the work. Among others she prayed especially for the workers who are called to India. Then, taking a general view of the wants of the heathen, she cried, 'Now, Lord, glorify thyself in me. *No matter what it means, glorify thyself in me.*'"

Only a few days before her tragic and unexpected death, she wrote the following earnest appeal for the "millions dying:"

"Millions of people in India are to-day with no knowledge of the Gospel, fast bound in the cruel chains of idolatry and superstition, bowing down to stocks and stones, worshiping almost every imaginable thing, continually trying to appease the wrath of evil and malicious deities—not only by sacrifices and worship, but also by inflicting pain upon their bodies in various ways.

"While Brother and Sister Ward were laboring in Simbado for a few weeks they witnessed a scene about like this: men were thrusting sharp steels through their flesh and throwing themselves into all sorts of bodily contortions, while one poor woman was made to dance before them until her strength was utterly exhausted.

abad. The crowd extended for a hundred yards on either side, blocking up all traffic, and kindly protected in their cannibalistic orgies by policemen stationed on either flank, who obstructed and detained passengers. As the scene almost baffles description, so the cruelty was almost inconceivably beastly. Three buffaloes, hacked and hewn into many parts, were strewn all over the road, and the people in the immediate vicinity of the lacerated animals were dabbling and dancing about in their blood, while others holding the yet bleeding legs and joints were whirling them round about their heads and gesticulating furiously. A fourth animal being then cut up or wounded was still alive, and added his painful bellowings to the horrible din.

"But a little farther on was the most barbarous and revolting scene of all. Some two or three men with bodies naked and painted held a goat by the legs, while from the still living and quivering body they were tearing away with their teeth, mouthful by mouthful, the bleeding flesh, squirting and sprinkling it over the adjacent crowd. Other goats and buffaloes were close at hand waiting their turn to supply the horrid sacrifice,

and the orgies continued, we believe, till two o'clock in the afternoon. These, we are informed, were the superstitious means of appeasing the Hindu goddess who holds in her hand the scourges of small-pox !

"I am told that pilgrimages to sacred shrines are made in the most torturing manner. Women and children often die on the journey. It has been estimated that about fifty or sixty thousand people gather at the yearly Byram fair, a Hindu festival held ten miles north of Ellichpur, and at that time no more than five thousand are in any way reached with the Gospel by word of mouth or the distribution of tracts. Two years ago we saw a man at that fair, who, we were told, had held his right arm up for twelve years. It had become perfectly stiff and he had no power to move it. The finger nails were like bird's claws and had grown into the palm of the hand.

"Some of the vilest things are done in connection with their worship. In view of these appalling facts in this nineteenth century, does not the last commission of our Lord, 'Go ye into all the world and preach the Gospel to every creature,' ring through your soul? Some who live in America and will die there are practically fulfilling this injunction. Are you one of them? It means so much to be able to say with Paul, 'I am free from the blood of all men.' The question with us as followers of Jesus Christ should not be, What can I afford to do? but what can I not afford to do that these precious souls may be delivered from the awful power of the devil? 'The earth is the Lord's, and the fullness thereof.' 'The cattle on a thousand hills' belong to him. His great heart of love yearns with compassion over this people, and his word to us is, 'Bring ye all the tithes into the store-house, that there may be meat in mine house.' Let us give him the very best we have—the first-fruits of all our increase.' Let us not withhold the thing which is nearest our hearts.

"One hundred missionaries in this province of Berar would only make a ratio of one missionary to 25,000 hearthen. We are only ten in all, and some of the number are new and have not the language yet. 'Much will be lost should the harvest wait.' 'Cast thy bread upon the waters: for thou shalt find it after many days.'

"We have no time to lose. Souls are perishing.



HILLMEN IN CENTRAL INDIA.

Precious opportunities are ours to-day. We shall soon be gone, and what we do must be done quickly."

Santal Marriage Customs.

BY THE REV. J. F. BURKHOLDER.

It is interesting to study the habits of any people, as well of the untutored as of the highly cultured. These sons of the forests are no exception to the rule. Some of their marriage customs are quite in keeping with those of Bible times. One wonders if there could have been any connection between these ancient people living hundreds of years before the Christian era and the tribes who now inhabit this country.

There are several legitimate ways in which a Santal can secure a wife. The one most in favor and adopted by the more respectable portion of the community is for the parents who have a son or daughter to be married to send two or three elderly women in search of a suitable companion. When one has been found, the members of the two families interchange visits to see if a proper person has been selected. The parties most concerned have no voice in the matter. When the friends on both sides are satisfied, a village council is called to fix the price of the bride. If she belongs to a good family and is fine looking, her parents can demand a cow to be given to her brother, a cloth for her mother; also money ranging from three to twenty rupees (one to six dollars). The mondal, or head man, of the village also claims a share in the price. When all has been

arranged the invitations are sent to the wedding. These consist of bits of knotted cotton thread, smeared with turmeric. The knots indicate the number of days to elapse before the bride is to be brought to her father-in-law's house. The day before she is expected the bridegroom is properly anointed from head to foot with oil and turmeric by his female friends, and dressed in a new cloth which has been made more or less yellow by being dipped in turmeric water.

Just before leaving home to bring his bride, surrounded by the whole village, he is taken to a mango-tree. A mat is spread on the ground on which his mother seats herself. She then takes her son in her lap and feeds him dried pounded rice and molasses. He is then married to the tree, which he embraces twice, a leaf of which is tied to one of his wrists, that he may be as prolific as is the mango-tree. He then mounts the shoulders of some man selected for the purpose, and is carried a short distance out of the village. They are accompanied by torch-bearers and persons taking rice, etc., to the bride's family. One day is spent at her house in feasting and drinking. The following night the party returns with the bride, three or four elderly female relatives keeping her company.

The young women and girls of the village (the virgins of old), after having been duly anointed with the turmeric and oil, their hair neatly combed and ornamented with flowers, at the bridegroom's house await the arrival of the bridal party. About midnight the drummers and fifers who lead the torch-light procession announce the approach of the party. The remainder of the night and the following day are spent in feasting and dancing. The sound of the drums makes every one well-nigh wild with excitement. A large crowd gather about the house. The women and girls, taking hold of hands, form a semi-circle, at the head of which stand the gray-headed women, at the foot little girls of five or six years of age. Some strong-voiced young woman starts a weird song, others join her, then the line begins to move. In uniform step and in perfect time round and round they sweep. It is really a very interesting sight. Their festivities are all out of doors in front of the bridegroom's house. If any distinguished or elderly person calls, the young pair are led out by the eldest daughter-in-law, if there be one, or some other female relative, each making a very peculiar low bow to the callers. They in turn are expected to give the bride some present. During the afternoon the bride's friends return home, leaving her to the tender mercies of her new relatives. Before she becomes acquainted with her husband and his parents, with whom she must live and whom she must serve, she usually runs back to her father's time after time. She has to be brought back again amid tears, scoldings, and beatings. If she utterly refuses "to make his house," her parents return what they received for her. This is considered a legal divorce, after which both parties are free to make other marriage connections.

Laban's plan for securing husbands for his daughters is quite in vogue among the Santals. A young man

may not be able to pay the full price of the bride he wishes, or her parents may wish a servant, so they give their daughter to him on condition he will live with and serve them five or seven years, after which he can take his wife and go where he pleases. Such a marriage is called "taking a house son-in-law."

The plan adopted by the Israelites of old for securing wives for the tribe of Benjamin is still another mode. A secret arrangement usually is entered into between the young man and the girl of his choice. They wait until one of their great festivals occurs. When all are interested in the drinking and dancing he feignedly by force and against her will drags her away and rubs the red powder on to her forehead, which is the sign of marriage. For two or three days they hide themselves in the daytime in the woods and at some friend's house at night. Meanwhile the parents search for the young people, pretending to suffer great mental agony caused by the shameful conduct of their children. When all has become quiet a village council is called at the young man's house, and the price for the bride is fixed. A goat is killed, a feast is made, the price is paid, and then all is settled.

Aside from these three modes of marriage, it is the easiest and a most common practice for husbands and wives to interchange. A man for some slight cause suddenly leaves a large family of little ones for his wife to support, while he takes a younger woman; and as easy is it for a woman to forget all her motherly instincts and forsake a nursing babe, running away with the husband of some other woman.

One of our Christian young men, when talking to us about these matters, said: "You can have no conception of how much of the animal still clings to the best of us."

There used to be a custom among them of this kind, namely, during their yearly hunt, which occurs in the month of April and continues for ten or fifteen days, a general council is held at night, where all engaged in the hunt camp out on an open plain. At this great gathering questions of general interest are brought up for decision. If a man has during the year eloped with another man's wife, the guilty party is summoned to appear, notice having been sent him of the day of the meeting by means of the knotted string. During the excitement of the hunt the injured man avenges himself by killing his adversary if possible.—*Missionary Helper*.

Child-Life in India.

BY MRS. J. L. PHILLIPS.

Come with me to my dear old Indian veranda. Here are "Jack and Jill," two stout oxen who have been trained to trot, adorned with bells, and fastened to a rattan carriage; and they won't mind if we have a large load. Off we go over the brick-red roads running like bright ribbons through green fields. Here, at the first turn, we come to the old court-house, standing in the dense shade of the magnificent banyan-trees. Over there to the right is the grand residence of a native

prince, who has several wives, fine elephants, camels, Arabian horses, birds-of-paradise, and a caged Bengal tiger at his gate. Now we will turn down this street, lined with dark mango-trees laden with delicious fruit. There sits the poor old leper under the same tree he has been under for months. Let us each toss him a penny. See the sore stumps where his fingers used to be! and his toes are all gone, too. Long ago his last friend turned him out of doors; and rain or shine, there he sits begging for a morsel. And all through this rich, beautiful country hundreds of just such lepers are dying without a home.

Here we enter the bazaar, a trading street filled with low mud shops. See these long-bearded, long-tailed baboons, leaping from roof to roof, then up, up into the highest branches of the grand old trees, then down into the gardens to steal bananas and cucumbers! Hark!

"I want to be an angel,
And with the angels stand."

They are singing the first hymn, and we are at the very door of the first Sunday-school we shall visit to-day. Fifty little hands are waving graceful salaams to you, and a hundred bright eyes, that never tire looking at white children, are welcoming you. Sit down, tailor-fashion, on the nice mats the kind teacher is bringing you. A few years ago she was rescued from a terrible famine, and now she is a most earnest teacher.

That group of boys are orphans, or worse, their parents are so bad. They run on errands and earn a few cents; and frequently they creep into some old hut or fall asleep under a tree without any supper. That little girl carrying a baby on her hip almost as large as herself lost her mother the other day. Now she cooks the rice, when her drunken father brings her any, carries the baby around with her wherever she goes, and begs a few kernels of parched rice "when it cries too hard."

The girl next to her hasn't a friend, and she has worn that one little piece of cloth until it is threadbare. She is always hungry and always sad. Indeed, not one of these fifty children has ever had a "home." A miserable mud hut, crowded frequently with drunken men and women, and sore, half-starved dogs, has been their only shelter; and they had never heard of the one great God and the way to heaven before this Sunday-school teacher went to them. But from their babyhood their tiny hands had often been clasped in prayer to a huge idol, around which serpents coiled. In their own language, so strange to you, they are reciting the same Sunday-school lessons as yours and singing the same sweet hymns. At the close of the school they will each receive a beautiful Scripture-card, sent to them by American children 11,000 miles away. These they read to their mothers.

But we must make our salaams to this school and drop into one half a mile farther on, where low-caste children and beautiful little girls from high-caste families are learning together that there is a land where there is no caste, and where none are hungry or sad.

You will remember that there are four great castes in India, and that the Brahman, or highest caste, consider the others very inferior beings. When little Brahman girls first came to our day-schools they used to wrap their little dainty dresses very closely about them, and then sit on mats alone; but when the class began to spell for prizes they forgot all about their caste, and now they sit side by side.

They will soon leave school to be married. The oldest one here is only nine years old. Many in this country are being married every day who are younger than that; and then childhood, with all its sweet joys, is gone forever. Henceforth they are prisoners in their own zenanas—the most secluded rooms in a high-caste or Brahman house are called zenanas; and here these little wives spend their lives, leaving them only in covered palankeens. They seldom get a peep of the green fields even, or any thing beyond their own homes. If a husband dies the little widow knows there is such a life of suffering before her that she begs to be burned alive with the dead body of her husband. O, the horrors of child-marriage! Of all the terrible sufferings that women and children have ever known this is the worst.

Yes, that beautiful little girl, only seven years old, with a face almost as white as yours, will be taken away day after to-morrow by a strange man twenty-five years old, to live at his own home with his parents. Yesterday, while teaching in a zenana, one of the brightest girls of this school, who has just been married, crept up to me, sobbing as though her heart would break. She said, "O teacher! my husband took my little Testament and reader and tore them all to pieces; and then he dashed my slate on a stone, and told me he wouldn't have any more such nonsense in his house—men must read, and women must cook! O, I can never go to Sunday-school again! But there's one thing he can't stop, and that's my little prayers. I say them over and over when nobody but God can hear me; and when I'm alone, and can forget for a little while how my heart aches for my dear mamma and teachers, I sing about that 'happy land, far, far away,' and it seems as though I couldn't wait to get there."

I tried to comfort her, and told her I would visit her often. But although hundreds of these dear little girls have learned to look to Christ for comfort, there are millions who have never heard of him. Think of them, pray for them, send them Bibles, and help to send good men who will induce the rulers of the land to make a new marriage law that will save these children from so much misery.—*Sunday-School Times*.

"The impression deepens among the most thoughtful students of missionary problems in India, that the soil in which the infant Church is growing up will be fertilized with martyr blood before it yields its richest harvest. The feverish unrest of the Hindu mind is apparent to any one who keeps his finger on the native press. Desperate schemes are proposed to oppose the influence of Christianity."

The People of Rangoon and Their Religion.

Far away out to sea, long before any thing else can be seen by the steamer approaching Rangoon, the pinnacle and dome of the great golden Shoay Da'gôn Pagoda shines up through the mist. The Shoay Da'gôn Pagoda is one of the largest and richest temples in the world. Its vast dome and base is covered with lacs of rupees worth of gold-leaf, and surmounted by a golden jeweled structure of immense value. At its base are numbers of colossal sculptured lions, and around it are smaller pagodas of all shapes and sizes, containing statues of Buddha in different attitudes. Each of these minor temples represents some quarter of the town of Rangoon, and is kept up by the Burmans of that quarter. The whole is situated on the top of the highest elevation of the town.

All the town of Rangoon (as far as the Buddhists are concerned) go up to worship twice a year, and individual worshippers oftener.

That Buddhism is a reformation on Hinduism, and a marvelous reformation too, no one can deny. It is idolatry refined to its utmost possible extent. Oscar Wilde would have been "thrilled" with a sight I saw the other day. A Burmese lady, dressed in artistic colored silks, was offering a beautifully tinted yellow lily to a dignified marble figure of the Buddha. It is no wonder that "the fleshly mind" of some unconverted Europeans is fascinated by the artistic surroundings of Buddhism. To human eyes there is an enormous difference between the hideous monstrosities worshiped at Bombay, or the shameless nudities bowed down to at Calcutta, and the thoughtful, dignified Buddhas which are the object of the worship of the Burman. But the divine eyes see no difference between refined and unrefined sin. Refined idolatry is no more grateful in his eyes than refined impurity.

The Burmans spend all their savings on their idols, their temples, and their priests. They do it from business motives, as the finest investment they can make, that of laying up treasure in heaven. At the Shoay Da'gôn Pagoda I was shown an immense collection box, five feet long by two and a half feet broad, and two and a half feet deep, into which the people throw their jewels, their gold, and their silver, every particle of which goes, according to their doctrine, toward buying so much extra heaven for them.

The Buddhists rejoice at a funeral, and take the corpse with dancing to the grave. The bier on which the coffin is carried is a magnificent structure, decked out in the gayest possible colors and ornamented with flying flags. Large presents are given to the priests, all with the view of buying so much more heaven. One funeral that I saw was preceded by eight cart-loads of food and a first-class rose-wood bedstead, decked out with rosetted mosquito-curtains complete, all for the priests. It started from quite a poor house, so that the deceased had evidently invested all that he had left in buying all the heaven he could.

I was very much struck with the expression on the faces of two plaster statuettes on the bier of this particular funeral. They were supposed to be in the act of beholding the entrance of the deceased into heaven. With one hand outstretched, with fingers half opened, they were looking up to heaven with a marvelous look of rapturous wonder. Doubtless the coloring on the plaster helped the effect, but I have never seen any thing in Greek sculpture to equal it.

The Buddhist heaven is not an eternal heaven, and the Christian preacher has an immense advantage here, as well as from the fact that the Christian heaven is already bought and paid for by the blood of Christ, and is now to be had "without money and without price."

The Buddhist heaven is a building without foundation and lamentably collapses in the time of need, as half an hour at a Buddhist cemetery will soon prove. In the midst of the joyful music and the dancing and the feasting, heart-rending scenes are to be witnessed. I saw a mother stretched over the grave of her little baby, fairly shrieking with agony. I saw another mother kissing and fondling the waxen form of her two-year-old, with her heart breaking with grief. A little further off was a little daughter screaming and crying to her dead mother, as they took her coffin with dances to the grave. At a fourth place was the poor old widow kneeling heart-broken beside the coffin of the grand funeral already described. The eight cart-loads of food for the priests gave no comfort to her heart. The rapturous smile on the plaster figures of the bier was not to be seen on her face. I could not help exclaiming to my companion that, refined though it were, Buddhism, like every other false religion, is a devilish religion.

The Methodist Episcopal Church has a mission hall right down in the midst of the "Karsetji Suklaji Street" and "Falkland Road" quarters of Rangoon. Miss Steer's mission, in a similar quarter in London, has worked marvels for the neighborhood. Why not have similar "lights in a dark place" in every town of the Indian Empire?

The Methodist Episcopal Church is also doing a good work among the sailors at the "Sailors' Rest," and the American Baptist Mission has a first-class coffee-room at which gospel meetings are held, largely attended by soldiers.

One of the sights of Rangoon are the "wise elephants" at the great steam saw-mills. Rafts of huge trunks of teak-wood are floated down the Irrawaddy from the primeval forests of upper Burma, and landed by the rising tide on the river-banks at Rangoon. From there they have to be taken and laid out on the marshes until ready for the saw-mill. Were it not for the intelligence and strength of the elephant this work would be an immensely costly one, necessitating the employment of hundreds of men and horses, and quantities of lifting and carrying machinery. As it is, the elephants employed will, at the command of their drivers, shift the huge logs with their tusks, push them with their fore-feet, lift them right up and deposit them in pre-

cisely the required spot. It is striking to mark the intelligence with which they will unhitch a chain that is in the way, or lever out a log that is stuck. Strange to say, they are very delicate animals. They sometimes take sick and die in half an hour, and are never worked after the sun grows hot. Their medicine is given them in huge pills about as big as a quarter loaf, rolled in sugar.

There are a great many Chinese in Rangoon. Their colony has a large Confucian temple, and a number of idolatrous "Joss" houses. There are also two club-houses of the great Chinese secret societies, the "short sleeves" and the "long sleeves." These two factions often have serious fights.—*M. G., in Bombay Guardian.*

The Dhurumtollah Methodist Episcopal Church of Calcutta.

A writer in the *Bombay Guardian*, of India, for December 6, 1890, calls the English Methodist Episcopal Church of Calcutta "The Cathedral of American Methodism in India," and writes as follows of the church and his visit to it:

The Dhurumtollah Church in Calcutta will hold 1,500 people, and it is usually moderately filled at both morning and evening services. This is a large congregation for India, and it is interesting to note how such a congregation has been built up. First, by the direct preaching of a present, immediate, and full salvation; secondly, by depending upon prayer-meetings and a number of weekly services for success, instead of concerts and "worldly" methods of attraction; and, thirdly, by the geniality of the pastor and his chief members, who meet strangers at the door at the beginning of the services, and make them feel that it is not only a church but a home that they are coming to.

I attended both services on the 23d instant, and was exceedingly pleased with what I saw and heard. That such a large spiritual congregation should be built up in the midst of European society such as exists in Calcutta is a matter for great rejoicing. Arriving somewhat early for the morning service, the Sunday-school, which is held in the church, was not yet closed. There were nearly two hundred and fifty children present. Prominent in the forefront of the meeting was a splendidly executed design in colored chalks on a large blackboard, giving the subject of the morning's lesson, "Gethsemane." The earth was represented with the shadow of the cross athwart it, and the words over and beneath, "Gethsemane, The Shadow of the Cross, The Agony of Christ for a World's Salvation."

The radical conversion of the children is expected, and in many cases obtained. I was told that there had been thirty conversions among the Sunday-school scholars during the past few weeks. The collection taken up was rather small for such a large school, and I would suggest a plan which has been very successful elsewhere, namely, the forming of definite objects to which the children can give. At the smaller Sunday-

school at Grant Road Church, Bombay, the children support by one Sunday collection per month a mission-school for native children. I know large Sunday-schools in England, attended by children of quite poor parents, who support one, two, and even three catechists in foreign mission work. Regular reports, with names and all, are given to the scholars of the work of "their very own" missionaries, and the consequence is that a very deep and practical interest is created and sustained in mission work.

The platform at the Dhurumtollah church is well arranged. To the right and left of the speaker are the singing-leaders, and behind him some of the leading church-workers. Every one who knows Spurgeon's Tabernacle knows the sense of "support" that such an arrangement gives the minister, and its value in helping to counteract the evils which sometimes proceed out of a "one-man" ministry. The front of the platform was neatly decorated with small palms and shrubs. The lively, yet spiritual Epworth Hymnal was used.

The address in the morning was given by a layman, a leading Calcutta journalist, Mr. Benjamin Aitken, the subject being "Sabbath Observance." He has a peculiar right to speak upon the subject, for, though holding an important position on the editorial staff of one of the largest papers in India, the office does not see him from twelve o'clock Saturday night till twelve o'clock Sunday night. He does not judge others in this matter, but as far as he is concerned, he refuses to work in a newspaper office on any other lines.

Mr. and Mrs. Stebbins, who are accompanying Dr. Pentecost in his tour in India, sang at both the morning and the evening services. They clearly enunciate each word in their duets, and their rendering in the morning of "I shall be satisfied when I awake in His likeness" was therefore a sermon in itself.

The evening meeting was addressed by the Rev. F. W. Warne, the pastor, from the words, "If any man will do his will, he shall know of the doctrine." This was followed by a lively consecration meeting in view of the approaching services of Dr. Pentecost in Calcutta, that all might give themselves into God's hands to be used as he willed in the work.

Religious Tendencies of India.

BY S. SATTHIANATHAN, M.A., LL.B., OF INDIA.

In discussing the religious tendencies of India, we should be careful to take into consideration not only the different phases of religious thought that are presented to us in Hinduism, but also the conditions under which Indian thought and activity are being molded. I do not pretend to be in any way well versed in the ancient religious systems of India, but from the extensive literature that is now available in English on the subject, as well as from what Hindu thinkers themselves have written, it is easy to form an accurate idea of the main features of Hinduism. The first thing that

strikes one in the systems of ancient Hinduism is its eclecticism, its want of definiteness, or, in other words, its want of straightforwardness. It is particularly noteworthy that a defect which characterizes Hinduism as a religion is also said to form one of the most conspicuous features of the Indian character, and the extent to which the indefinite nature of the religious systems of the country has been instrumental in producing the typical Indian character is a painful but interesting problem requiring yet to be solved. But this by the way.

Hinduism, as I said, is not a single definite system of faith, but is made up of several systems of faith, allied with every principle congenial to man and suited to every variety, temperament, and condition of life. Dr. Wilson says :

"Hinduism is at once physiolatrous in its main aspects, and fetich in its individual recognitions of particular aspects of power for good or evil ; polytheistic and pantheistic ; idolatrous and ceremonious, yet spiritual ; authoritative and traditional. The lower classes of society it leaves in the depths of ignorance and darkness, without making any attempt to promote their elevation. To the curious and inquisitive it furnishes in its remarkable schools of philosophy, systems of combined physics and metaphysics at once empirical and deductive, and which exercise and yet weaken and pervert the intellectual faculties, and that without any clear recognition of moral obligation and duty to God or man. To the lovers of excitement and amusement it furnishes a boundless store of myths, fables, and fictions. To the active and superstitious it affords a never ending round of foolish and frivolous ceremonies, which engross most of their time and energies. Those who love to rove it sends away on distant journeys and pilgrimages. Those who are morbid and melancholy it settles on the hill of ashes. Those who are disgusted with the world it points to the wilderness. Those who are tired of life it directs to the funeral pile, the idol car, or the lofty precipice. To those who are afraid of sin it prescribes easy and frivolous penances, or directs to the sacred lake or river in which they may be cleansed from all pollution. Those who need a mediator it commends to the guru, who will supply all deficiencies and answer all demands. To those who are afraid of death it gives the hope of future births, which may either be in a rising or in a descending scale. Those who shrink from the view of these repeated births in human and infra-human forms it directs to the absorption of the Vedantist, or the Nirvana, the totally unconscious existence or absolute extinction of the soul of the Buddhist or the Jaina. Need we wonder that Hinduism has had its millions of votaries, and that, with some conspicuous losses, it has retained them for thousands of years, up to the present day ?"

Hinduism has many sides, but the philosophic and the popular sides claim our especial attention. On the philosophic side Hinduism is nothing but spiritual pantheism, that is, a belief in the universal diffusion of an impersonal spirit as the only real existing essence, and

in its manifestation in mind, and in countless material forces and forms which, after fulfilling their course, must ultimately be re-absorbed into the one impersonal essence, only to be again involved in endless evolution or dissolution. If there is one thing which the Hindu mind instinctively clings to it is to pantheism. It can never do without a God, but it is a God without power, without intelligence, without spiritual attributes ; a blind self-evolving principle, acting under an iron necessity and without any definite relation to man. It is strange to notice how this pantheism is thrust into prominence in almost all religious movements in this country. Take, for instance, Buddhism. What is the doctrine of Nirvana but an application of the pantheistic doctrine of Hinduism ? Professor Monier Williams says that the very term Nirvana is borrowed from Brahmanism, and quotes the following passages from the Bhagavad-gita where the term *Brahma-nirmalam* occurs :

"That Yogi who is internally happy, internally satisfied, and internally illumined attains extinction in the supreme Being, and becomes that Being."

The alliance of Buddhism with pantheism naturally lays it open to the charge of indefiniteness. "Buddhistic teaching has become both negative and positive, agnostic and gnostic. It passes from apparent atheism and materialism to theism, polytheism, and spiritualism. It is under one aspect mere pessimism ; under another, pure philanthropy ; under another, simple demonology." The theosophical movement, of which we not long ago heard a great deal, professes to be a revival of Buddhism. But as Buddhism, in its earliest and truest form, is no religion at all, but a mere system of morality and philosophy based on a pessimistic theory of life, no movement which is a revival of Buddhism can lay claim to be a religious movement. It is not necessary for me to dwell on theosophy, for it is not only not religious, it is purely a foreign movement. In passing, however, I may notice the latest development of the theosophical movement. The apostle of theosophy, Colonel Olcott, is reported to have announced that even Christians can consistently be theosophists. But I am afraid that this latest development of theosophy will not commend itself to Hindu theosophists who look upon their creed as giving a death-blow to Christianity.

I shall not dwell on Jainism, which is regarded by some as an offshoot of Buddhism, but shall only draw attention to the fact that in spite of the incoherent conflicting accounts that are given of the Jaina system of faith, there is conspicuous the influence of Brahmanism in the movement. One of the greatest authorities on the subject has said that both Jainism and Buddhism owed to the Brahmans, specially the Sanyasis, the ground-work of their philosophy, ethics, and cosmogony.

The greatest champion of Hindu pantheism was Sankracharia. It was he who reduced pantheism to a system of philosophy, and had it not been for his mighty advocacy the Vedantic philosophy would not have become so very popular. What was the conclusion that

he came to? Nothing exists but God. And the varieties of objects we see around us, or rather which make impressions on the senses, are all illusory. The objects of creation deceive us, our minds deceive us, and God deceives us. The outcome of such a system of philosophy is clear. Under this belief such a thing as moral responsibility ceases to exist; moral distinctions vanish, and our actions themselves become illusory. But is not God real? No! God is without quality, power, and relation.

Sankracharia carried pantheism to its logical conclusion and has left behind a system of philosophy which can only be appropriately called Nihilism. No doubt a reaction did take place, a reaction toward a more rational form of belief. It has been said that both Saivism and Vaishnavism constitute the theism of reaction, but nothing more shows the utter futility of all efforts to evolve theism out of ancient Hinduism than the history of Saivism and Vaishnavism. These two systems, it is well known, are any thing but theistic at the present moment.

This leads me to say a few words about the popular side of Hinduism. Pantheism, if it is to be called a creed at all, can only be the creed of the few; it is utterly incomprehensible to ordinary human beings, and the consequence is that on the popular side Hinduism became idolatrous. It is very significant that Hinduism at all ages has been presented in two different phases, which, if carefully examined, are antagonistic to each other; the one phase to suit the easy-going temperament of the philosophers, the thinking minority, and the other to suit the depraved condition of the illiterate.

There is much talk in these days about the revival of ancient Hinduism, and it must be admitted that there are a few earnest men who are intensely devout and anxious to see the excrescences of idolatry and superstition removed from their religion. But if such a thing is possible there will only be left a subtle and philosophic form of pantheism which is the very last thing that is likely to regenerate India. A glance at some of the modern movements of the kind that are being nobly advocated in this presidency by Dewan Bahadur Ragunatha Rao reveals a very interesting fact. As far back as the fifteenth century Kabir, one of the disciples of Ramanada, attempted to purify Hinduism. "He repudiated idolatry and caste, and founded a spiritual bond of brotherhood based on a common love of God and the practice of good works." But as the movement had still a leaning toward Hinduism the pantheistic and polytheistic elements were never altogether eliminated, and the new movement after a time subsided into a form of Hinduism. Take again the movement set on foot by Pandit Dayananda Saraswati, known as the Arya Samaj. Here there was a tenacious clinging to Hinduism. The Vedas constituted the only revelation. But what is the result? Instead of the movement establishing a monotheistic belief, it has become, so far as I know, absorbed in theosophy, which is in fact entirely

opposed to the belief in a personal God. All the attempts, therefore, that have been made to establish a purely monotheistic creed in India by going back to ancient Hinduism have completely failed, and only those movements have succeeded that have borrowed from Christianity some of its essential doctrines.

This is the case with that remarkable movement set on foot by Rajah Ram Mohun Roy. Nothing is so very instructive to the student of Indian religious thought as the history of the Brahmo Samaj movements. Raja Ram Mohun Roy tried to evolve a form of theism out of orthodox Hinduism. But he found the task utterly impossible, and was driven at last to borrow some of the cardinal doctrines of his belief from Christianity. Rajah Ram Mohun Roy's acquaintance with Christianity influenced him more in his beliefs than any other religion he had come in contact with. He preferred Christian morals and Christian doctrines to those of Hinduism. In one of his works he says: "The consequence of my long and uninterrupted researches into religious truths has been that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which have come to my knowledge." He even went so far as to publish in English, Sanskrit, and Bengali a series of selections, principally from the gospels of Matthew, Mark, and Luke, which he entitled, "The precepts of Jesus the guide to peace and happiness." "This simple code of religion and morality," he says at the close of the preface, "is so admirably calculated to elevate men's ideas to high and liberal notions of one God, so well fitted to regulate the conduct of the human race in the discharge of their various duties to God, to themselves, and to society, that I cannot but hope the best effects from its promulgation in the present form."

For my own part I cannot help looking upon Brahmanism as one of the most impressive testimonies to the living influence of Christian ideas and to the irresistible and growing power of the personality of Christ in the mind and heart of the world. The so-called Brahman theology is saturated with Christian ideas, and a former Bishop of Bombay was not far wrong when he said that Brahmanism was a half-way house to Christianity. What better evidence is needed of the close relationship existing between Brahmanism and Christianity than is to be found in the writings and utterances of Babu Keshub Chunder Sen:

"The Brahmo Samaj is the legitimate offspring of the wedlock of Christianity with the faith of Hindu Aryans. Christianity came and moved with our old Oriental faith; and from that time we grew. Gradually piety and spirituality laid deeper hold upon us . . . if we were not to be false to the teachings of our own forefathers, could we be false to the teachings of that great prophet of the East, Christ Jesus, and his disciples? They have come and are changing the face of the country, revolutionizing our manners and institutions, our households, our souls. Jesus has conquered India."

Mr. H. J. S. Cotton, who is under the pleasant delusion that one day the "religion of humanity" will be the creed of India, speaking of Brahmanism, says: "In its present attitude it will never even form a transitional religion enabling the nation to pass through its present crisis; much less will it ever prove a formidable rival to any of the older creeds." I do not think that Mr. Cotton does full justice to Brahmanism. There is a great deal of vitality in the movement. The Brahmans have been awakened to the necessity of creating around them a social atmosphere morally invigorating, religiously healthful, intellectually enlightening, that gives due exercise and nourishment to the feelings and instincts of the human mind in a state of transition and progress. Not only this, but we may also notice in the movement led by Babu Keshub Chunder Sen a prominent development of what may be termed the Augustinian side of religion, namely, the strong sense of sin, the need of regenerate life, and the passionate thirst for God as Saviour and Comforter. Of course I do not regard the Brahmo movement as any thing more than a tendency. But I feel convinced that it is a tendency which, if rightly developed and honestly worked out, will terminate in Christianity. In my opinion, however, the chief defect in Brahmoism is its want of definiteness, consistency, and straightforwardness. But this is a defect, as I said at the very commencement, which is peculiarly national in its character.

A very important question which often puzzles the student of Indian religious thought of the present day is this: Why should not those reformers who wish to purify Hinduism, and present its monotheistic aspect, ally themselves with the Brahmans and work together for a common purpose? Or we may put the question in another way: Why do not the Brahmans ally themselves with reformers like Dewan Bahadur Ragoonatha Rao? The answer, I think, is simple. The Brahmans did try the experiment; they started by taking their stand upon the Vedas alone as their sole authority; but they found that they were not able to accomplish what they wanted, for the simple reason that between Hinduism and monotheism there is hardly any affinity. The consequence was that the Brahmans had to cut themselves away from their traditional faith. In fact, there is greater affinity between Christianity and Brahmoism than there is between Brahmoism and Hinduism. This is a fact that is well worth the consideration of those who are watching the drift of Hindu religious thought.

I have now glanced rapidly over some of the religious movements of India, and I have, in conclusion, a word to say on the religious activity of the present day. We notice on all sides young men rising in defense of ancient Hinduism, Hindu preachers going about determined to stamp out Christianity from their country, and Hindu societies formed every-where. All these are healthy signs. It shows that my countrymen have passed that stage of apathy and indifference in matters concerning religion which is akin to death itself; but if I am not mistaken the motive that prompts all this activity

is a spirit of patriotism. Patriotism is a very good thing, but it must be consistent with truth; and, moreover, it must be remembered that real life-giving religion can never be bolstered by a feeling of nationality. Religion may develop a feeling of nationality, but a feeling of nationality cannot revive a religion. Nothing is more futile than the attempt now made to develop a religion by appealing to patriotism—a religion which is wanting in consistency and coherence, a religion which is at best a loose compromise between several different, and even antagonistic, phases of thought, and which is utterly incapable of serving as a uniting principle.

What about the prospects of Christianity in India? This is a question which has often been asked. It has been said that modern India is opposed to Christianity; this may be so, but when I remember how rapidly the small band of Christians is increasing, when I find that thousands and thousands of my countrymen who had been despised, trampled down, and looked upon as utterly incapable of improvement of any kind are now, with the enlightening influence of Christianity, competing successfully with the highest castes and classes in every direction; when I know from my own experience the inward peace and joy that have resulted from all my hopes, my very life being centered in Christ, no amount of opposition to Christ makes me take a despondent view of the future of Christianity. Is the opposition of modern India to Christ in any way stronger or more intelligent than that of Rome when the apostles first preached Christ crucified? And yet did not Rome succumb to Christian influence? I have not the shadow of a doubt that Christianity will ultimately triumph in my country.—*Madras Harvest Field.*

The Religious City of Benares.

The ancient city of Benares appears on the west side of the Ganges, that most sacred and filthiest of all rivers. The one turned through the Augean stables was of crystal clearness and cleanness compared to it. It serves the purpose in India of the scape-goat in Syria, which bore away the sins of the people. The Ganges is the goat that carries away some portion of their indescribable dirt into the sea. It looks very much like the Missouri River at this time, but in the rainy season it is larger and more turbid.

Benares is the brain of Indian idolatry and one of the oldest cities in the world. It has not much recorded history, for it has only been ambitious in upholding that idolatry which has wrought its degradation. Its glory is that it is a city "wholly given to idolatry." Its original name was Kasshi, and first appears B. C. 1200, or, to attach the date to what is more familiar, it was the period of the Judges in the Old Testament, and of the elopement of Helen of Troy in the history of the Greeks. It was not until the sixth century B. C. that the history of this city became definite. Then an event occurred which not only glorified Benares as a religious center, but became a moving impulse through all the

East, the results of which we survey to-day. That event was the birth of Sakya Muni and the rise of Buddhism.

Benares is considered the most sacred of all the holy places in India, and whoever dies within its hallowed area, be he Hindu, Mohammedan, or Christian, pure in heart or foul in life, is sure of a blessed hereafter. Men spend their lives in oppression and crime and then come to die at Benares, comforted with the thought that all sins can be washed away by its sacred stream. It contains 1,480 places of idolatrous worship. Their architectural characteristics and the fine carvings and tracery upon them will command attention, and in some special cases admiration, even when one stands amid the sickening degradations within and about them.

Siva is the tutelary god of the city, and his trident is seen on many spires and domes. Siva worship originated in the conception of man's ability to raise himself by his own austerities to an equality with the gods. It considered the human soul as an emanation from the divine, and urges its adherents to realize renewed union by subduing the passions and mortifying the desires. The popular idea of him is that he is a mendicant who gained and who keeps his place by his austerities; morals he had none; he was drunken and licentious. In his lifetime he rode a bull from city to city craving alms and indulging in vices that decency dare not name. This is the reason why the bull is sacred to him and used as one of his disgusting symbols. His aspect is frightful in the extreme. A third eye in his forehead is supposed to reduce to ashes any one bold enough to interrupt his devotions. A necklace of human skulls dangles about his neck, while slimy serpents mingle with his hair and crawl over his person.

There is also Vishnu worship, which is essentially different from Sivaism. It starts from the idea of God condescending to men and revealing himself in a series of avatars. The name of the supreme being is Brahm, and from him gods and all existing things have sprung. The first person in the Hindu triad is Brahma, the creator; the second is Vishnu, who had nine avatars, or incarnations; the third, Siva. Vishnu is represented as of a black or blue color, and as in a state of repose resting on the face of the floods by which the former world was destroyed. The lotus flower is his throne, which is supported on the waters by the great serpent Ananta, and upon which he reclines, oblivious to all objects and indifferent to the affairs of men.

This worship was far too refined for the common mind, and to make it popular avatars, or second incarnations, were invented, nine in number, among which are the fish, tortoise, boar, man, lion, dwarf. But they are of no consequence further than to show the essential beastliness of this form of heathenism. It is the sixth avatar that brings us on historical ground, which is that of Rama, the popular hero of the Brahmans, and of these only. The seventh avatar was the great warrior hero, Rama Chandra, with Sita, his wife, and his brother Lachman. This incarnation is next to that of Krishna

the most popular in northern India. Their deeds are celebrated in that magnificent epic, the "Ramayan," of which there is a first-rate translation in English. Ram is the lip god, for he dwells on the lips of the multitudes. Their morning salutation is "Ram;" the funeral cry is "Ram sat pai"—"He is self-existent." The pilgrim hurries on crying, "Siti Ram, Siti Ram."

Ram was assisted by the monkeys under their great leader, Hanuman, in his victory over Ravana, the demon god of Ceylon, who had carried off his beautiful Sita. This victory is celebrated every October in a festival which occupies the place of honor in the Hindu calendar. The eighth avatar was Krishna, the most popular of the present day. He was born in Muttra some centuries before our era. His parents belonged to a nomadic tribe called Yadavas. He was famous for his skill as a musician, and for his coarse gallantries among the milk-maids of Brindabun. He occupies his high niche in the temple of fame on account of the assistance which he rendered to the Pandav brothers in their long struggle of supremacy over their formidable rivals, the Kanravs. He died at Muttra in obscurity, but his name and memory are imperishable.

This story excites the Hindu of the present day as do the events celebrated during the Muharram the Mohammedan. Krishna is generally represented as a shepherd with his flute, or holding a huge snake, on the head of which he is standing. The ninth avatar is said by the Brahmans to have been Buddha. Recognizing Buddha as an avatar and incorporating his theories, the Brahmans gained his adherents and did away with the necessity of a separate sect in India.

The tenth avatar, or incarnation, is yet to come. But many assert that it has come in the English rule, which explains the hold that the English have on some of these people, who believe that they will prepare the way for greater future revelation and consummation. There is among the many idol representations of Benares one of a monkey wearing a crown and holding a huge mace in his hand. This is the monkey General Hanuman, who with his legions helped Ram to conquer Ravana and deliver Sita, to which reference has been made.

The Golden Temple of Bisheshwar Nath is reached by a narrow street reeking with filth. One does not know what to do with his feet, and his nose is in open rebellion. He is elbowed by and jammed between dirty wretches, quarreling among themselves, and agreeing only on the one purpose, to devour, if possible, the meek and unfortunate European. The first building that arrests the attention is a large, white mosque, which stands on the site of the old temple Bisheshwar, destroyed during the persecutions of the Hindus by Aurungezebe, and was designed to be a standing insult to the Hindus. Its offensive proximity to their most sacred center in Benares has led to many a battle between Hindus and Mohammedans, in which the former are usually worsted, for the Mohammedans have about all the courage shown in such emergencies, and are never averse to a *fracas* in which they can exercise it. The old temple was thrown

down by them, but this did not satisfy their rancor; they must add insult to injury, so the images were used as steps for the faithful to tread upon. They are an insolent set of wretches, but further than this they ought not to be accused of moral obliquity.

It is a pity they did not lift the ground on which these abominations stand, for if Hindu life is worth preserving it would have been a great blessing. In such places cholera is bred and will ever exist, for no cleaner disease could live and preserve its self-respect in such an atmosphere. There is an old *Ficus religiosa*, the trunk of which is overlaid with idols. A little further on is a stone bull, six feet and a half high, sacred to Mahadeo, by whose name it is known. The Mahadeo's image is said to be at the bottom. The faithful believe that at the approach of the Moslems he got up on his stone "pins" and cast himself down into the well. The well, of course, is honored; so around it is a carved stone wall covered by a large cloth to prevent the flowers and other offerings from dropping into decay in its sacred waters; but for all that a considerable part goes down and the stench is insufferable.

Two wells at Benares are considered supremely holy. One is called "the well of knowledge," in which a no less dignitary than the god Siva is supposed to reside. Its waters are in a state of constant putrefaction from the flowers and offerings dropped into it. The Manikarnaka is believed to have been dug by Vishnu with his discus and filled with the perspiration of his own body. Stone steps lead down to the water, which is only three or four feet deep. These steps are thronged with bathing pilgrims, many of whom are filthy and covered with sores, the stench of which fills the air around. These reeking waters are believed to be infallible in washing away the sins of the soul.

But all dirt seems to be holy in the eyes of heathenism. The divergence of Christianity appears in clearest contrast with this. There is no namable filthy thing that is not either drunken or eaten by these peoples at some time or other as a sacred act. This water, so fetid, is tasted by every worshiper, and some glut themselves with this liquid nastiness. A Brahman, seated at the well's side, serves it out to the thirsty crowd, who smack their lips with an absolute relish. As every spoonful lines the pockets of the priests, it need not be said that the owners are men of vast wealth, but this does not stop the clamor for "backshish," and Christians might as well know that the priests regard "backshish" from Europeans as their offerings to idols. These dumb stone and metal man-made idols are constantly drenched with water, votive offerings from the Ganges, for its waters furnish a part of every offering; the result is prolonged and disagreeable filth.

Near by is a small but exceedingly artistic building of white marble, and a peep can be taken through the wall at the east end of the Golden Temple into the interior, which is crammed with idols of every form, size, and ugliness. Emerging from this passage of stifling air and disgusting humanity a shop is reached, the floor of

which is covered with marigolds and other garish flowers sold to the worshipers for offerings.

From here an ascent may be made to the Naubal Khana, from which a soul-sickening view may be had of heathenism in its most degrading manifestations. Crowds in intermingling confusion move by each other, going to and fro; those coming with holy water from the Ganges suffusing each of the idols, at the same time touching with their foreheads some sacred stone in the floor. But the most indescribable part is the rubbing of their faces with the tails of the sacred bulls until they were smeared; then going to their heads they kiss them on their lips, and the most devout did the same at the roots of their tails. This temple is full of sleek bulls and cows, which are objects of devotion to the multitudes, and eat the garlands of marigolds and other flowers offered by the degraded devotees.

The Golden Temple has three towers, two of which at eventime flash with the glory of the setting sun. The covering is of the same material as that at Amritsar, copper plated with gold. The effect, if separated from the indescribable loathsomeness of all about, would be splendid, and something which one would instinctively pause and admire. The expense of this temple was borne by Maharajah Runjit Singh. We beg our readers to bear with this distasteful description; it is all we shall ever attempt to give, and we are sure that it is more than enough were it not for the fact that it is becoming the rage to glorify heathenism in efforts at comparative religion. Were it not for this there would be no need for the wearisome sacrifice of time and delicacy of feeling necessary to describe any part of the disgusting affair.

But we will have to go through lower depths in a visit to the Annapurna, or the cow temple. The others described were in the positive degree of comparison; this is comparative, for there is still another. Its court was crowded with worshipers and Brahmanic bulls that stuff themselves all day long on the heaps of garlands cast before them by the crowds of worshipers. The offal of these sacred beasts is received in human hands with delight at the honor of the service. This place of animal abomination is reached by a passage just at the door of which is deposited the offal of these beasts. This temple was built about 1721 by the Peshwa Baji Rao, who was deprived of his territory, thank heaven! by Lord Warren Hastings.

The superlative in degradation is Durga Kund, or monkey temple. We have said before that the monkey is a sacred being. This temple is dedicated to Durga, or Kali (the authoress of all ills, sufferings, and death), in order to appease her wrath and avert danger. She is worshiped not only with the ordinary offerings, but with higher forms of life, such as he goats, rams, and sometimes buffaloes. In front of the temple is an altar about two and a half feet high, with a pan-shaped, shallow cut in the upper end to catch the blood when the head of the sacrificial victim is severed. There is a post cut in the center like a two pronged fork; in this

fork is pressed the neck of the animal, which is held in position by a firm fixture passed through the prongs of the fork over the animal's neck. The priest holds a long, heavy knife and faces the temple in the sacrificial act. When ready an attendant seizes the legs of the victim and pulls his neck to enable the priest with one blow to sever the head from the body, for if the head is not clean cut from the body evil will betide the offerer of the sacrifice.

The temple stands in a quadrangle surrounded by massive walls. Within are even more shocking performances than without. Deified monkeys with their well-known habits command adoration, and they behave as if conscious of the fact. Hundreds of these creatures scamper and chatter; nothing escapes their detection. They became so numerous and pestiferous that the citizens had to request the magistrates to remove them. Several car-loads were carried north and dumped out to continue their torments in another place, on the principle that "turn about" in the endurance of religious pests "is fair play." We have always had a sense of disgust at the monkey cosmogony advanced by our modern materialists, but confess that it has lost much of its loathsomeness and has gained probability in the worship heathenism gives. The difference, however, is in favor of the monkeys, who, so far as known, have never lowered themselves to the worship of man, while man has forced his homage on them.

At the south side of the temple is an immense tamarind-tree, the body of which looks as if formed out of monkeys grouped lengthwise. It has within its trunk a hollow of about two feet in diameter, and has been the lying-in hospital for centuries. No monkey of all the temple multitudes is said to have been born out of this place. This temple stands on an elevated platform and has several fine architectural effects. In front of it there is a porch supported by twelve carved pillars; from the roof, which is dome-shaped, are suspended two bells. The temple was built by the Rani of Nagpur in the last century. It has brazen doors, and on a platform is the idol temple in a small building, to which the visitor may approach so near as to see the idol, which has a face of silver, and also the priest officiating. It is magnificently dressed and adorned with numerous garlands. A priest, or some other dignitary, throws over the pilgrim's hat two garlands, one of marigolds and the other of jessamine, which part of the performance was not understood technically, but the *ultimate thule*, "backshish," was comprehended.

On the way from the temple to the Ghats may be seen one of those wheeled monsters, the pictures of which every boy and girl has regarded with terrified wonder, the Car of Juggernaut, which means "lord of the world," the Moloch of India. It has twelve wheels; on the platform over them is a series of columns about two and a half feet high and two and a half inches in diameter, octagonal in shape, with Ionic capitals. There are about fifty of these sustaining the second platform, on which is the throne, an affair inclosed all

round except in front. It is octagonal and has eight columns sustaining the dome, which is elongated and also octagonal. In this place, painted and ornamented in fantastic colors, the priest sits, while the car containing the idol is being drawn at frightful speed and regardless of consequences. This car was an old one, and looked as if it had crushed many a devotee. It is now only taken out once a year, on anniversary days of the car festival, when the great car at Puri is dragged out.—*Dr. Mutchmore, in the Presbyterian.*

Winding Up a Horse in India.

BY REV. JACOB CHAMBERLAIN, D.D.

Nineteen years ago I bought in Madras a peculiar kind of horse. He had to be wound up to make him go.

It was not a machine, but a veritable live horse. When breaking him to go in the carriage he had been injured. An accident occurred in starting him the first time, and he was thrown and hurt and frightened. It made him timid; afraid to start. After he had once started he would never balk until taken out of the carriage. He would start and stop and go on as many times as you pleased, but it was very difficult to get him started at first, each time he was harnessed to the carriage.

He was all right under the saddle, an excellent riding horse, and would carry me long distances in my district work, so that I did not wish to dispose of him, but I could not afford to keep two. Whatever I had must go in carriage as well as ride, and I determined that I would conquer.

How I have worked over that horse. At first it sometimes took me an hour to get him started from my door. At last, after trying every thing I had ever heard of, I hit upon an expedient that worked.

I took a strong bamboo stick two feet long and over an inch thick. A stout cord loop was passed through a hole two inches from its end. This loop we would slip over his left ear down to the roots and turn the stick round and round and twist it up.

It is said that a horse can retain but one idea at a time in its small brain. Soon the twisting would begin to hurt. His attention would be abstracted to the pain in his ear. He would forget all about a carriage being hitched to him, bend down his head, and walk off as quiet as a lamb. When he had gone a rod the horse-boy would begin to untwist; soon off would come the cord, and the horse would be all right for the day. The remedy never failed.

After having it on two or three times he objected to the operation, and would swing about and rear and twitch and back, any thing but start ahead, to keep it from being applied. We would have, two of us, to begin to pat and rub about his neck and head. He would not know which had the key. All at once it would be on his ear and winding up. The moment it began to tighten he would be quiet, stand and bear it as long as

he could, and then off he would go. It never took thirty seconds to get him off with the key. It would take an hour without. After a little he ceased objecting to have it put on. He seemed to say to himself, "I have got to give in, and may as well do it at once," but he would not start without the key. In a few months he got so that, as soon as we got into the carriage, *he would bend down his head to have the key put on*, and one or two turns of the key would be enough.

Then the key became unnecessary. He would bend down his head, tipping his left ear to the horse-boy, who would take it in his hand and twist it, and off he would go.

My native neighbors said, "That horse must be wound up or he cannot run." And it did seem to be so.

When he got so that the "winding up" was nothing but a form I tried to break him of that, but could not succeed. I would pat him and talk to him and give him a little salt or sugar or bread, and then step quietly into the carriage and tell him to go. "No." Coax him. "No." Whip him. "No." Legs braced, every muscle tense for resistance. A genuine balk. Stop and keep quiet for an instant, and he would hold down his head, bend over his ear, and look around for the horse-boy appealingly, saying very earnestly by his actions, "Do please wind me up. I *can't* go without, but I'll go gladly if you will." The moment his ear was touched and one twist given off he would go as happy and contented as ever horse could be.

Many hearty laughs have we and our friends had over the winding up of that horse. If I were out on a tour for a month or two and he were not hitched to the carriage, or if he stood in the stable with no work for a week or two during the monsoon, a real winding up had to take place the first time he was put in. We kept him six years. The last week I owned him I had to wind him up. I sold the patent to the man that bought the horse, and learned from him that he had to use it as long as the horse lived.

I was thinking about that horse the other night when it was too hot to sleep, and I suddenly burst into a laugh as I said to myself, "I have again and again, in the membership of our churches at home, seen that horse that had to be wound up, in all matters of benevolence."

I had often thought of that horse as I went through our churches at home, and imagined that I recognized him, but the whole thing came upon me with such peculiar force the other night that I must write out my thoughts.

There are some Christians (yes, I believe they are *Christians*) who have to be wound up by some external pressure before they will start off in any work of benevolence. Others will engage in some kinds of benevolence spontaneously, but will not touch other benevolent efforts unless specially wound up—free under the saddle, but balky in carriage.

I knew of one good member of our church who would never give a cent to our Domestic Missionary Board

unless he happened to hear of some missionary in the West who was actually without the necessities of life, and then he would send in liberally. It took that to wind him up.

Another would never give to the board for educating young men for the ministry unless he happened to become acquainted with some candidate who was being aided. Then his gifts would come in for helping that man.

Another would never give to the Bible Society unless he chanced to hear of some particular town out West where but two Bibles could be found in a population of five hundred, although he knew perfectly well that there were hundreds of such communities among whom the American Bible Society was daily endeavoring to introduce the divine word. He must be wound up by a special case.

But it was especially of my visits through the churches in connection with our foreign missionary work that I was thinking when I said that I had so often recognized my horse that had to be wound up in all the different stages of his training.

Thank God, I found hosts of noble-hearted men and women all through the Church that needed no winding up; whose conversion and consecration had extended down to their pockets; who were always to the forefront in every good work; who required no spasmodic appeals. They give from a deep-set principle and an intelligent love for Christ and his cause, some even pinching themselves in the necessities of life, as I know, to be able to give. It is on such that the security and continuance of our missions depend. We know that we can rely on them. They never fail us.

But there are others that have to be "wound up," willingly or unwillingly, before they will do any thing in the missionary work. Some are very willing to be wound up.

"Dominie," said a good elder who had just introduced himself to me one day, "I have come in on behalf of our church at — to see if you would not come out and give us a missionary talk. We ought to have sent in a collection to the Foreign Board months ago, but we neglected it, and now we have made up our minds to do something handsome if you will come out there and give us a talk."

"Well," said I, "I shall be very glad to come and tell you something of our work, just as soon as I can edge a day in between other engagements. But if you have made up your minds to do something handsome for the Board, why not do it at once, and relieve their present pressing need, and I will come as soon as I can and give you a talk all the same."

"O, no," said he; "we can't do that. We have made up our minds that we must give liberally, but we can start it easier if you come there and give us a talk first. You need not fear. We will give a good sum. That is settled and it is mostly pledged. But you must come and talk to us first."

I smiled and said to myself, "There is my horse in

the third stage of training. That church is bending down its ear and entreating me to twist it, for it has made up its mind to go, only it requires to be wound up first."

"Dominie," said one of our earnest ministers to me one Wednesday, "we raised \$1,000 for the Board last Sunday morning. It is more than usual, and we are all happy over it. Now we want you to come over the first Sunday in next month and give us a missionary address."

"Good," said I. "That church has got one stage farther than my horse ever did in his training, for they start and do the work first and bend the ear to be twisted afterward." Did it not give me an earnest joy to go and tell that church what the Lord's war in India was, and how much they had helped it?

A Sunday-school superintendent came to me one day with smiling countenance, saying, "Our Sunday-school has raised \$175 during the past year for missions, and we have determined to give it to the work in India. The year closed three months ago, and it is all in the hands of the treasurer, but we want you to come and give us a speech, and then it will be formally voted and sent at once to the Board. We have been waiting all this time because they told us at the rooms that you were engaged up till now. When can you come? The money is lying idle and we are waiting, and we know the Board needs the funds. So come as soon as you can."

"Ah," said I, "every thing is ready, and the family are in the carriage, but they have to sit there half an hour, because the horse-boy is busy elsewhere, and the horse is holding down his ear all this time waiting for that particular horse-boy to come and twist it."

I was both pained and irresistibly amused by an incident that occurred not two hundred miles from New York, when the horse was in the first stage of training, and stoutly resisting allowing its ear to be touched.

The missionary was announced to speak in the church on a given Sunday, when the annual collection would be taken up. A good member of the church—the pastor says a sincere Christian—was very much put out about it; had heard enough of these old missionaries, and was not going to hear any more; did not believe in foreign missions; we had heathen enough at home.

The appointed Sunday came. Mr. A—— and his family stayed away from church because they would not countenance the missionary address. They therefore missed the announcement which the pastor made, namely, that a telegram had been received that it was impossible for the missionary to be there. He would come next Sunday, and the annual collection would be deferred until then.

The following Sunday Mr. A—— and family all filed into their pew, serene and happy in the thought that they had avoided the old missionary. As the organ was playing the voluntary the pastor entered the pulpit from the vestry and a stranger with him. The pastor took the opening exercises and the second hymn was sung, when the pastor arose and said that Mr. ——, the mis-

sionary, as announced last Sunday, would now address them.

Mr. A—— was thunderstruck. He did not like to go out in the middle of service, and so determined to sit it through. The missionary told his simple tale. The plates came in. The collection was unprecedentedly large. Mr. A——'s plethoric pocket-book had disgorged itself upon the plates, and no heartier worker for foreign missions is found now in that church. Mr. A—— had tried his best to keep his ear from being twisted. Now it needs no twisting. He has learned to go, and loves to go.

There was a church in our fold at home whose pastor was determined that it should not be wound up for foreign missions. He had succeeded, as he himself told me, in keeping all missionaries and secretaries and agents out of his pulpit during all the years of his pastorate. When the day came for collections for any of our Boards the fact was stated, the plates were passed, and those gave who wished. The collection, as a matter of course under such a chill, was a minimum.

It required some of the very best and most wary and skillful maneuvering to get hold of the ear of that church; but it was obtained and twisted, and off it started on the trot in the missionary work, and since then it has annually held down its ear and begged to have it twisted, as it wanted to go more.

Scores of incidents which occurred in my own experiences among the churches in America, and which recalled my "horse-winding," come crowding into my mind, but I forbear.

For I remember the phalanx of noble churches that needed no such winding up, who were all alive and always on the alert; who gave regularly, generously, nobly; who, from the pastor, the head, to the humblest member, prayed from the lips, from the heart, *from the pocket*, "Thy kingdom come." They are always glad to get hold of the recruiting watchman and ask him, "Watchman, what of the night?" but they never have to be wound up to start them giving.

God give us more and more of such churches and more such Christians and church members, so that no missionary or secretary need come to *beg*, but can come with radiant countenance and say, "Brethren, with the funds you are continually sending us for the work, we have done for the Master thus and thus." Then, in looking over our churches and our benevolent work, we shall no longer have occasion to remember "the horse that had to be wound up."—*Christian Intelligencer*.

Rev. Dr. Scudder writes from Vellore, India: "What we mourn over chiefly is the apparent indifference, not to say open opposition, of the heathen toward our holy religion. It is not that they are unconcerned about religion in general. Never have they been more wide-awake on the subject than now. Western light has thoroughly roused the educated among them from the apathetic sleep of ages, and they are busily looking up long-forgotten claims upon them of God and conscience. But Christianity they will have none of. It is too holy, too exacting in its requirements, too humbling in its conditions."

Obstacles to Foreign Missions.

BY G. A. CONIBEAR.

There are some Christians who are decidedly opposed to foreign mission efforts, and a far larger number who are simply indifferent concerning the matter; but the weakness manifest by the struggle of missionary societies for existence can be explained in part by the methods and life of the home Church.

1. An excess of churches. There are some communities where there can be no reasonable expectations that the existing church edifices can be filled, even if all the persons living in the community had a desire to attend. Yet in many such cases each church has its own pastor, with all the burden of expense involved—namely, in addition to the support of the pastor the building must be kept in repairs, heated and lighted, and the numerous incidentals paid for. When the cause of foreign missions is presented the complaint is often given, "We have enough to do at home," and the few who have the burden to bear have some justice in their complaint. The remedy here is, cut down home expenses, shut up some of the churches. Let Christians sink their differences, worship together, and thus save money to spend for Missions.

2. Closely allied to the first is a *surplus of privileges*, as afforded by modern religious activities in the home field. To illustrate: Very few in the average American community have any excuse for not becoming acquainted with Christianity. There are not only the stated means of open churches inviting men to hear the Gospel, mission stations, Sunday-schools, young people's societies, the Young Men's Christian Associations, and other organizations too numerous to mention, but there are special evangelistic efforts, systematic visitation, religious literature, and means to reach every class of society, churches and societies, pastors and laymen vying and even competing with each other in pressing upon men the truths of Christianity, multitudes having again and again had the Gospel presented to them until it has become to them an idle tale.

This is inimical to foreign missions, in that it draws away from it energies which are being expended upon those who have repeatedly refused the Gospel, and thus depriving millions who have not had the opportunity of refusing it once. Dollars spent on hardened sinners in Christian lands might be profitably spent in less favored fields. Ministers preaching to empty seats might preach to precious souls hungry for the bread of life. Our method in the home field of multiplying privileges for the hardened sinner and aged saint is unfair to our brothers in Africa, India, and China, who have never heard the Gospel. Fancy men acquainted with the word of God and Christ for twenty, thirty, and fifty years, needing preachers to instruct and feed them! When will they grow strong enough to feed themselves? What are deacons and elders for? When would the Gospel have been carried into the "regions beyond" if the apostles had stayed and looked after the fold in Jerusa-

lem and Judea? Let there be a consolidation of churches; let the ministers go in large numbers and preach the Gospel to other lands; let the expenses at home be curtailed. *Give the heathen a chance.* Some such movement—a general reconstruction of church life—would indicate that the Church is a missionary organization.

3. Extravagance in church worship. This does not include the luxury of Christians in social and home life. Nor would we mention the large salaries paid to popular pastors. No doubt ministers prove themselves as good stewards as laymen, and what would missions be without the pastors? The extravagancies in church worship we would mention are the stately structures, the elegant decorations, the splendid music, etc., which one finds in our large cities. Solomon's temple was beautiful, but the Master and apostles worshiped in plain synagogues—rather in the presence of human souls, pointing them to God. Doubtless something would be lost to art, but the Church has something more to do than cultivate art. Much of our church fabric is based upon selfishness, love of ease, love of self, and the gratification of human vanity. This is not pessimism. Pessimism is inconsistent with Christianity, but optimism is not shutting the eyes to evil, nor sitting at ease in Zion. A reconstruction in modern church life is necessary, and the cause of Foreign Missions is one of the pressing demands for this change.—*Herald of Gospel Liberty.*

A New Departure in Persia.

BY REV. P. T. Z. EASTON, OF TABRIZ, PERSIA.

During the latter half of 1889 a systematic effort was made to put a stop to work among Mussulmans in Tabriz. Not only those attending Christian services were arrested and fined or imprisoned, but Mussulman callers, peddlers, and others were treated in the same way. Our way seemed completely hedged up. No one could come to us, and to go to others would only serve to make them objects of suspicion to the authorities. Under these circumstances I determined to begin the new year with a new plan of work.

As is well known, Islam, as its name signifies, contains truths of vital importance; truths which lie at the very foundation of Christianity as well as of Mohammedanism. Although Persian Mohammedanism to-day shows little of the practical influence of these great truths, although form has taken the place of substance, and ritual that of life, yet, nevertheless, they are still embodied in its faith and worship; and, so far as the latter is concerned, are still held with something of the fanatical zeal of the olden time. If, now, separating the truth from the error with which it has been associated, it were possible to revive the influence of those truths which are no less Christian because they are Mohammedan, would this not be a work acceptable to that God who looks upon all who fear him and work righteousness with very different aspect from that with which he beholds the workers of iniquity, and in whose sight the

pious Corneliuses of every nation are a fit soil for the reception of his most precious truths?

There lies before me a pamphlet containing seven small tracts which I have given out. In the Turkish, the common language of this province of Persia, they are thrown into a sort of rude rhyme. The motto is: "God is my God; the Devil is my Enemy." The title: "Seven Arrows Against the Devil and his Works."

The first arrow is headed with *Allah akbar*, "God is great," or rather, "God alone is great," the famous battle-cry of the early Moslems to the Moslem hosts, which to them was all, and more than all, that the Marseillaise was to the French soldiers of the Revolution, and is still to-day one of the most sacred of the sacred things of Islam. Underneath are four lines:

God, not the devil, is great;
Truth, not falsehood, is great.
Praise God.
As for the devil, may he be accursed. (Gal. i. 8. 9.)

The second arrow has for its heading, *Metlat*, "purpose, intention:"

What do you mean? the people say.
The meaning is this, give ear I pray:
Walk in the ways of God;
Flee from the devil's road;
Not words nor promises does God receive,
But from you he desires deeds.
God, who alone is great, saves him
Who finds the way of truth,
Who loves righteousness,
And abhors all lying;
But destroys that one
Who walks far off from God,
And drinks up iniquity like water.

The third arrow is *Wemd*, "praise:"

Praise be to the Lord God,
Higher than the highest heavens!
Praise be to his holy name,
Now, and forever more.
He is the creator of the earth;
He is the preserver of his people;
He is the bestower of blessings;
He is the redeemer from destruction

How shall we praise?
How shall we enter
Into the presence of God,
That he may receive us?
Let your hands be clean
From your neighbor's goods;
Let your mouth be clean
From all foul words;
Let your eyes be clean
From all lustful looks;
Let your heart be clean
From all impurity.

The fourth arrow is headed *Serpent*:

The devil is that old serpent
Who deceives the whole world;
Who hates all that is good.
Loves all that is evil.

Woe unto us that the poison of sin
Is found in every place and in every house;
Woe unto us that its end
Is death, temporal and eternal.
So long as we return not to God,
So long as from the heart we repent not,
There is no peace, there is no remedy;
There is no salvation, there is no joy.
So long as we remain in sin,
We fall from one depth to another;
Curse on curse we heap upon us;
Woe unto us if the time for repentance
pass away.

The fifth is headed *Blessing and Cursing*, and invokes God's judgment upon the devil, falsehood, fraud, oppression, injustice, and impurity; his blessing upon truth, righteousness, faithfulness, and purity; and ends with the prayer that God will hasten the day when the earth shall be like paradise.

The sixth is headed *Victory*:

God alone is great, hear this word;
God alone is great, forsake the devil's road.
When the devil hears this word he trembles;
When the righteous hears it he rejoices.
Rejoice, the time of rest and peace comes;
Rejoice, the arms of the wicked will be broken.
God, who alone is great, will tread down the devil under foot;
God, who alone is great, will destroy falsehood.
Whatsoever evil and wicked men may do
Is entirely in vain, because God only is great.

The seventh arrow is headed *Choosing*.

Who is on the Lord's side, who on the devil's?
Who loves truth, who falsehood?
To serve two masters
Is entirely impossible, as we know.
If we are not on the side of God,
We are on the side of the devil;
If we are not working for God,
We are working for the devil.

It is now seventeen years since I first came to Tabriz, and no effort which has been put forth in all that time has made so wide-spread an impression as the first giving out of these tracts. The people received them with enthusiasm and expressed their gratitude heartily. Crowds followed me in the bazaar, and sometimes I had no little difficulty in getting away from them. Not satisfied with copies for themselves, they begged for friends and relatives, and in some cases offered to send or carry them to surrounding villages. Not only among the people and ecclesiastics, but in the court of justice and in the palaces of the crown-prince and the governor-general, were they the common talk.

Part of this impression is to be credited to the fact that this was something new, for the Persians, like the Athenians of old, are very curious about any new thing; but, as the result has shown, there was more than this—a conviction that what was said was a true presentation of old truths in a new light, which came home to the hearts and consciences of men.

The Persian is always ready to discuss religious themes,

but such discussion is rarely profitable. It is a purely intellectual exercise carried on for the sake of the argument, and without the least influence upon the moral and religious life and character. Some of the wickedest men in this city are men whose professions of regard for Christianity would deceive any one who did not know what manner of men they are.

The period of enthusiasm passed away, but the demand still continues. At first it was my custom, going about in the bazaars, to offer the tracts here and there to shop-keepers. Now this is rarely necessary, the people themselves coming to me and asking for them. Of the first two tracts I got 1,000 copies printed of each. When I presented the third for printing I was met with a refusal on the part of the authorities, and not having a hektograph or other mode of multiplying copies, I have been obliged to get them written out by hand, which makes it much more expensive.

Objections have been made to the tracts from two sides. Christians have said, "This is not preaching the Gospel." To this I reply, that if it be not the Gospel, it is that without which all preaching of the Gospel is worse than useless. So long as religion is looked upon as a mere external form which has no effect upon the heart and life, so long as a man may be a good Mussulman or Armenian and yet a bad man, what difference does it make what name he bears? Here is a man who as a Mussulman was a liar, thief, or adulterer. He listened to the preaching of the Gospel, professed Christianity, and is to-day a liar, thief, or adulterer. There have been too many such cases. The seed of the Gospel can only be sown in the moral nature of man, and he only who is alive to his moral needs is fitted to receive it. "With the heart man believeth unto righteousness." Not salvation in sin, but salvation from sin, is what is set before us in the Scriptures.

In this connection there is another point to be borne in view, and that is that Mohammedanism is essentially a Jewish, not a Christian, heresy, and as such is to be approached from the side of the Old Testament, not the New. There, too, the law must be the school-master to bring us to Christ.

In answering, however, the objection on the side of Christians, perhaps I can do no better than to bring up the objection on the opposite side. One day Kasha Mosby, a native evangelist, was summoned by one of the leading officials—a man so wicked that even among his countrymen his name has become a synonym for wickedness—to come before him. When he arrived he found the official holding in his hand number six of the above-mentioned tracts, setting forth the triumph of righteousness and the downfall of iniquity: "What is this," he exclaimed, "that Mr. Easton is doing? We forbade the printing of these tracts, and still he keeps at it. Why doesn't he preach the Gospel? If he doesn't stop giving out these tracts I shall complain of him to Teheran. Why doesn't he preach the Gospel?" This man, you see, has no objection to the preaching of the Gospel, so-called, but he very decidedly objects to the preach-

ing of "righteousness, temperance, and the judgment to come." That is something he can by no means endure. Sure enough he carried out his threat, and a few weeks ago I received word that I was accused of stirring up sedition among the people. What the end of the matter will be we shall see further on.

December 2, 1890.

Children of Bulgaria.

BY FANNIE ROPER FEUDGE.

The national home of Bulgarian children is found in that lovely region where for so many centuries civilization took refuge from the prevailing barbarism of the surrounding nations. Nearly every locality has connected with it some romantic legend or story of war adventure; and with such associations clustering about their earliest memories, it is not strange that this people are developing into a brave, independent, self-reliant nation of men and women, boys and girls, who all know how to appreciate and to profit by their newly acquired opportunities.

Despite the drawbacks of poverty, ignorance, and old habits of superstition, even the lower classes begin to show signs of improvement so marked that from the children of the present generation we may look for cultured, dignified, and Christian men and women of the next.

Nor will it be a new chapter in history for the Bulgarians, since they are descended from a great nation, who come lawfully by the many noble traits they are now developing.

Sir Frank La Salle, in his reception of the Bulgarian representatives during the late war of independence, said to them: "I expect more of the Bulgarians than of others, because you are calmer and have more common sense than any nation I know of. Seven years ago I had less confidence, but you have changed my opinion. Bulgaria is now passing through the most critical period of her history; but I know she will weather the storm."

Nor was his confidence misplaced; for when all Europe was armed to the teeth, expecting war on account of Bulgaria, the National Assembly met and transacted their business as calmly as a disinterested party could have done; and their calm prudence averted the threatened danger. This is the stuff of which Bulgarians are made; and these the fathers of the present generation of boys and girls in this fair land.

There are yet many obstacles to be surmounted, many difficulties to overcome, but, with the blessing of God, they will conquer the future as they have the past; and we may hope the children of this generation will be the missionaries of the next to carry the Gospel to other peoples, as did their ancestors of the ninth century. For it was in the ninth century that Christianity was brought into Bulgaria by two brothers, Cyril and Methodius; but corruptions crept in at an early day followed by a "reformation" in the eleventh century, which lasted till the subjugation of the country by the Turks in the fourteenth.

Later, at the instigation of the patriarch of the Greek

Church, their schools were closed, their books burned, their educated men killed, and instead of the spoken language the Greek was used in all religious services, till their worship became simply a "baptized heathenism"—alike hateful to the people and powerless to instruct or edify. But despite the Turkish misrule and the Greek Church oppressions, Bulgaria, phoenix-like, is arising from the ashes of the past into a grander and more vigorous future; while whatever of a nobler and better life is found among the Bulgarians of to-day is due, after all, to the blessing of God on the labors of faithful Christian missionaries during the last quarter of a century. By their earnest devotion, so blessed of God, they have a large following among the people, very many of whom are educated young men who occupy places of importance under the government, and wield a mighty influence for good all over the country.

Robert College, during the sixteen years of its existence, has graduated more than six hundred young men, who are now in Bulgaria working in various ways for the good of the people. Schools of various grades have been established for the education of the children and youth; and most earnest pupils these Bulgarian boys and girls make. The bitter experiences of the past years of ignorance have given them a zest for education; and they are nearly all exceptionally studious and apt in learning. They seem, too, to have a dignity and strength of character strikingly in contrast with the children of other nationalities around them; inherited, it may be, from ancestors who for more than five centuries have so bravely withstood the tyranny of Turkish rule, and come out of the conflict better and stronger than when first conquered by the Turks.

The children, like their parents, are small and delicately formed, with pleasing manners and musical voices. In disposition they at first seem somewhat reserved, but are found grateful and kindly affectioned when treated with kindness.

Many of the people are extremely poor and ignorant, and among these the children are often found in a sad state of destitution.

I remember hearing of one little orphan girl who was poor, friendless, and of such unpromising appearance every way that even the good missionary hesitated a moment about bringing such a child into companionship with her other pupils. But pity for the forlorn little waif, and, above all, the recollection of the tender compassion of Him who came to our earth "to seek and to save that which is lost," moved the kind teacher to hold out her hand to the trembling child, who stood with down-cast eyes and frightened look near the door. Her clothes were hanging in rags and filth about the squalid little form, that seemed never to have known the touch of water; her uncombed hair was matted into snaky locks; and her eyelids so swollen and ulcerated that they could scarcely be opened.

The child was so disgustingly filthy that the native woman whose business it was to bathe and dress the younger pupils positively refused to touch this one, and

the unwelcome task had to be performed by the missionary herself. When the long soft hair had been washed and combed out, the swollen eyes bathed, and the filth and rags exchanged for a thoroughly washed body and clean apparel, there seemed a wonderful transformation; but it required weeks of patient care before the beautiful dark eyes were healed, and many months of unwearying toil ere the stolid mind and dull, vacant countenance were exchanged for the intelligence she afterward manifested. Gradually the body grew strong and healthy, and the manners graceful and refined; and, better than all, the poor, suffering, sad-hearted little cast-away became an earnest, loving disciple of Jesus, and a co-worker with him in winning others among her countrymen to his blessed service.

Later, she married one of the native Bible-readers employed by the Mission, and wherever they traveled, while the husband spoke to the men, the young wife would gather about her a group of women and children and tell them gently and lovingly of the dear Saviour who had made her own life one of brightness and joy.

Our Successful Germany Mission.

BY REV. EVERETT S. STACKPOLE, D.D.

A juster conception of any work can be gained by viewing it from various stand-points. So it is well for the Methodist Episcopal Church to see its foreign missions through the eyes of other than official representatives, who are expected to publish chiefly the bright side of the work. This is well. The good is permanent; the bad must soon pass away. Any work of the Lord is bright with promise, and he lacks faith who speaks gloomily of mission work.

It was my privilege during the past summer to visit several stations of our work in Germany, and especially our theological school at Frankfort-on-the-Main. My purpose was to profit by their experience, having learned the secret of their success. The secret is an open one. I found no novelties, nothing more than old-fashioned Methodism plus the homes of the deaconesses.

I visited first the quaint old city of Nuremberg. Here was spent a Sabbath, and, of course, we found our way to the Methodist church in Tetzel Street. Strange that our service is now in the same building where Tetzel sold his indulgences. Now the people receive the offer of salvation "without money and without price." About seventy-five attentive hearers were present, and the preacher talked about the "greatest thing in the world," the love described in the thirteenth chapter of the first Epistle to the Corinthians.

The Germans sing better than the Italians. They have better music and a real Methodist hymn-book, one of the things most needed in our Italian Mission. The people are social and happy after the service. They are poor, but contribute \$100 per year toward self-support. The preacher has two other preaching-places within two miles of the church, and preaches four times every Sunday.

In Berlin we have a good large church and parsonage and two hired halls. The church is self-supporting. The preacher, one of the ablest men of the Conference, is married and receives a salary of about \$400 per year. The highest possible salary in the Conference is \$800, no matter how large the family or how many years of service. Here is evidently self-denial for the cause of Christ.

The preacher kindly introduced us to the home of the deaconesses. They have a good house bought by faith. They expect to pay for it by their own earnings. There are twenty-five of them. They nurse the sick, visit the poor, teach in the Sunday-school, and assist the pastor in all possible ways. From the rich they receive wages; from the poor, nothing. Their piety makes them preferred to other professional nurses and to the sisters of the Roman Catholic Church. There are eight of these homes in the German Conference, and they are a power for good. At Frankfort there is also a hospital connected with the home, and at Hamburg a rich man, who had been nursed by one of the deaconesses, has given \$10,000 to found another.

Frankfort has a flourishing church, the training-school for the deaconesses, and the theological school. Here we were kindly entertained by Professor Clark, and made the acquaintance of the family of Dr. Buttz, an acquaintance afterward happily renewed at Florence. Professor Clark with Drs. Mann and Sulzberger are the right men for the training of the twenty-seven theological students under their care. Each student must contribute something toward his own support, and also labor in the large and beautiful garden as there may be opportunity. The fourteen appointments connected with the church at Frankfort furnish opportunity for the students to *preach what they practice*.

No student is admitted to the school till he has served gratuitously at least one year as local preacher, and has been recommended by the proper authorities. After spending three years in the school he serves at least two years for a little more than \$10 per month. Nearly all the present members of the German and Swiss Conferences have been educated at this school.

The church at Frankfort is in good condition. The edifice is new, spacious, and inviting. The congregation was large. We had the privilege of speaking to the people about our work in Italy, Dr. Mann acting as interpreter. Dr. Stevenson, of the Kentucky Conference, and his son, of the Ohio Conference, old friends at Boston, also addressed the meeting. At the close we sang in German and English, and heard many a good Methodist "Amen!"

We made hundreds of inquiries about all our work in Germany and Switzerland and visited still other churches. These missions are prospering wonderfully, and among the causes of their prosperity the following may be named as the principal:

1. Nearly four centuries of Protestantism, which has left its impress upon the national character. It is difficult to compare Italy, Mexico, and South America with

Germany. In those countries the national conscience has been cauterized by the doctrines and practices of the Roman Catholic Church; hence it is difficult to produce profound conviction of sin. In Germany, especially among the poor, who are not much influenced by rationalism, the case is different.

2. The ability, consecration, and self-denial of the founders of the work and of their successors—Drs. Nast, Jacoby, Nippert, Doering, Warren, and Hurst—these were the men who have made the German and Swiss Conferences what they are, and Drs. Mann and Sulzberger are their not unworthy successors. If the Church wants successful missions she must send her strongest men into the fields. A preacher that cannot be a leader of men in America will not be a success in Europe or Africa. This point cannot be too much emphasized.

3. The theological school. From the beginning of the Mission no ex-priest of the Church of Rome or ex-preacher of the Lutheran Church has ever been employed. Our preachers have been trained in the doctrines, spirit, and modes of evangelization of Methodism. If Italy had adopted the same policy from the beginning we should now be able to write of more encouraging results.

4. The old circuit system. Every central church has from six to sixteen appointments in the country villages that surround it. In Germany there are 72 stations and 506 appointments; in Switzerland, 28 stations and 206 appointments. Thus local preachers are utilized and the preacher in charge has enough to do. His business is to preach the Gospel every day, and not simply to preach twice every Sunday, and then give himself no anxiety about the work.

5. The class-meetings. Every Methodist in Germany must frequent these meetings and give his testimony. If he has nothing to say for his Saviour he is dismissed from the Church. In the class-meetings the weekly collection is taken by the leaders, and every member contributes "according to his ability."

6. The co-operation of the laity, especially of the class-leaders, local preachers, associations of young men and of young women, and of the deaconesses.

7. The desire and the earnest effort made by all to become self-supporting as soon as possible. They are poor, many of them very poor. Wages are small, from fifty cents to a dollar per day, but they save conscientiously in order to support their preacher and their church. In this work of self-denial the preachers set a good example.

We have now revealed the secret of the success of our missions in Germany and Switzerland, and we believe that similar principles and methods put into practice in any of our mission fields will in a few years show a marked success. The founder of Martin Mission Institute did a great thing for German Methodism, and if he would now enlarge the building he might double its usefulness.

Florence, Italy.

Sunday-School Missionary Concerts.**THREE "DON'TS" AND THREE "DOS."**

First: Don't kill with reading. Don't let Doctor A, or Deacon B, or even Pastor C, read a twenty minutes article from the best missionary magazines in the world. Long ago, when missionary intelligence was scanty, its reader might hope for listeners; but not to-day, when telegraphs are flashing over their wires news from the darkest heathen nations, and when even the daily newspaper has often a column of missionary news.

The public reader who amuses or entertains will obtain an audience of children, and some invalids may like to be read "to sleep," but you may no more hope to enthruse your listeners with missionary zeal by reading lengthy articles than the reformer or the political lecturer could expect to electrify his audience by sitting during the evening and reading from the most valuable sources of information.

Second: Don't let your most fascinating speakers talk them to death. A glowing address from some soul-stirred worker who can forget himself while he presents the field is invaluable; but it can never fill the place belonging to the concert. A large number of persons should glean intelligence, and so make it their own that they can contribute to the value of the hour. Remember that the human mind is not like the sponge, it will not absorb indefinitely. More is it like the sieve, and much of what is poured out is lost.

Third: Don't kill them with poetry. One or two well-chosen selections so given as to enforce a point are most serviceable; but don't fill three quarters of your hour with recitations (even though they are about giving, or sacrifice), and call it a missionary concert. Banish the idea that missionary intelligence is of itself so intrinsically dry-as-dust that it must be dealt in infinitesimally small doses triply coated with poetry to make it palatable. Rightly told, the missionary story possesses a power to interest belonging to few other topics.

Now for the "dos."

First: Do give your concert, in all the steps of its preparation, to the Lord Jesus, to be made of real service in advancing the missionary cause. Having done this, while you give to it your choicest energies, remember that regarded as a work of art it will not be likely to be perfect. Few useful things are. Doubtless it will be marred by blemishes, failures, blunders, perhaps; but He to whom you gave it can use the mispronounced word or other error to fix a fact in many minds.

Second: Do make sure that the field considered is thoroughly scanned and its important features presented, especially the recent events—those that have occurred since your school last studied the field. Has a laborer fallen? Let some one briefly sketch that life, and trace its power in the darkness it sought to lighten. Has a new laborer entered the field? Make his acquaintance at the outset, and let his name be a definite center about which to fasten every event of importance in his field of labor. Have political events opened new avenues of

approach, new points of attack? Let some able mind trace the steps that have led to it, showing God's hand therein.

Let your business men present statistics and facts in the clear practical light in which they will view them.

Thus let the hour be one in which from the watch-tower you scan with keen accuracy the mighty opposing force, noting also every inch gained by the force of Christ's soldiers.

Third: Do see to it that the varied talents of your school contribute to the value of the exercise. Among those gifts do not forget childish grace. Let the children, even the tiny ones who can say but a few words, tell of the flowers, the birds, the children, the strange customs, the sad ways of childhood, and the joy that Jesus's love has brought to some of those dark minds. Choose your facts suitably; dress them in simple words that the youngest can understand—no parrot-like repetition—and a charm will be lent to your concert that older lips cannot impart.

Do you ask how they shall be taught? Place your selections in the hands of the mother, or the elder sister, or perhaps the Sunday-school teacher, to see that they are learned. Many a busy mother will not only teach her little ones, but will tell herself some touching story of need or of heroic faith. In many homes otherwise unreached will thus come a knowledge and love for the missionary and his work.

Let your young men and maidens bring their trained elocutionary powers to aid in the concert's efficiency. Let the voices of your sweet singers often lend their help with short impressive solos and stirring choruses.

Let clear voices recite the Master's plain commands. People are so ready to think they may do as they please about aiding in missionary service. And let others repeat his promises, and let all the congregation join their voices in praise of him whose name shall be known "among all nations."

Let those strong in faith bear the hearts of all in presenting the sore need or voicing the thanksgiving for a victory won.

Thus let the concert be the place whither are brought "willing offerings" from all. Then will it be the "tent of meeting," whence we shall go forth from a new baptism into the spirit of Him who came even "to seek and to save the lost."—*By Semanthe C. Merrill, in S. S. Times.*

A True Conversation between a Bible Colporteur and a Heathen in China.

(Written out by the Colporteur and forwarded by Dr. L. N. Wheeler.)

COLPORTEUR.—Will you buy some of our books?

HEATHEN.—What books have you for sale?

COLPORTEUR.—The Holy Scriptures of the only true and living God.

HEATHEN.—O! you are selling foreign books! We don't want them. These (pointing to the books) may be good for foreigners, but not for Chinese.

COLPORTEUR.—"There is but one sun in heaven," says Confucius. Can there be two Creators of heaven and earth? No;

history tells us it is altogether impossible to have two kings in the same country at the same time. For instance, more than a score years ago China had two sovereigns at the same time; and on account of this fact China experienced one of the bitterest times in her history. And the bitterness could not be removed until one of the sovereigns was done away with. So there can be but one Creator in heaven, who is the Father and preserver of all men. He is God of the Chinese as well as of foreigners; therefore we are under obligation to obey and worship him as any other nation under the sun.

HEATHEN.—Confucius's books are sufficient to meet all our wants. And we don't want any thing that is made by foreigners.

COLPORTEUR.—My friend, the steamer which you are on was made by foreigners; the opium which you are smoking was made by foreigners; and some of the clothes that you have on are made of foreign goods.

HEATHEN.—Well, we are followers of Confucius and should adhere to all his teachings. So we will not buy your books and eat your religion.

COLPORTEUR.—You do well if you adhere to all his teachings. But remember, Confucius did not profess to teach any thing else than the five relations. He did not profess to know any thing about the beginning and the end of human being. You remember when one of his disciples asked him how to serve the spirits, he replied, "If one does not know to serve a person in this life, how could he serve the spirits?" Again the disciple asked about the transaction after death; again he replied by saying, "If one does not know all that concerns this life, how could he know the world that is to come?" These are the sage's own words that he didn't profess to know any thing after death. But Jesus does; he came from God, and knew us better than we know ourselves.

HEATHEN.—But the Jesus whom you worship is a foreign saint. We don't care any thing about a foreign saint, or to worship him; neither ought you to do so.

COLPORTEUR.—Jesus is no more a foreign saint than the sun which we see daily is a foreign sun. There is but one sun which we see every day, and the same sun is the sun of Chinese as well as of foreigners. Even so there is but one Jesus, the Saviour of the world, through whom and by whom alone we could be saved; for there is no other name given among men whereby the world could be rescued from eternal ruin. This book says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

HEATHEN.—It is so strange. If it be true, Confucius would have said something about him and his teachings. But whereas Confucius said not a word of him, we are not obliged to believe on him or accept his teachings.

COLPORTEUR.—Yes, Confucius did say something of Jesus in the twenty-sixth chapter of the Doctrine of Means, which is no less than a prophecy of the same Jesus whom I affirm to be the Saviour of the world. Here is the prophecy: "Great is the doctrine of the holy man; it extends to all creatures; it is as lofty as heaven, and it is full of principle and dignity." Again, at the closing of the thirtieth chapter, he says: "Therefore his fame shall fill the Middle Kingdom; it shall reach foreign lands; and not only so, but wherever boats and vehicles can reach, wherever the strength of man can penetrate, wherever is covered by heaven, wherever is held up by the earth, wherever dew drops, and wherever flesh and blood is found, his name shall be honored and loved. Hence, I say, he is in equality with heaven—God." Who could have been or is in equality with the Creator? None.

HEATHEN.—Can you show where the name Jesus can be found in Chinese literature?

COLPORTEUR.—Yes. *Yung See Tung Kan* has this expression: "When Mayo went west to subdue barbarians, upon his arrival there he met a man who told him there was a Saviour born in the west, whose name was called Jesus." After Mayo returned to China he had these words engraved on a pillar of a building.

HEATHEN.—I can't believe any thing about Jesus unless I get a sight of him. Did you ever see him yourself?

COLPORTEUR.—Not with natural eyes. We see Jesus when we pray. Have you ever seen Confucius or the founder of Buddhism?

HEATHEN.—No; but we have innumerable evidences to show that Confucius did live and has done good in the world.

COLPORTEUR.—Yes; the same evidences which go to show that Confucius did live and has done good in the world also prove that Jesus did come from heaven, made his home among men, and did the work which no mortal could have done. He came to call sinners to repent from their evil way, and to return unto God for the salvation of their own souls.

Supposed Dialogue in a Mission Bungalow.

BY A. L. O. E.

CLARA, a Young Missionary, at her desk.

CLARA [*laying down her pen*].—I cannot write the report to-day; my head aches as if it would burst, and my heart—my burdened heart—[*Enter Miss Z., an elder missionary*].

MISS Z.—What, dear one, in tears! Has any thing occurred to distress you?

CLARA.—I think that something is always coming to distress one. I was just trying to write my report home, as the mail goes to-morrow, but it is no use trying. How can I give a bright, rosy account when—[*she is too much agitated to go on*].

MISS Z.—Shut up your desk; you are not well; nay, do not look so wistfully at the dictionary, you have been quite long enough at lessons to-day. Come and sit beside me, dear Clara, and tell me all your troubles. You have over-worked, and this has an effect on your spirits.

CLARA [*seating herself beside her friend*].—It is not work that I mind, I like it. But—every thing seems against me; I am just in a sea of troubles.

MISS Z.—Tell me your difficulties, dear; perhaps God may enable me to speak a word of comfort.

CLARA.—The worst is—you know all about it—that dreadful conduct of Amt Ullah.

MISS Z.—It has been a trial to us all.

CLARA.—But to me worse—far worse—than to any one else. I had been so fond, so proud of that woman, and thought her the first-fruits of my labors. I had written home such glowing accounts of her conversion. O! how I wish I had burned every one of those letters. They came back to me *in print* by last mail. It half broke my heart to read them. [*Weeps*].

MISS Z.—Nay, love, you must not give way thus. You have been deceived; we all are sometimes deceived; it teaches us more earnestly to pray for wisdom.

CLARA.—You warned me not to trust so implicitly in one whose motives you doubted; but I was so proud, so self-willed!

MISS Z.—I had bought my experience, and bought it dear. But even as regards that woman, hypocrite though she appear,

we must not give away to despair. She may yet be given to our prayers.

CLARA.—Then I have just had such a worrying visit from that (so-called) Christian widow, Deborah. I am supporting all her three children at school, and really I do not know which way to turn for the means to do it, for of course I do not charge this expense to the Mission.

MISS Z.—Deborah's are promising children; they always seem nice and good.

CLARA.—I wish that I could say as much for their mother; but she's the most ungrateful creature that ever I knew. Here am I putting myself into real difficulties about her children, and she comes to me with a grumble because they are not so well dressed as Zainat's. Then she asked me for clothes for herself, though I knew that you had supplied her. There was not a word of gratitude, only the perpetual "give, give, give!"

MISS Z.—We must not seek for gratitude, Clara, what we do we do to the Lord. You are supporting those fatherless children for Christ's sake, taking them from the influence of a mother who would not lead them in a heavenward path. Be happy in the thought that the Saviour will say, "Inasmuch as ye did it, ye did it unto me." Have you any more troubles to tell?

CLARA.—I am so discouraged about the language. I often think that "wilds immeasurably spread, seem lengthening as I go."

MISS Z.—You have passed your examination, and won credit for doing this so soon.

CLARA.—But to-day in the mohalla near the gate (I need not mind telling you), the women spoke such a jargon that I could no more understand it than if it had been Chinese. All their jabber had but the effect of giving me a splitting headache, and I came back feeling that I was utterly exhausted, and no work done.

MISS Z.—These Cashmiris do puzzle one sadly. You must not be disheartened because you are sometimes employed in what appears to be but digging out stones. The sowing will come in time—aye, thank God, and the reaping, too!

CLARA.—I do not think that I ever shall reap. I sometimes fear that I am not fit to be a missionary at all! [*Bursts into tears.*]

MISS Z. [*cheerfully*].—Have a care, Clara dear, the wolf-dogs are on your track.

CLARA [*raising her head*].—The wolf-dogs! what do you mean?

MISS Z.—I have often thought that Satan may be said to keep a pack of wolf-dogs, with which he hunts by night. By daylight we see and hear them not; our good steeds of Zeal and Hope bear our chariot lightly forward. But when dusk falls, and we are belated, then sometimes we hear the wolves yell in the distance; nay, at times we see their dread forms approaching in the twilight.

CLARA.—You are so fond of allegory! What do you mean by wolves?

MISS Z.—Discouragement, Depression, Distrust, and—but I scarcely like to name the monster—Despair.

CLARA.—Do you look upon these as temptations from Satan? I thought them but natural human weakness.

MISS Z.—Nay, Clara, it is far better to recognize the enemy's work at once. These *are* the hunting-wolves of Satan. When Zeal is active and Hope is strong we outstrip the wolves; we hardly know of their existence; but the way becomes rougher, the light dimmer, Zeal perhaps flags, and Hope takes to stumbling—then comes the missionary's hour of peril.

CLARA.—The wolves are after me now. But what if I *can-not* outstrip them?

MISS Z.—Then, beloved, *you must fight them*. Have you not the strong staff of prayer? have you not the sword of the Spirit? Overcome Discouragement with the Saviour's word, "What I do thou knowest not now, but thou shalt know hereafter." Strike at Depression with the cheering promise, "Light is sown for the righteous, and gladness for the upright in heart." Distrust—hateful wolf—should be slain with the word, "God is love;" and as for Despair, crush him with the assurance, "In due time ye shall reap, if ye faint not. Your labor is not in vain in the Lord."

CLARA.—O, if you were always by my side I think that my Zeal would not so often tire, or my poor Hope stumble!

MISS Z.—Dear girl, is there not One who hath said, "Lo, I am with you alway. Fear not, for I am with thee?" Will you lean on an earthly staff when the strength of Omnipotence is engaged on your behalf?

CLARA.—I feel that I have been wrong, very wrong, to let Discouragement and Depression so gain upon me. Distrust is still, I hope, some way off, and as for Despair (*smiling*) he is not in sight.

[*Enter the bearer with letters.*]

MISS Z.—The English mail! how nice!

CLARA.—I expect no letters. My people write regularly once a fortnight, and I had my budget last week.

MISS Z.—Yet here is a letter for you.

CLARA.—I do not recognize the handwriting. [*Opening the letter, a fifty-dollar note drops out.*]

MISS Z.—Your unknown correspondent seems to be a good one.

CLARA [*after reading a little*].—O, how my want of faith is rebuked! Here is a stranger, one that I scarcely know by name, sending me fifty dollars for Deborah's children. Blessings on her! what a relief!

MISS Z.—Help most opportune and welcome. I should not wonder if reading that letter has half removed your headache.

CLARA.—And hear what the dear lady writes: "We are constantly praying for you." Is not *that* a comfort—a support?

MISS Z.—Yes, Clara; and one that we should regard as a special gift of love from the God of love. He knows our difficulties, our perplexities, our trials, and he raises up for us generous sympathizing friends. Do you not feel better now?

CLARA [*smiling through tears*].—Yes; Zeal and Hope are again off and away, and the wolves—they are all left behind. "Praise the Lord, O my soul!" Now I can write my report.—*India's Women.*

What We Need.

"Brethren of the ministry, much as we need missionaries on the foreign field we need even more missionary pastors on the home field. We need men who shall make it their business to keep themselves thoroughly informed as to the progress of the Lord's work and the great missionary campaign.

"Give us more of such men—men who can make a monthly concert an inspiring occasion, men who not only take an annual missionary collection or preach an annual missionary sermon, but whose every prayer and discourse and pastoral visit is fragrant with the spirit of missions.

"Then we shall have a true missionary revival, and the pulse of a sluggish Church shall beat with new life, and a new missionary era shall dawn."—*A. T. Pierson.*

Churches and Societies.

Missionary Society of the Protestant Episcopal Church.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America has its head-quarters in the Bible House, New York city.

Rev. William S. Langford, D.D., *General Secretary*.

Mr. George Bliss, *Treasurer*.

The Treasurer reported that for the year closing September 1, 1890, the receipts from contributions were \$322,084.15, of which \$147,736.85 were designated for domestic missions, including the work among the colored people, and \$122,467.44 for foreign missions, leaving at the discretion of the Board \$51,879.86, which sum was equally divided between domestic and foreign missions. From legacies were received \$54,823.90. Of this amount, \$34,478.12 were designated for domestic missions and \$6,544.03 for foreign missions. The sum of \$13,801.75 was by the terms of wills left at the discretion of the Society, and by vote of the Board this was applied toward making up the deficiency in the receipts for foreign missions.

SUMMARY OF RECEIPTS.

Domestic missions.....	\$147,736 85
Foreign missions.....	122,467 44
General missions.....	51,879 86
Legacies.....	54,823 90
Specials.....	63,778 40
	\$440,686 45

In addition to this there were contributed to the Missionary Enrollment Fund \$37,008.07, and for the Church Mission House \$177,176.63.

There are on the books of the Society the names of 5,019 parishes and missions from whom some contribution might have been received, but only 2,435 of these made any contribution during the year.

The amount of contributions specially designated for missions being \$322,084.15, and the communicants numbering 509,149, gives an average of 63 cents per member, or taking the whole amount of \$440,686, an average of 86 cents per member.

EXPENDITURES.

Domestic missions.....	\$177,528 57
Indian missions.....	45,179 25
Colored missions.....	38,761 25
Foreign missions.....	193,957 17
Printing reports, <i>Spirit of Missions</i> for the clergy, pamphlets.	9,124 06
Cost of administration and collection.....	25,922 13
	\$490,472 43

The cost of administration and collection, united with the printing account,

gives the home expenses as \$35,046.19, or about eight per cent. of the receipts.

The Woman's Auxiliary to the Board of Missions, Miss Julia C. Emery, secretary, reports that \$144,816.27 in money were received by it and 3,793 boxes, valued at \$197,381.32, had been sent out into the mission fields.

The foreign missions are in Greece, Africa, China, and Japan. Assistance is also given to the Haytian Church and the Mission in Mexico.

The expenditures for these missions were as follows:

Greece.....	\$2,937 81
Africa.....	44,093 82
China.....	69,652 61
Japan.....	62,961 21
Haytian Church.....	9,196 50
Rev. W. B. Gordon, of Mexico...	3,050 00

The amount paid to Mexico is the salary and traveling expenses of Rev. W. B. Gordon.

The foreign missions report as follows:

The Greece Mission reports at Athens a school with 139 boys and 311 girls. The two missionaries are assisted by 11 native teachers and 12 student teachers. The missionaries are:

Miss Marion Muir, Athens, Greece.
Miss Eugenie Raymond, Athens, Greece.

AFRICA.

The Africa Mission reports 1 bishop, 10 presbyters, of whom 1 is white, 5 are Liberian, and 4 are native, 3 deacons, of whom 2 are Liberian and 1 is a native, and these are assisted by 49 lay readers, teachers, and other helpers. The communicants are 304 native and 405 Liberians. There are 596 day scholars, 402 boarding scholars, and 1,272 Sunday-school scholars.

The Rt. Rev. Samuel D. Ferguson, D.D., is in charge as missionary bishop, his address being Harper, Cape Palmas, Liberia. The other ordained preachers are:

Rev. R. H. Gibson,* Graway.
Rev. M. P. Keda Valentine,* Cuttington.
Rev. H. C. N. Merriam,* Hoffman Station.
Rev. A. H. Foda Vinton (suspended).
Rev. T. C. Brownell Gabla,* Kabo.
Rev. J. G. Monger, Greenville Sinoe, Liberia.
Rev. Wm. Allan Fair, Bassa, Liberia.
Rev. G. W. Gibson, Monrovia, Liberia.
Rev. J. W. Blackledge,† Clay-Ashland.
Rev. Edward Hunte,‡ Crozierville.
Rev. O. E. H. Shannon,‡ Cape Mount.
Rev. J. T. Gibson,† Caldwell.
Rev. Paulus Moort (in United States).

CHINA.

In the China Mission are 1 bishop, 1 resigned bishop, 8 presbyters (6 foreign, 2 native), 17 native deacons, 8 native candidates for orders, 4 foreign missionary

* Care J. W. Ashton, Harper, Cape Palmas, Liberia.

† Care R. A. Sherman, Monrovia, Liberia.

‡ Via Manoh-salijab, Sierra Leone, West Africa.

physicians, 11 foreign missionary teachers, 4 medical students, 5 native catechists, 41 native teachers, 6 Bible-women. The communicants number 13 foreign and 526 native. There are also 891 day, 208 boarding, and 1,099 Sunday-school scholars, all native.

Rt. Rev. William J. Boone, D.D., is the missionary bishop, with residence at Shanghai. The other missionaries are:

Rt. Rev. S. I. J. Schereschewsky, D.D., and wife (in United States).
Rev. E. H. Thomson, Shanghai.
Rev. F. R. Graves and wife (in United States).
Rev. A. H. Locke, Hankow.
Rev. H. Sowerby and wife, Ichang.
Rev. S. C. Partridge, Wuchang.
Rev. F. L. H. Pott and wife, Shanghai.
H. W. Boone, M.D., and wife, Shanghai.
Marie Haslep, M.D., Shanghai.
Percy Mathews, M.D., and wife, Shanghai.
Mr. S. E. Smalley and wife, Shanghai.
Miss E. A. Spencer (in United States).
Miss S. L. Dodson, Shanghai.

Address all missionaries in Wuchang, Hankow, and Ichang to care of United States Consul, Hankow, China.

JAPAN.

The Japan Mission reports 1 resigned bishop, 11 foreign and 1 Japanese presbyters, 6 Japanese candidates for orders, 2 foreign missionary physicians, 1 male and 25 female foreign teachers, including wives of missionaries, 82 Japanese catechists, teachers, and Bible-readers. There are also 47 foreign and 947 native communicants, 223 day, 114 boarding, and 876 Sunday-school scholars.

The Rt. Rev. C. M. Williams, D.D., has resigned as missionary bishop, but is still at Tokyo, Japan. Rev. Henry C. Swentzel, of Scranton, Pa., has been selected by the House of Bishops as his successor.

The other foreign missionaries are:

Rev. T. S. Tyng and wife, Osaka.
Rev. John McKim and wife, Osaka.
Rev. E. R. Woodman and wife, Tokyo.
Rev. J. T. Cole and wife, Tokyo.
Rev. H. D. Page and wife, Tokyo.
Rev. Isaac Dooman and wife, Nara.
Rev. H. S. Jefferys, Tokyo.
Rev. J. M. Francis and wife, Tokyo.
Rev. J. C. Ambler and wife, Osaka.
Rev. J. L. Patton and wife (in United States).
H. Laning, M.D., Osaka.
Prof. J. McD. Gardiner and wife, Tokyo.
Miss Emma Verbeck (absent).
Miss Mary Mailes, Osaka.
Miss Emma Williamson, Osaka.
Miss S. S. Sprague, Tokyo.
Miss Leila Bull, Osaka.
Miss Carrie E. Palmer, Osaka.
Miss May V. McKim, Osaka.
Miss M. Aldrich, Tokyo.
Miss G. Suthon, Tokyo.
Miss R. F. Heath, Tokyo.
Miss Lisa Lovell, Osaka.
Miss M. N. Page, Tokyo.
Miss Ida Goepf, Tokyo.
Miss Mary E. Loring, Osaka.

In Hayti are 1 bishop, 9 presbyters, 4 deacons, 3 postulants, 17 lay readers, 8 teachers, 9 Sunday-school teachers, and

402 French-speaking communicants, 5 boarding, 218 day, and 150 Sunday-school scholars. The bishop is Rt. Rev. J. T. Holly, D.D., Port-au-Prince.

American Church Missionary Society.

The American Church Missionary Society is a Protestant Episcopal society and works in harmony with the regular Missionary Society of the Protestant Episcopal Church. Its head-quarters are in the Bible House, New York. Rev. William A. Newbold is general secretary.

It reports that for the year closing August 31, 1890, it received:

For domestic missions.....	\$13,708 31
Foreign missions.....	6,481 49
Specials.....	5,778 28
For re-investment.....	13,742 50

\$39,710 58

It reports 52 missionaries in the United States, and in Cuba 4 missionaries, in Brazil 4 missionaries. The missionaries in Cuba and Brazil are:

Rev. Pedro Duarte, Matanzas, Cuba.
Mr. F. Olivella (teacher), Matanzas, Cuba.
Mr. Acosta (teacher), Matanzas, Cuba.
Rev. M. F. Moreno, Havana, Cuba.
Rev. J. W. Morris, Porto Alegre, Brazil.
Rev. L. L. Kinsolving, Porto Alegre, Brazil.
Mr. B. de Souza Hiviera, Porto Alegre, Brazil.
Mr. Vincente Brande, Porto Alegre, Brazil.

Southern Baptist Board of Foreign Missions.

The Southern Baptist Convention is composed of associations in the States of Alabama, Arkansas, District of Columbia, Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, and Virginia, and these report 1,194,520 white and 1,129,547 colored members.

The Foreign Mission Board, with headquarters at Richmond, Va., has for its corresponding secretary Rev. H. A. Tupper, D.D., and Rev. T. P. Bell is his assistant.

The organ of the Board is *The Foreign Mission Journal*, published monthly at Richmond, Va. Price, 50 cents a year.

The report of the treasurer for the year closing May 1, 1890, for the Foreign Board showed:

BALANCE AND RECEIPTS.

Balance April 30, 1889.....	\$814 97
Donations.....	105,459 70
Legacies.....	1,354 50
Interest on bonds and stock....	360 00
American Baptist Publication Society.....	2,000 00
Interest on notes paid before maturity.....	30 59
Bills payable—notes discounted at bank.....	74,750 00
Loans on calls obtained.....	2,109 57

Total.....\$186,879 33

DISBURSEMENTS.

African missions.....	\$8,671 24
China missions.....	23,011 56
Japan missions.....	2,425 43
European missions.....	17,264 50
Brazilian missions.....	16,025 33
Mexican missions.....	22,551 08
Salaries of two secretaries and clerk.....	4,400 00
Salary of treasurer.....	500 00
Cost of seven agencies.....	5,746 04
Postage, stationery, etc.....	593 24
Printing.....	868 54
Mite-boxes.....	87 50
Expenses of vice-presidents and distribution of <i>Foreign Mission Journal</i>	941 24
Traveling expenses.....	613 91
Rent of mission rooms.....	250 00
Southern Baptist Convention....	324 77
Interest on money borrowed....	1,564 18
Bills payable—borrowed money paid.....	74,750 00
Loans on call paid.....	4,259 78
	\$184,956 99
Balance in bank.....	1,922 34

\$186,879 33

The receipts, except from money borrowed, amounted to \$108,359.23. The home expense for salaries, agencies, printing, rent, etc., was \$14,325.44, being over thirteen per cent.

Secretary Bell writes: "The colored Baptists form no part of our constituency, and do not contribute at all to our work. They have separate District Associations and State Conventions."

The 1,194,520 white Baptists contributed \$105,459.70 for foreign missions, an average of about nine cents per member.

The annual report says: "Special attention is called to the fact that in the past year our native churches have contributed to the work \$4,680.87. This is at the rate of \$2 per member, which is twenty times as much as the average annual offering of each member of our Southern Baptist churches."

The statistics of the foreign missions as reported last May gave:

	Foreign Miss- sionaries.		Native help- ers.	Members.
	Male.	Female.		
China.....	13	20	34	806
Africa.....	5	5	7	58
Italy.....	2	1	18	255
Brazil.....	4	5	12	312
Mexico.....	7	10	15	782
Japan.....	2	2		

There are also reported, scholars in China, 348; Africa, 150; Italy, 35; Mexico, 182. The natives contributed \$4,680.80 in 1889. Of this amount China reported \$728.34; Africa, \$24; Italy, \$1,738; Brazil, \$760; Mexico, \$1,430.53.

LIST OF MISSIONARIES, JANUARY, 1891.

SOUTHERN CHINA.

R. H. Graves, Mrs. Graves, Miss Lulu Whilden, E. Z. Simmons, Mrs. Simmons, Thomas McCloy, Mrs. McCloy, Miss Nellie Hartwell, Miss H. F. North, Miss Mollie McMinn, and twenty-one native assistants and Bible-women, Canton and vicinity.

CENTRAL CHINA.

Mrs. Yates, D. W. Herring, Mrs. Herring, E. F. Tatum, Mrs. Tatum, T. C. Britton, Mrs. Britton, Shanghai.
W. J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, L. N. Chappell, Mrs. Chappell, Mrs. Davault, Chinkiang.

NORTHERN CHINA.—P. O., Chefoo.

T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes,* G. P. Bostick, Miss Laura G. Barton, Miss M. J. Thornton, Tung Chow.
C. W. Pruitt, Mrs. Pruitt, T. J. League, Mrs. League, Whang-Hien.
Miss Lottie Moon, Miss Fannie S. Knight, Pingtu.

AFRICA.

W. J. David,* Mrs. David,* C. C. Newton, Mrs. Newton, Miss Alberta Newton, with four native assistants and teachers, Lagos.
W. W. Harvey,* Mrs. Harvey,* C. E. Smith,* W. T. Lumbley, Mrs. Lumbley, and one native assistant, Abeokuta (P.O.), Lagos).
P. A. Eubank, Mrs. Eubank, L. O. Murray, native evangelist, Ogbomoshaw.
Jerry A. Hanson, native evangelist, Gaun.
Albert Eli, native evangelist, Hausser Farm.

ITALY.

George B. Taylor, 52 Via Giulio Romano, Rome.
J. H. Eager and Mrs. Eager, Via Oricellari, 16 bis, Florence.
Signor Paschetto, Rome.
Signor Ferraris, Pinerolo.
Nicholas Papengouth, Milan.
Signor Bellondi, Venice and Mestre.
Signor Colombo, Bologna.
Signor Martinelli, Modena.
Signor Fasulo, Carpi.
Signor Volpi, Bari and Barletta.
Signor Basile, Naples.
Signor Malan, Torre Pellice.
Signor Arbanasich, Cagliari, Sardinia.
Signor Cossu, Iglesias, Sardinia.

BRAZIL.

W. B. Bagby, Mrs. Bagby, Miss Emma Morton, Rio de Janeiro.
Z. C. Taylor, Mrs. Taylor, T. W. Baptista, Bahia.
Senhor Joao Baptista, Maceio.
Socrates Borborema, Pernambuco.
Antonio Morgues, Valencia.
Sen Borges, Alagoins.
C. D. Daniel,* Mrs. Daniel,* E. H. Soper, Mrs. Soper, native assistant, Minas Geraes. Address, Sao Joao, Juiz de Fora, Minas Geraes.

MEXICO.

State of Coahuila.

W. D. Powell, Mrs. Powell, H. R. Moseley, Mrs. Moseley, Miss L. C. Cabanis, Mrs. J. P. Duggan, Miss Alta Smelser, Jose M. Cardenas, Miss Virginia Varris, and three colporteurs, Saltillo.
A. B. Rudd, Mrs. Rudd, Parras.
B. Muller, Alexandre Trevino, Miss Annie J. Ma-berry, Patos.
A. C. Watkins, Mrs. Watkins, Musquiz and Rio Grande District.
S. Dominguez, Progreso and Juarez.
Gilberto Rodriguez, San Rafael and San Joaquin.
Jose Maria Gamez, Galeana.
Felipe Jimenez, Rayones.

State of San Luis Potosi.

J. G. Chastain, Mrs. Chastain, and Porfirio Rodriguez, Matchuala.

States of Zacatecas and Aguas Calientes.

H. P. McCormick, Mrs. McCormick, and Miss Addie Barton, Zacatecas.

State of Jalisco.

D. A. Wilson, Mrs. Wilson, Guadalajara.

JAPAN.

J. W. McCollum, Mrs. McCollum, J. A. Brunson (Sallie R. Brown, missionary), Mrs. Brunson. Address, No. 47 Hill, Kobe, Japan.

* At present in this country.

Board of Foreign Missions of the United Presbyterian Church.

The Board of Foreign Missions of the United Presbyterian Church has its headquarters in Philadelphia, Pa., the corresponding secretary being Rev. J. B. Dales, D.D., 136 North Eighteenth Street, Philadelphia, and the treasurer, Mr. Joseph D. McKee, corner of Howard and Harrison Streets, Philadelphia.

The treasurer reported in May, 1890, that the receipts and disbursements for the year closing April 30, 1890, had been :

RECEIPTS.	
From presbyteries.....	\$49,137 70
From individuals.....	19,546 05
From bequests.....	11,841 69
From Women's Auxiliary Board.....	10,642 19
From Sabbath-schools.....	5,640 13
From Gibson Trust Fund...	1,500 00
From societies.....	1,149 16
From interest.....	1,082 44

Total.....\$100,539 36

DISBURSEMENTS.	
For missions in Egypt.....	\$42,000 00
For missions in India.....	42,000 00
Specially designated for Egypt and India.....	3,757 79
Children in this country....	1,016 67
Salaries in this country.....	1,799 92
Interest.....	567 21
Traveling of missionaries...	5,948 88
Expenses.....	113 05
Printing and mailing.....	1,033 89
Outfits.....	1,800 00
Legal expenses.....	230 19
Freights.....	271 76
\$100,539 36	

The home expenses, consisting of salaries, interests, expenses, printing and mailing, and legal expenses, amounted to \$3,744.16, or a little over three and a half per cent. of the receipts.

The number of communicants of the Church in the United States are 94,402 by the census of 1890; and they give for foreign missions an average of about one dollar per member.

The foreign missions of the Church are in Egypt and in India.

The missions reported December 31, 1889:

	Egypt.	India.
Ordained foreign missionaries.....	14	12
Female foreign missionaries.....	21	23
Female physicians.....	.....	2
Native ordained ministers.....	12	11
Other native workers.....	244	192
Native churches.....	29	10
Communicants.....	2,971	6,597
Day-school scholars.....	6,304	4,383
Sabbath-school scholars...	4,427	2,824
Baptisms in 1889.....	350	1,989

The Woman's General Missionary Society of the United Presbyterian Church works in the interest of foreign missions, home missions, freedmen's missions, and orphans' home, and had an income for the year closing April 25, 1890, of \$39,260. The secretary for foreign missions is Mrs. W. J. Reid, 38 Federal Street, Pittsburg, Pa. The Society issues the *Woman's Missionary Magazine* from Xenia, O. Price, 60 cents a year.

POST-OFFICE ADDRESS OF MISSIONARIES.

EGYPT.

Rev. J. R. Alexander, Assiout, Egypt.
 Rev. J. O. Ashenhurst, Cairo, Egypt.
 Rev. S. C. Ewing, D.D., Alexandria, Egypt.
 Rev. Thomas J. Finney, Monsoora, Egypt.
 Rev. E. M. Giffen, Cairo, Egypt.
 Rev. John Giffen, Cairo, Egypt.
 Rev. J. Kelly Giffen, Assiout, Egypt.
 * Rev. William Harvey, Monmouth, Ill.
 Rev. Hope W. Hogg, Assiout, Egypt.
 Rev. J. Kruidenier, Assiout, Egypt.
 * Rev. G. Lansing, D.D., Lishaskill, N. Y.
 Rev. C. Murch, Luxor, Egypt.
 Rev. W. M. Nichol, Monsoora, Egypt.
 * Rev. Andrew Watson, D.D., Cairo, Egypt.
 Miss Adella A. Brown, Cairo, Egypt.
 Miss Harriet M. Conner, Cairo, Egypt.
 Miss Mary A. Frazier, Alexandria, Egypt.
 Miss Jessie J. Hogg, Assiout, Egypt.
 Miss Ella O. Kyle, Assiout, Egypt.
 Miss Martha J. McKown, Assiout, Egypt.
 Miss Margaret A. Smith, Cairo, Egypt.
 Miss Matilda Strang, Monsoora, Egypt.
 * Miss Anna Y. Thompson, Monmouth, Ill.
 Miss Mary E. Work, Cairo, Egypt.

INDIA.

Rev. J. S. Barr, D.D., Zafarwal, Sialkot District, India.
 Rev. A. B. Caldwell, Gurdaspur, India.
 Rev. T. F. Cummings, Sialkot, India.
 Rev. Elmer E. Fife, Jhelum, India.
 Rev. Thomas E. Holliday, Gurdaspur, India.
 Rev. D. S. Lytle, Sialkot, India.
 Rev. J. P. McKee, Gujranwala, India.
 Rev. J. H. Martin, Zafarwal, India.
 Rev. Samuel Martin, D.D., Pasrur, Sialkot District, India.
 Rev. George W. Morrison, Gujranwala, India.
 Rev. T. L. Scott, Jhelum, India.
 Rev. R. Stewart, D.D., Sialkot, India.
 Miss Emma D. Anderson, Jhelum, India.
 Miss Mary J. Campbell, Zafarwal, India.
 Miss Kate M. Corbett, Zafarwal, India.
 Miss Annie F. Given, Jhelum, India.
 Miss Elizabeth G. Gordon, Sialkot, India.
 Mrs. S. E. Johnson, M.D., Jhelum, India.
 Miss Elizabeth McCahon, Sialkot, India.
 Miss Vina J. McGarey, Gujranwala, India.
 * Miss Rosa McCullough, Greenwood, Mo.
 Miss M. R. Martin, Zafarwal, India.
 Miss Josephine L. White, Gujranwala, India.
 Miss Maria White, M.D., Sialkot, India.
 Miss Cynthia E. Wilson, Gurdaspur, India.
 Miss Rosa T. Wilson, Gurdaspur, India.

Foreign Mission Work of the Colored Baptists of the United States.

The Rev. J. E. Jones, D.D., of Richmond, Va., writes, February 2, 1891: "The latest statistics show that there are in this country 1,399,298 colored Baptists." The report of the Southern Baptist Convention made in May, 1890, gave 1,129,547 as the number of colored Baptists in the

* Now in this country.

South. That will leave 269,751 colored Baptists in the North and West.

The colored Baptists of the South are connected with the "Baptist Foreign Mission Convention of the United States of America." The corresponding secretary is Rev. J. E. Jones, D.D., 520 St. James Street, Richmond, Va. The only foreign missionaries they are supporting are Rev. J. J. Coles and wife, in the Vey Territory, West Central Africa. The address of the missionaries is "Baptist Vey Mission, Manoh Saligah, Sierra Leone, West Central Africa."

The New England Baptist Missionary Convention has connected with it fifty-seven churches in Massachusetts, Rhode Island, Connecticut, New Jersey, New York, Delaware, and Pennsylvania. The secretary is Rev. William T. Dixon, 106 Adelphi Street, Brooklyn, N. Y. At its meeting held in June, 1890, it reported but \$40 as received for foreign missions.

The Baptist American Missionary Convention of the Western States and Territories was organized in 1873. Its secretary for several years was Rev. R. De Baptiste, D.D., of Galesburg, Ill. Its present secretary is Rev. Thomas L. Johnson, 841 Fulton Street, Chicago, Ill. It has one missionary at work on the Congo River, in Africa, Mr. J. E. Ricketts, at Lukunga.

The Consolidated American Baptist Missionary Convention has for its secretary Rev. Rufus L. Perry, D.D., 999 St. Mark's Avenue, Brooklyn, N. Y. Its secretary writes, on January 27, 1891: "Our work has been mainly domestic, or home, not foreign. We have one foreign mission at Port-au-Prince, Hayti, under Rev. Lucius Hippolyte, a native, who was educated in the United States specifically for that field. It is the old Mission founded by the American Baptist Free Mission Society about thirty years ago, and was afterward transferred to us. The Mission is almost self-sustaining. We do not send out any appeals for it. The missionary has received some support from English Baptists. The constituency of our Convention is purely Afro-American as to race, and Baptist as to religion. Our last report, made on January 8, 1891, showed receipts of \$975.44, and expenses, \$1,139.64. We are aiming to wind up the work of this parent organization in the interest of local bodies of sectional limits. We make no solicitations for money. Our Convention was formed in 1840 and incorporated in 1848. It is the parent of nearly all the colored Baptist missionary interests established immediately after the war. Our churches are now so thoroughly organized in sectional or district work that we can soon stop without any detriment to the cause of the Master."

Missions of the German Evangelical Synod.

The German Evangelical Synod of North America represents the Union of the Lutheran and Reformed Churches of the German tongue in this country. It numbers 674 preachers, 886 congregations, and 150,000 communicants. The Secretary of the Board of Missions is Rev. John Huber, of Attica, N. Y., who writes January 30, 1891, as follows:

"The Synod began a mission work of her own six years ago. Before that time all the contributions for foreign mission work were transmitted to European continental mission societies, and as a considerable number of the ministers of the Synod received their training in one or other of the mission colleges of those societies, even now a considerable part of the money raised for mission purposes is flowing over to the treasuries of those societies.

The foreign missions are in Central Provinces, India, at Raipur, Bistrampur, and Chandkuri, with 9 out-stations, 11 native catechists, 8 native teachers, 872 native Christians, of whom 234 are communicants, 167 non-communicants, 270 scholars.

The funds raised and applied in 1890 were \$9,600. Of this amount all was expended for the India missions except \$80 for home expenses. The expenditures for India were:

Salaries.....	\$5,300
Schools.....	830
Buildings.....	1,150
Purchase of land.....	520
Journeys.....	1,720

Total.....\$9,520.

The missionaries are:

Rev. A. Stoll, Raipur; Rev. J. Lohr, Bistrampur;
Rev. O. Lohr, Bistrampur; Rev. A. Hagenstein,
Bistrampur; Rev. John Jost, Chandkuri.

Missions of the German Baptist Brethren.

The German Baptist Brethren Church is said by the secretary of its missionary committee, Rev. G. B. Boyer, of Mount Morris, Ill., to have "a membership of between 60,000 and 75,000. They are mostly located in the United States, and have about 2,000 ministers as far as we are able to determine."

The mission work outside of the United States is confined to Sweden and Denmark.

For the year closing April 1, 1890, the receipts were \$7,936.32. Of this amount \$1,327.76 were spent in the foreign work, the balance in the United States. In Denmark are four organized churches with a membership of 75. In Sweden are 56 members.

The Adventists.

The Evangelical Adventists were organized in 1845, and now report 100 churches, 50 ministers, and 5,000 members. The church paper is *Messiah's Herald*, 110 Tremont Street, Boston, Mass.

The Advent Christians were organized in 1861, and report 600 churches, 400 ministers, and 15,000 communicants. The denominational paper is *The World's Crisis*, published at 144 Hanover Street, Boston, Mass. The Secretary of the American Advent Missionary Society is A. W. Sibley, Haverhill, Mass., and the Treasurer is C. H. Woodman, Box 5,140, Boston, Mass.

The Church of God is a branch that seceded from the Seventh-day Adventists in Missouri in 1866. It reports 30 churches, 27 ministers, and 2,000 members. Its organ is *Advent and Sabbath Advocate*, Stanberry, Mo.

The Life and Advent Union was organized in 1848. It reports in America and Great Britain 50 churches, 30 ministers, and 5,000 communicants. Its organ is *Herald of Life*, Springfield, Mass.

The Age to Come Adventists report in the United States and Canada 50 churches, 40 ministers, and 4,000 members. Its principal organ is *The Restitution*, Plymouth, Ind.

The Seventh-day Adventists were organized in 1845. The Secretary of the Board of Foreign Missions, Rev. W. C. White, of Battle Creek, furnishes the following:

"The Seventh-day Adventists report in the United States and Canada 930 churches, 355 ministers, and 27,031 members; and in foreign conferences and missions, 68 churches, 29 ministers, and 2,680 members. The principal denominational paper is the *Review and Herald*. The *Home Missionary*, a twenty-four page monthly, treats of missionary enterprises at home and abroad.

"In 1874 they began work in Central Europe, John Nevin Andrews being the first minister sent abroad. He labored in France, Germany, and Switzerland, and in 1876 began the publication of a monthly journal in the French language, at Basel, Switzerland. In 1885 a publishing house was erected in Basel, and equipped, at a cost of \$30,000. In France, Italy, Russia, Germany, and Switzerland the society employs 8 ministers, 4 licensed preachers, and 23 colporteurs, and has 33 churches, with a membership of 783.

"In 1877 John G. Matteson was sent as a missionary to Scandinavia. He labored in Denmark, Sweden, and Norway, and in

1879 began to publish a small weekly journal at Christiania, Norway. Here a printing-house was erected and equipped in 1886, at a cost of \$18,000. In Scandinavia, as elsewhere, the work of the society is largely done by colporteurs. In the three Scandinavian countries it employs 12 ministers, 6 licensed preachers, and 45 colporteurs, and has 30 churches, with 976 members.

"The society began work in Great Britain in 1878, in Australia and New Zealand in 1885, and in South Africa in 1887.

"Until 1889 the foreign work of the denomination, as well as that in the United States, was managed by the Executive Committee of the General Conference. But at the Conference session of that year it was decided that more attention should be given to foreign work, and a Board of Foreign Missions, consisting of fifteen members, was elected. Its present officers are: O. A. Olsen, Chairman; W. C. White, Secretary; and Harmon Lindsay, Treasurer. All of Battle Creek, Mich.

"The total receipts of the Board for the year ending June 30, 1890, were \$48,589.93. Of this amount \$15,801.69 was contributed by the Sabbath-schools.

"The total expenditure of the Board for the year was \$60,422.62.

"During the year a little schooner has been built for missionary work in Polynesia. It sailed from San Francisco October 20, 1890, with six missionaries on board.

"Heretofore the Seventh-day Adventists have done but little in heathen countries, their principal energies having been devoted to the establishment of their work in the Western States and Territories, and to their European missions. But during the last two years there has been a growing interest in regard to foreign missions among the members of the society, and a fair proportion of the young men in their colleges are consecrating their lives to the foreign work."

Missions of the Methodist Church of Canada.

The Methodist Church of Canada reported last year that it had:

Traveling ministers.....	1,748
Local preachers and exhorters..	3,142
Class-leaders.....	7,143
Members.....	233,868
Sunday-school scholars.....	226,050

The head-quarters of its missionary society is at Toronto, Canada, Rev. A. Sutherland, D.D., Corresponding Secretary and Treasurer.

The treasurer reported the income and expenditure of the Society for the year ending June 30, 1890:

INCOME.		CENTS. MILLS.	
From the Conferences.....	\$194,673 42		
From legacies.....	7,335 11		
From donations on annuity.....	5,000 00		
From Indian department.....	10,822 67		
From miscellaneous.....	2,195 23		
Total.....	\$220,026 43		
EXPENDITURE.		CENTS. MILLS.	
Missions in home Conferences..	\$151,045 22		
Japan Conference.....	27,503 50		
Mount Elgin Institution.....	4,104 57		
French Methodist Institute....	2,755 70		
Sundries.....	15,934 93		
Cost of management.....	10,138 86		
Total.....	\$211,482 78		

The excess of income over expenditure being..... \$8,543 65
 Net surplus 1888-89..... 21,602 67

Total..... \$30,146 32
 Legacies carried to Building and Investment account..... 7,335 11
 Net surplus..... \$22,811 21

The sundries in the expenditures are divided as follows:

Superintendent North-west missions.....	\$1,600 00
Superannuated missionaries and missionaries' widows.....	4,900 00
Annuities to donors.....	1,226 00
Interest on deposits, discounts, etc.....	3,345 27
Publications.....	4,863 66
Total.....	\$15,934 93

The cost of management consists of salaries of general secretary and assistant, and of accountant, rent, postage, traveling expenses, Conference missionary committees, and treasurer's expenses, etc.

The home expense, consisting of cost of management, publications, and interest, amounts to \$18,347.79, or about eight and one half per cent. of the income for the year.

The annual report gives a table showing how every dollar received last year was divided between the different departments of the work:

PERCENTAGE EXPENDITURES.		CENTS. MILLS.	
Domestic missions.....	38		1
Indian ".....	21		9
French ".....	3		7
Chinese ".....	1		7
Japan ".....	12		5
Mission premises.....	3		2
Affliction and supply.....	..		9
Superannuated missionaries..	2		2
Circuit expenses.....	..		5
District chairmen's expenses.	1		7
Annuities, in consideration of donations.....	..		6
Interest, discounts, etc.....	1		5

Publishing charges (annual reports, reward-books for juvenile collectors), etc....	2	2
Traveling expenses.....	1	..
Conference committees, and treasurer's expenses.....	..	4
Superintendent of North-west missions.....	..	8
Salaries.....	2	3
Rent, postage, telegrams, stationery, clerk hire, etc....	1	..
Surplus.....	3	8
	\$1 00	0 0

The members of the church gave on an average about 85 cents per member for missions, and of this about 12 cents per member were used for foreign missions.

A Chinese mission in the British Columbia Conference on the Pacific coast reports 112 members, and 1 Canadian and 1 Chinese missionary.

In the 47 Indian missions are 4,264 members in charge of 35 missionaries, assisted by 6 native agents.

The only foreign mission is in Japan, which reports 1,716 members, and 1,486 Sunday-school scholars.

The foreign missionaries are:

Rev. D. Macdonald, M.D., and wife, Tokyo.
 Rev. George Cochran, D.D., and wife, Tokyo.
 Rev. R. Whittington, M.A., and wife, Tokyo.
 Rev. C. S. Eby, D.D., and wife, Tokyo.
 Rev. C. I. D. Moore, B.A., Tokyo.
 Rev. F. A. Cassidy, M.A., and wife, Shidzuoka.
 Rev. S. F. Chown, B.A., Shidzuoka.
 Rev. J. W. Saunby, B.A., and wife, Kanazawa.
 Rev. D. R. McKenzie, B.A., and wife, Kanazawa.
 Rev. W. Elliott, B.A., and wife, Matsumoto.
 Rev. J. G. Dunlop, B.A., Matsumoto.
 Rev. E. Crummy, B.A., Kummoto.
 Rev. G. M. Meacham, D.D., Yokohama.

They are assisted by 13 native missionaries.

It is proposed during 1891 to establish a mission in China.

The organ of the Society is the *Missionary Outlook*, published monthly at the Methodist Mission Rooms, Toronto, Canada, at 40 cents a year.

The *Missionary Outlook* for March contains the following:

The Missionary Committee of Consultation and Finance met on February 17, and after a full conversation the following preamble and resolutions were unanimously adopted:

Moved by Rev. Dr. Sanderson, seconded by Hon. J. C. Aikins, "Whereas, by action of the General Conference and the General Board of Missions it has been decided to open a mission in China; and, Whereas, four eminently suitable volunteers are now available, two as medical missionaries and two as evangelists, one of whom spent many years as a missionary in Central China; and, Whereas, all

the circumstances which led to the inception of the mission indicate in a marked degree the guiding hand of God;

"Therefore, *Resolved*, that in humble dependence upon the divine Head of the Church, and with confidence in the sympathy and co-operation of our people, we proceed to give effect to the recommendation of the General Conference, and the resolution of the General Board, by establishing a mission in West China under the following general regulations:

"1. That the province of Tz-Chuen be selected, with the city of Chen-too as the center of operations.

"2. That the work shall be both evangelistic and medical.

"3. That four missionaries be sent at the present time, namely, two evangelists and two medical men.

"4. That O. L. Kilborn, B.A., M.D., and David Stevenson, M.D., be accepted as medical missionaries under the direction of the General Board, and George E. Hartwell, B.D., for the evangelistic work.

"5. That this committee learn with satisfaction that the Rev. V. C. Hart, D.D., for over twenty years in charge of the Methodist Episcopal missions in Central China, having retired on account of ill-health, and being now completely restored, is at liberty to undertake work in China, and has freely offered his services in connection with the establishment of the proposed new mission;

"Resolved, That Dr. Hart be accepted by this committee for the work aforesaid, provided all details as to Conference relations, etc., can be satisfactorily arranged.

"6. That in the event of satisfactory arrangements being made, it is the sense of this committee that Dr. Hart, in view of his long experience in Chinese work, should be placed in charge of the mission."

Reports from various parts of the connection indicate that this new mission of the Church is regarded with deep interest. A number of special donations in aid of the movement have been already received, and it is hoped that enough may be given in this way to enable the committee to meet all preliminary expenses of sending out the missionaries and starting them in their work without touching the current income of the society.

From the foregoing resolutions it will be seen that the medical feature is prominent in the new mission. There seems to be, indeed, a consensus of opinion in the various missionary societies that this element can be used to the best advantage in a country like China. It will be interesting to all friends of the new movement to learn that in case of Dr. Hart's

appointment it is highly probable that sufficient funds will be forthcoming from a friend of the doctor to erect a hospital, and thus enable our missionaries to begin medical work almost at once. The whole matter is earnestly commended to the prayer and liberality of the Church.

The Woman's Missionary Society of the Methodist Church of Canada is an efficient helper of the parent Missionary Society. The corresponding secretary is Mrs. E. S. Strachan, 163 Hughson Street, North, Hamilton; the treasurer is Mrs. Dr. Rosebrugh, 98 James Street, South, Hamilton.

The society received for the year closing with September 30, 1890, \$25,560.76, and expended \$23,607.56.

The home expenses of the society were:

Delegates' expenses.....	\$989 75
Mite-boxes.....	38 86
Printing.....	502 05
Mailing reports.....	35 75
Postage and bank collection.....	71 94

Total.....\$1,638 35

Although the officers receive no salaries, the home expenses average six and one half per cent. of the receipts.

The expenditures for the missions were:

Japan.....	\$10,440 76
French Mission.....	3,844 25
Indian ".....	5,892 20
Chinese ".....	1,500 00
St. John's Orphanage.....	200 00

Total.....\$21,877 21

The St. John's Orphanage is situated in St. John's, Newfoundland, and has 20 orphans. The Chinese Mission is at Victoria, British Columbia. In the Chinese Home at this place are 8 girls. The Indian missions consist of the McDougal Orphanage, with 9 children; the Coqualetza Home and School at Chilliwack, British Columbia, with 28 pupils; the Crosby Girls' Home at Port Simpson, British Columbia, with 20 children. The French work consists of schools in Montreal and several other places. The Japanese missions are schools in Tokyo, Shizuoko, and Kofu.

The missionaries are:

Miss S. A. Wintemute, Kofu, Japan.
Miss Gussie Preston, Kofu, Japan.
Miss Janie Cunningham, Shizuoka, Japan.
Miss Kate Morgan, Shizuoka, Japan.
Miss Hanna Lund, Tokyo, Japan.
Miss Jessie Munro, Tokyo, Japan.
Miss Isabella Hargrave, Tokyo, Japan.
Miss Lizzie Hart, Tokyo, Japan.
Miss Isabella Blackmore, Tokyo, Japan.
Miss Nellie Hart, Tokyo, Japan.
Miss Sarah L. Hart, Port Simpson, B. C.
Miss Kate Ross, Port Simpson, B. C.
Miss Annie Leake, Victoria, B. C.
Miss Laura Elderkin, Chilliwack, B. C.
Miss Lavinia Clarke, Chilliwack, B. C.
Miss M. J. Cartonell and Mrs. E. S. Large, of the Japan Mission, are now in Canada.

Notes.

The Norwegian Evangelical Lutheran China Mission Society of America was organized June 11, 1890. The secretary is Rev. O. A. Ostby, Franklin, Minn. The society up to January 26, 1891, had received \$3,000 toward its work. It has four missionaries at Hankow, China—Rev. O. S. Nestegaard, Rev. S. Netland, Rev. Daniel Nelson and wife.

The "Christian Church," North and South, were united in October, 1890, at Marion, Ind. The Secretary of the Mission Board of the General Convention is Rev. P. T. Klapp, Youngsville, N. C., and the Secretary of Missions for the American Christian Convention is Rev. J. G. Bishop, of Dayton, O.

We gave in the January number a list of the missionaries of the American Board, as printed in the *American Board Almanac* for 1891. Mrs. Lucia G. Lyons writes from Waimea, Hawaiian Islands, that the names given of those in the Hawaiian Islands were not correct. Mrs. Sarah J. Lyman and Dr. Dwight Baldwin are both dead, the first dying in 1885, the second in 1886. The following are former missionaries of the Board residing in the islands: Rev. Lowell Smith, Mrs. Mary E. Parker, Hon. S. V. Castle, Mrs. Lucia G. Lyons, Rev. J. D. Paris, Rev. Elias Bond, Mrs. Juliette M. Cooke, Mrs. Melicent K. Smith.

Memorial in Behalf of the Russian Jews.

(The following was presented last month to President Harrison by Hon. W. E. Blackstone of Illinois in behalf of himself and many others:)

"What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the Sephardim of Spain, these Ashkenazim must emigrate. But where shall 2,000,000 of such poor people go? Europe is crowded and has no room for more peasant population. Shall they come to America? This will be a tremendous expense, and require years.

"Why not give Palestine back to them again? According to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining mil-

ions of Israelites, who industriously tilled its hill-sides and valleys. They were agriculturists and producers as well as a nation of great commercial importance—the center of civilization and religion.

"Why shall not the powers which under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews? It is said that rains are increasing, and there are many evidences that the land is recovering its ancient fertility. If they could have autonomy in government the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitation. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere because they believed they were mere sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested rights, by possession, may have accrued to Turkey can be easily compensated, possibly by the Jews assuming an equitable portion of the national debt.

"We believe this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice, and humanity. Let us now restore to them the land of which they were so cruelly despoiled by our Roman ancestors.

"To this end we respectfully petition his excellency Benjamin Harrison, President of the United States, and the Honorable James G. Blaine, Secretary of State, to use their good offices and influence with the governments of their imperial majesties Alexander III., Czar of Russia; Victoria, Queen of Great Britain and Empress of India; William II., Emperor of Germany; Francis Joseph, Emperor of Austro-Hungary; Abdul Hamid II., Sultan of Turkey; his royal majesty Humbert, King of Italy; her royal majesty Marie Christiana, Queen Regent of Spain; and with the government of the Republic of France, and with the governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria, and Greece, to secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote, in all other just and proper ways, the alleviation of their suffering condition."

Monthly Missionary Concert.

SUBJECTS FOR 1891.

April.....	INDIA and BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY and BULGARIA.
September.....	JAPAN and KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

India wants missionaries who are intellectually able to cope with those Hindu religious reformers who style themselves the Bramo Somaj and the Arya Somaj.

How near that Bramo Somaj is to Christianity! Its doings are very like those of our Salvation Army, marching up and down the streets of city and town, singing Bengali hymns.

The Indian theists are doing good work. We might as well admit that. At least eight of the principal reforms which agitate the empire are theirs by origin or potential advocacy.

Men who are engaged in a great war against prejudice, superstition, and evil deserve Christian sympathy, whatever we may think of their theological opinions. Is this not true?

Blessed is any system that seeks to remove that paralysis which has been forced upon India by her self-seeking and superstitious priesthood in her dark past.

To the Indian thinker the unknown is ever considered as but possibly the unknowable. It might be a good idea if we looked at some problems in much the same way.

The result of missions in India is nationally and politically good. This is a "practical" side of the question, and perhaps the seamy side, but it is worthy of consideration.

Some one was saying that the average missionary is not equal to those of former years. Without citing the facts in the case, let us ask, "Is this possible?" O, what nonsense!

We do not hear of any apostates among the native Indian Christians. Even in the Sepoy revolt, when temptation to apostasy was strong, there was no noteworthy incident of it whatever.

I have received Bishop Thoburn's *Turn or Die*, first edition 10,000 copies, from the Joint-Stock Press, Bombay. It is printed in Hindu. Price, one pie. It "looks nice," indeed.

The highly educated Hindus, when they break away from their ancestral religion, become, not atheists or materialists, but sound theists of the better type.

Most of the able native preachers have been of the high caste. The mass of the people are of the lower castes, however, and ministers are the more needed from their ranks.

The government is remarkably careful not to mix religion with the state education, but on the system of "payment by results" the missionaries get their modicum of public aid.

Imagine an Indian positivist. The very idea would fill our Comtist friends with dismay. "Human accountability" is altogether possible and sufficient, but "glorified humanity" never.

The Indians are ready to meet the Romanists half-way if they are reprimanded for polytheism. "Don't say any thing," one is reported as saying; "think how many saints' days you observe."

It is difficult to comprehend the mental seclusion of India. Did we but comprehend it, it would be a key worth having by every Christian missionary. But never mind. Break the lock.

There is a certain capricious element in the native mind that must never be left out of account. Politically it is a force, and spiritually it may come to be the same.

Do we understand that there are missionaries who do not reside among the Indian people at all, but only on the spot where the Indian people abide? It is so, verily.

Think of the segregativeness of 3,000 unbroken years, and then tell me, is it not a veritable miracle that the Church of Christ has a foothold there?

After the intercourse of years, the Indian—converted or not—knows the missionary much better than the missionary knows him. Perhaps it is well that it should be so.

"At Ahmednagar, Western India, Robert A. Hume and wife, missionaries of the American Board." Please take notice that this man was the "hero" of the "Andover controversy."

H. I. M. Nassr-ed-dine, Shah of Persia, is more responsible for the Burmese atrocities of recent years than England will admit. "The opening of the Karoun" is a cloud on the sky.

Once in a while—and yet too often by far—we find in the papers Rangoon dispatches of such a shocking description as to fill us with solicitude about our missionaries there.

It is all nice politically, though. Upper Burma, erst giving to Theebaw the title of king, now gives Lord Dufferin the title of marquis, and pays royal revenue to the queen.

At the least, we should not deny Islam the credit of introducing monotheism into

India. Having done this, it is easier for Christianity to be aggressive and to maintain its ground.

Aggression is the "paying" policy in India. There is ground to hold, but the sentiment that prevails is that there should be endeavor to add to the vantage.

The Buddhists ask that questions be "reasoned out." They inquire, "What is Christ's mission in India?" The missionary must needs draw on Scripture for the effective answer.

It is not always deemed advisable to answer these querists. The rule of Solomon will not do, for that is just what the critics want. "According to his folly," indeed.

If the Koran has a text that may be called its pearl, it is this: *Utlubul ilma min-al-Mahdi-llal lahd* ("Seek knowledge from cradle to grave"). The phrase has the Solomonic ring.

It is not an empty ring. Islam is still able and willing to revive the glories of the Middle Ages, when the followers of the prophet were the torch-bearers of civilization.

Civilization is a wonderful missionary factor in India. It is a leaven, and it is not to the credit of Christianity that it should be so largely of Mohammedan extraction.

As one deeply interested in cultural development in the Mohammedan world, I confess to delight in noting advancing cultural progress in India, as maintained side by side with missions.

The Mohammedan Literary Society of Calcutta affords a wonderful example. For twenty-eight years it has worked for intellectual enlightenment, and missionaries gladly praise its work.

It was this society that, in 1870, saved an Indian war by convincing the Indian Mussulmans that to preach a Jihad in British India is unauthorized by the Mohammedan religion.

While not encouraging the adoption of habits and customs inconsistent with the principles of Islam, this society has ably helped the mission schools in their grand work.

It may not do to shatter old ideas carelessly, but when it is done deliberately there is some fascination about the act. The man who is the instrument is—own the word—valiant.

Such a valiant one is C. A. L. Totten, who has tried to prove in his *Romance of History* that the Anglo-Saxons are the "Lost Tribes of Israel." But what of it?

With never more than 100,000 men in number, the Anglo-Indians tax, guide, and govern 260,000,000 of human beings with the greatest ease.

What of it, indeed! There is no objection to the idea, but, really, I wanted to look up the "Lost Tribes" in the Punjab. Professor Totten has placed a stumbling-block in my way.

One can go to India and readily purchase a second-hand day out of last year, or the last century, which, to all intents and purposes, is just as good as new, and quite as current.

After all, the Anglo-Indians know precious little of their subjects. The inner character of any great single class of this immensely numerous people is far from being understood.

Talk about the Chinese being enigmatic, why, we do not begin to know the people of India as well as we do the Celestials. In vain you may try to "read up" on them.

The Burmese are always bathing, and are capital swimmers. When they are in the water it is with their clothes on, and when they come out they let them dry on their backs.

A writer in *Fraser's Magazine* speaks the finest praise of the missionary's wife at Bhamo, who is described as a veritable heroine. "Yet she is but one of many."

The population of India is, in round numbers, 260,000,000. The *Indian Witness* says, moreover, that the yearly increment is "at least five per cent." Measure that!

The native Christians of India now number nearly or quite three fourths of a million. Now, never mind a computation. The "rule of three" works much better than it sounds.

They want other Christians besides ministers there. Doctors, lawyers, merchants, teachers, editors, engineers, all are needed to preach the Gospel.

"India is poor." Let her "live within her income," then. She actually spends for tobacco and spirituous liquors more than what 12,000 new missionaries need cost.

By the efficient aid of lay workers the Gospel can be preached to all men in India within the next ten years. The need is for an army of common men, rank and file.

Whatever Roman Catholic priests may be in other countries, they show their best side when laboring in India. They are earnest laborers, and have devoted themselves to the heathen.

But for some reason or other—please sit still, brother, and not interrupt by saying "you know the reason"—for some reason, the Catholics cannot keep pace with the Protestants.

Do not let us have any thing to say about the frequently circulated disparag-

ing reports about missionary work in India. We are all a good deal tired with this iteration.

If things keep on in the way they are going, it will be worth while to estimate that in the year 1911 there will be fully 2,000,000 native Christians in India.

"The Light of Asia" is attractive and excellent as a poem, but the actual Buddhism of the eastern Himalayas is as degraded and degrading as can be imagined.

Mohammedanism is a much more formidable adversary than Buddhism, but it is a good kind of an adversary, though of a somewhat narrow and exclusive character.

The pristine Vedic faith is not the Hinduism of to-day. The most abominable immorality is practiced, and it is practically the outcome of the religion. "Pure?" Define it.

"Indian education" is grossly defective. It amounts to almost any thing else but that which we dignify by the name, and so far as a real policy goes it is a first-rate farce.

It would be unjust to say that there are no failures among the missionaries; but the percentage of failures compares favorably with any department of the Indian public service.

It is necessary that every missionary should be thoroughly versed, not only in the religion, but also in the literature, philosophy, and poetry of India.

It may not be necessary to enter into all the subtle fallacies and twistings of Oriental reasoning, but it is as worth while as training in religious dialectics and Christian theology.

The English Oxford Mission to Calcutta and the Cambridge Mission to Delhi are especially organized to train highly educated missionaries. Do we need more such? I trow not.

It is sometimes asked, "Are the native converts any better subjects than the unconverted are?" Sir Richard Temple is of the opinion that they really are.

The native Christians are remarkably obedient to their faith, and strictly attend upon the ordinances of religion and the services of the Church. Much may we learn of them.

Rev. A. W. Prautch, of Byculla, Bombay, India, has favored me with several copies of a little monograph on "Scripture and Tract Distribution," consisting of a criticism on colportage.

Here is a name that looks and sounds well—"New India." And there is such a country. A new population is beginning to make itself a felt power there.

Mr. Prautch raises the question, Is not colportage, as now carried on, expensive

and ineffective? Copies of his monograph may be had of me by any who are interested in the matter.

Mr. Prautch says: "Tracts will go where a Christian preacher seldom goes, and will stay to be read and re-read when the preacher's visit and his sermon have become a dim memory."

The missionaries want your criticisms—they do indeed; but with them they want suggestions. They are human creatures, and some may be conceited, but not all.

I know that according to the stereotyped opinion Islam cannot make progress, but as I look at it through my spectacles I can say, in the fashion of Galileo, "E pur si muove."

But things are slow in India. Things are monotonous. The "sweet do-nothing" class have a wonderfully nice time out there. I speak of the natives, whatever their religion.

There is a good and a bad cause in heathenism, as there is in every thing else in the world. If you cannot see the good, let me suggest that perhaps you are near-sighted.

We hear of a revival of Hinduism in the Madras Presidency. It is said to be due to genuine alarm occasioned by the progress of Christianity. It is described as a "movement."

H. H. the Maharajah of Travancore has contributed 300 rupees to the new dispensary at Nagercoil. Perhaps this may be worth making a note of. Gifts from native princes are rare.

At the present moment there are between five and six hundred Baptist churches in Burma. I have good authority for saying that the baptisms "number more than two thousand a year."

"Do you think that the Karens are as true to their name as they were sixty years ago?" The name Karian ("Karen") means wild men. Yes, the unconverted Karians are as wild as ever.

Do not misunderstand my use of that term. By "wild" I mean uncultured, unrefined. To that peculiar people conversion is synonymous with the beginnings of culture.

Two years ago last month the Pundita Ramabai opened her Sharadasana in Bombay. Some one has latterly been calumniating this woman, but after two years she fills our fondest hopes.

Pray for Calcutta. Rev. Dr. Pentecost and Mr. and Mrs. Stebbins are laboring there, and a grand work is being done. Pray that it may be a success, and remember what Calcutta was.

They teach Arabic in the Indian Muslim schools, but the system is so defective

that many of the Ulema who go through a course of Arabic study can barely speak or write it.

Dr. Leitner says: "Every Mohammedan is a church in himself." I do not quite fancy that expression, but I cannot help wondering how many Christians are "churches in themselves."

A good Mohammedan or a good Hindu is a greater help to his country than a bad Englishman. The trouble is that we are inclined not to doubt this, but to doubt of there being good heathen.

There are 60,000,000 Mohammedans in India, but among them there are not 10,000 who can rightly comprehend the meaning of the Koran in the original.

All too many of the English and other foreign residents in India live notoriously ungodly lives before the heathen, bringing the cause of our Saviour into disrepute.

I am asked if a missionary who has labored in India is calculated to do successful work on another field? I cannot see any reason why he cannot and should not. Who knows?

"The finances of India dominate all of its other interests." So says the *Indian Spectator*. It may be. Let us see. The finances have something to do with opium. Well?

The annexation of Burma, although it is an old story now, helped the mission cause wonderfully. England might learn something by this, and "annex" instead of "protect."

There are fully 500,000 lepers in India. There is an English Mission to this unfortunate class, but other agencies are also utilized.

The purpose of the Arya Somaj is the opposition of Christianity by a revival of the old Vedic faith. Such a revival will amount to a regeneration of Hinduism—if it succeeds.

"The missionary power of the printing-press in India." Take that *cum grano salis*, as there are 106,000,000 men and 111,000,000 women in India who can neither read nor write.

The idol temples in Bombay "are at present maintained by government, with an endowment of 18,000 rupees per annum, contributed by the state revenues." So says the *Bombay Guardian*.

No Hindu ever thinks of adopting the Mussulman costume, but thousands of Hindus have adopted the English dress. "Whatever is familiar and attractive is apt to be adopted."

In the Purusha Sukta of the Rig Veda (composed at about the time of Solomon) the gods are represented as sacrificing Purusha. Here is a trace of "vicarious sacrifice."

Would you read a romance? Read the story of the rise and progress of Baptist missions in Burma. Do you admire a real heroine? Admire Ann Hazeltine Judson.

Perhaps it may be news to some people, but a great number of Jesuits have appeared in India within the last few years. They are there as a force for us to antagonize.

God forbid that any one, writing of Indian possibilities, should be so inconsistent as to raise false hopes, which at par value are too high-priced for wonderful results.

A great deal of missionary work is done and told of. But I believe from my heart that some of the best missionary work in India is not heard of or thought about.

The Aryan Young Men's Mutual Improvement Societies are assuming a defiant and aggressive attitude toward Christian missions in different parts of the country.

There is nothing among the Hindus which is correspondent to our Christian homes. Consider this, and the greatest of all barriers will be the more readily understood.

I am not asked to "say a good word" for it, but Mrs. W. B. Osborne's Training School for Missionaries, in Brooklyn, is well worth our practical interest and our practical prayers.

NOTE.—Thanking many correspondents in this and foreign countries for their encouraging letters and suggestions, let me say that I am always glad to have any missionary matters brought where I can see them through my spectacles.

Westfield, N. J.

To see Mexico after having read Prescott is akin to looking in the streets of London for the characters of Dickens's novels. But, after all, the disappointment is zestful.

Republic though Mexico is, the people seem to delight in talking of Spanish royalty. The sentiment is loyally Alfonsist, too, without a suspicion of Carlism.

I do not like the expression "fanaticism run mad," but the phrase aptly describes the condition of things in Queretaro. Never was there a more fanatical locality.

"Many of the people not only have no copy of the Bible, but do not know how it differs from a prayer-book." This statement is made on excellent authority.

Commander Cameron says that he never saw a case of delirium tremens in the interior of Africa, where thousands of gallons of liquor are drunk. But does this signify aught?

How much of the martyr spirit is required to give the best element of life to the missionary spirit? Is it, after all, an element? Is it essentially elemental? Yes or no?

It seems to me the height of absurdity to identify the popular Yee Hing Society of the Chinese with the Freemasons. If it is, it is sure that it must be a "missing link."

A Chinaman cannot be a member of the Yee Hing Society and at the same time be a true Christian. This society, it is refreshing to know, is not in favor with the Viceroy Li.

The Protestant missionary who enters Thibet had not best be an Englishman or an Englishman's relatives. The Empress of India is the Thibet bugbear. And what of the opium possibilities?

The Duke of Fife, speaking for the British South Africa Company, is resolved to prohibit the sale of intoxicants to the natives, and to oppose the unrestricted sale of fire-arms.

That eminently practical atheism known as Lamaism must make our Ingersolls pale before its denial of a Creator, of sin, and of a soul. Lamaism has no incipient theories.

Why not join the Thibet Prayer Union? If you are in prayer for Thibet, send your name to Rev. B. La Trobe, 29 Ely Place, London, E. C. Your name may encourage the propagation of the work.

Herr Krupp was wont to look upon his guns as designed to be peculiarly effective on the soil in which they were cast. Ingersoll's works are more effective on heathen soil than in America.

Ingersollism cuts to the quick of a missionary's soul, when used as a factor in opposition by the controverting Hindu. The father of lies should be proud of his children!

Let us Bellamyize. Imagine every person in the world a Christian. Just imagine it. It is like trying to estimate the magnitude of one billion. Can you do it? Close your eyes and try.

Certainly, I would utter a Mohammedan prayer from the heart should occasion serve. If analysis showed iron in pulverized horse-hair, I would prescribe it as a tonic in Chinese doses, possibly.

The Siamese cannot understand the term "lost," used in reference to a deceased person. Said a man, "Teacher say he lost baby. Teacher say a sinner is lost. But baby no sinner. Not see?"

If there is a Congressman who wants to get to himself an abiding honor, let him father a bill which shall provide for the American missionary the same protection that consuls enjoy.

"Cowrie-shell Christianity." I rather like the term, as it is usable in Abeokuta; but unfortunately we have no synonym for it, and it is to be feared that we do not catch the meaning.

It is a mistake to think that the portrait of European Romanism will serve for that of the Romanism of South America. They are unlike in that the American type is much more debased.

The policy of "let alone," as regards Romanism, cannot prevail or avail, when we find on churches in Ireland such inscriptions as "Mariae, Peccatorum, Refugio."

If there are godless Jews, they are to be found in Bagdad. There are 18,000 of them, and a missionary report calls especial attention to this feature, "possessed to the full."

John Speed's *Map of Africa*, published in 1676, of which there is a copy in the public library of Woburn, Mass., is one of those illustrative cartographical works deserving of study.

A gentleman writing from Osaka, Japan, avers that he has seen Christian Japs celebrate the Lord's Supper with sponge-cake instead of bread. We are assured that the statement is true.

The Japanese gold yen is almost exactly equivalent to the American dollar. It is the paper yen that fluctuates in value, and in reading of Japan money this should be understood.

Meeting of the North India Conference.

The North India Conference of the Methodist Episcopal Church met at Moradabad, India, January 8, 1891. Bishop J. M. Thoburn, D.D., presiding. The *Indian Witness* gives the following particulars:

C. L. Bare, the assistant secretary of the last Conference, called the Conference roll, to which sixty-four members and probationers responded. It was noted that two members of the Conference had died during the year—A. J. Maxwell and Peter Gray. Of the eighteen who were absent at roll-call one, Dr. B. H. Badley, was detained at his home by illness, five were in America, and one, Peter Tickhoff, a member of the Bulgarian Mission, is now at work in his native land.

J. H. Gill was elected secretary, with W. A. Mansell assistant in English, and William Peters in Hindustani.

The bishop read certificates of transfer of David C. Monro, from the Central New York Conference, and John E. Newsom, from the Iowa Conference.

The vote of the Conference was taken on the proposition of General Conference of 1888, concerning lay representation,

looking toward the changing of § 2, ¶ 63 of the Discipline. The result of the vote was 31 for and 13 against.

Considerable discussion was provoked by a motion to fix December 31 as the date for closing the statistical year. A majority was clearly in favor of the change and the motion carried.

On the question of the admission of women as delegates to the General Conference the presiding elders reported that 298 persons voted in favor and 178 voted against it. In the voting in the Annual Conference 35 were in favor and 16 against, nearly all the native brethren voting in favor.

Bishop Wilson, of the Methodist Episcopal Church, South, and Dr. J. L. Phillips, Sunday-School Union Secretary for India, were visitors, and addressed the Conference.

Rev. Dr. Butler, of Newton Center, Mass., sent a letter to the Conference that he had secured \$4,783 for the Chapel Building Fund. The interest of the money will be used for building village chapels.

Bishop Thoburn, in an address to the Conference, said: "Our home people are not well informed concerning our India Mission work. Very few persons indeed offered any objection to my visit to America in the interests of our work. There was one pastor who seemed troubled lest my plea for help should detract from the missionary collection; but later on I found that this same minister was engaged in a speculation which involved \$80,000. The home Church almost universally is greatly pleased to get missionary information. I have determined to publish a book concerning India, which shall be fully illustrated and which I expect will sell in very large numbers. I have noticed that the American people are open to conviction. Grattan Guinness has recently published a book on Africa. It is got up in a very attractive style, and is sold at a low price. This book has produced a wave of enthusiasm in favor of Africa. We can do the same, and must do it to reach the popular heart."

Dr. H. Mansell, Rev. J. C. Lawson, Rev. C. L. Bare, and Rev. F. L. Neeld are to return to the United States.

The following are the

APPOINTMENTS.

AGRA DISTRICT, *J. E. Scott, P. E.*—Agra, F. H. Northrup, Mahbub Khan. Ajmere, James Lyon, Guru Dayal Singh. Fatehpur Sikri, to be supplied. Hathras, to be supplied by Ummed Singh. Jalesur, to be supplied by Bhola Nath. Muttra, J. E. Scott.

ALIGARH DISTRICT, *Hasan Raza Khan, P. E.*—Aligarh, to be supplied by Raj Khan. Ahunge, to be supplied by Mohun Lal. Atrauli, to be supplied by Bhola Singh. Kasunge, Hasan Raza Khan. Kanaui, to be supplied by Tulsi Ram. Suran, to be supplied by Tika Singh.

AMROHA DISTRICT, *Zakur-ul-Haqq, P. E.*—Amroha, to be supplied by Mauladdad Khan. Anupahar, to be supplied by Muasi Singh. Babukhera, to be supplied by Manphul Singh. Bahjoi, to be supplied by Gulab Singh. Balandshahr, Charles Luke. Dhanaura, Warren Scott. Hassanpur, to be supplied by Natha Singh. Gulawati, to be supplied by Gunga Pershad. Khurja, to be supplied by Puran Mull. Narainiya, to be supplied by Gurdial Singh. Rabupura, to be supplied by Tafazul Haqq. Sambhal, Zakur-ul-Haqq. Shahpur, to be supplied by Janihari. Sharifpur, to be supplied by Bhola Singh. Sikandraabad, to be supplied by Wilson.

BAREILLY DISTRICT, *P. T. Wilson, P. E.*—Annda, Nand Ram Silar. Bareilly, S. S. Dease, Seneca Falls. Bili, Charles Shipley. Bisanuli, B. F. Cocker. Rudain, P. T. Wilson, Samuel Phillip. Datagunge, Chheda Lal. Jalalabad, H. K. List. Mohumadi, C. Hancock. Kakrala, James Jordan. Pawayon, Bihari Lal. Khara Bajera, to be supplied by Fazl Ullah. Panahpur, H. J. Adams. Tilhur, Chhiddu S. Paul. Ujkani, F. Presgrave. Shahjahanpur, N. L. Rockey, G. H. Frey. Shahjehanpur, East, J. Blackstock. Bareilly Theological Seminary and Normal School, T. J. Scott, S. S. Dease, H. L. Mukerjee, C. L. Bare, F. L. Neeld, supernumeraries.

KUMAUN DISTRICT, *J. H. Messmore, P. E.*—Dwarahat, to be supplied by Shih Dutt. Eastern Kumaun, Harkua Wilson. Garhwal, J. H. Gill, F. W. Greenwood, Shadulla. Naini Tal, T. Craven, Patras I. Naini Tal, English, J. H. Messmore. Boys' High-school, F. W. Foote.

MORADABAD DISTRICT, *J. C. Butcher, P. E.*—Bashia, Lucius Cutler. Bijnour, J. B. Thomas, Dilwar Singh. Chandausi, Kallu Das. Kunderi, H. B. Mitchell. Moradabad, J. C. Butcher, H. A. Cutting, Dang Church, to be supplied by Bala Das. Nagina, W. T. Speake. Najibabad, to be supplied by B. McGregor. Mundawar, Daniel Huck.

ODDH DISTRICT, *E. W. Parker, P. E.* (P.-O., Moradabad).—Allahabad, L. A. Core, W. R. Bowen. Ajudhiya, A. C. Paul. Bahraich, William Peters. Barabanki, Stephen Paul. Cawnpore, R. Hoskins, Chunni Lal. Cawnpore, English, John E. Newsom. Gonda, S. Knowles, Enoch Joel. Hardui, S. Tupper, E. T. Farnon. Lucknow, B. H. Badley, W. A. Mansell, Chimman Lal, Yaqub Shah. Lucknow, native pastor, M. Stephen. Lucknow, English Church, G. F. Hopkins. Roy Bareilly, A. T. Leonard, Isa Das. Sitapur, D. C. Monroe. Lakhimpur, Kanhai Singh. Unao, J. W. McGregor.

Agent Lucknow Publishing House, J. W. Waugh. Principal Lucknow Christian College, B. H. Badley. Vice-Principal, W. A. Mansell. Evangelistic work, E. W. Parker.

PILIBHIT DISTRICT, *Abraham Solomon, P. E.*—Bisalpur, Kallu Dhar. Buheri, to be supplied by John Net Ram. Fatehgunge, West, Abraham Solomon, Pilibhit, D. P. Kidder. Shahi, to be supplied by Juman Lal. Nawabgunge, to be supplied by Kallu Singh.

T. S. Johnson, H. Mansell, J. C. Lawson supernumeraries.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

AGRA DISTRICT.—Agra, Mrs. F. H. Northrup. Home for Medical Class, supplied by Miss Seymour. Ajmere, Mrs. Lyon. Muttra, Mrs. J. E. Scott, Medical work, Miss K. McDowell, M.D. Deaconess Home and Training-school, Miss M. A. Sheldon, M.D., Mrs. G. F. Mathews.

KUMAUN DISTRICT.—Naini Tal, School and Zenana work, Mrs. J. H. Messmore, Mrs. M. C. Whitby. Wellesley High-school, Miss S. A. Easton, Miss R. Sellars. Pithoragarh, Miss Annie Budden. Paori, Mrs. J. H. Gill.

BAREILLY DISTRICT.—Bareilly, Girls' Orphanage, Miss F. M. English. Christian Women's School, Mrs. T. J. Scott. Bareilly Circuit, Mrs. S. S. Dease. Medical work, Miss M. Christianity, M.D. School and Zenana work, Miss Anna E. Lawson. Budaon, Mrs. P. T. Wilson. Shahjahanpur, Mrs. N. L. Rockey. Shahjehanpur, East, Mrs. J. Blackstock.

MORADABAD DISTRICT.—Moradabad, Girls' School, Mrs. E. W. Parker, Mrs. J. C. Butcher, Miss M. E.

Day. City work, to be supplied, Bijour, Mrs. J. B. Thomas.

ODH DISTRICT.—Lucknow, Woman's College and High-school, Miss J. Thoburn, Miss F. Perrine. Deaconess Home, Miss P. Rowe. Evangelist, Miss Lucy E. Sullivan, Zenana missionary. City schools, Mrs. J. W. Waugh. Home for Homeless Women, under care of deaconesses. Editor *Rafiq-i-Niswan*, Mrs. B. H. Badley.

CAWNPORE, Girls' High-school, Miss E. L. Harvey, Miss Susan McBurnie. Christian women, Mrs. Hoskins. Schools and Zenana work, Miss T. J. Kyle. Sitapur, Girls' Boarding-school, Mrs. D. C. Monro. Schools and Zenana work, Miss D. A. Fuller, Gondah. City school and Zenana work, Mrs. S. Knowles. Boarding-school, Miss Gallimore. Roy Bareilly, Mrs. A. T. Leonard.

On leave: Miss M. Reed, Miss C. Downey, Miss E. DeVine.

The following is the official list of statistics of the North India Conference for 1890, corrected up to the end of the statistical year, covering eleven months:

ITEMS.	INCREASE.	
Conference members, foreign...	28	....
" " native....	47	....
Local preachers.....	167	11
Whole number paid workers....	1,497	....
Members.....	5,969	980
Probationers.....	7,728	2,935
Native Christian community....	19,492	5,859
Baptisms: Adults.....	3,547	1,256
" Children.....	2,551	1,051
Churches.....	66	1
Parsonages.....	104	....
Schools.....	694	117
Scholars.....	19,345	2,104
Sunday-schools.....	780	44
Scholars.....	31,767	3,367
Collections: Missionary Society	1,774	rupees.
" Children's Day....	436	"
Pastor's Support—		
Europeans.....	7,894	"
Natives.....	3,178	"

Annual Session of Bengal Conference of the Methodist Episcopal Church.

The fourth session of the Bengal Conference was opened in Jabalpur, India, January 15, 1891, Bishop Thoburn presiding. Rev. H. C. Stuntz was re-elected secretary. The vote respecting lay representation resulted in 6 for and 12 against. The vote on the admission of women as lay delegates to the General Conference was 6 for and 14 against.

The following were the

APPOINTMENTS.

BURMA DISTRICT, *Julius H. Smith, P. E.* (P.-O., Rangoon.)—Burmese Mission, Frank E. Warner. Rangoon: English Church, Julius H. Smith. Seamen's Mission, Henry Gershom. Tamil Mission, supplied by E. Peters. Telugu Mission, supplied by R. E. Cully. Tounghoo Mission, supplied by Joseph. Samuel P. Long, supernumerary.

CALCUTTA DISTRICT, *F. W. Warne, P. E.* (P.-O., Calcutta.)—Asansol, William P. Byers. Calcutta: English, Frank W. Warne. Bengali Circuit, Sorbando Das, Ernest A. Bell. Hindustani Mission, Benjamin Luther. Seamen's Coffee-room, supplies. Seamen's Mission, James P. Meik. Boys' School, to be supplied. Pakur, Neils Madsen.

Agent of the Methodist Publishing House, Charles G. Conklin.

Editor *Indian Witness*, H. C. Stuntz.

MUSSOORIE DISTRICT, *Dennis Osborne, P. E.*—Lahore: English Church, Albert T. Leonard. Hindu-

stani Mission, C. H. Plomer. Meerut Circuit: E. S. Busby, Yaqub Cornelius. Harpur, supplied by Jhabbu S. Joseph. Mowana, supplied by Fazl Masih. Mussoorie, English Church, Dennis Osborne. Mussoorie and Rajpur Mission, Philo M. Buck, Frank J. Blewitt. Muzaffanagar Circuit, John D. Webb. Jansath and Mirapur, supplied by Edwin W. Gay. Patiala, Antoine Dutt. Rurki Circuit, Charles W. De Souza. Hindustani Church, supplied by J. Sumer. Philander Smith Institute, Principal, Philo M. Buck.

NERBUDDA VALLEY DISTRICT, *Clark P. Hard, P. E.*—Burhanpur and Khandwa, A. S. E. Vardon. Chindwara, supplied by Baldeo Parshad. Gadawara, supplied by Jacob Samuel. Harda, to be supplied. Jabalpur, English Church, Mathew Tindale. Hindustani Circuit, Clark P. Hard. Kandeli Circuit, Paul Singh.

A. Gilruth, supernumerary.

TIRHOOT DISTRICT, *H. Jackson, P. E.* (P.-O., Mazuffarpur.)—Durbhanga, to be supplied. Mazuffarpur, H. Jackson. Samastipur, T. E. F. Morton. Village work, to be supplied.

Missionaries to Malaysia, W. A. Oldham, R. W. Munson, B. F. West, J. C. Floyd, D. C. Moore, W. T. Kensett, W. G. Shellbear, Benjamin H. Balderson.

W. N. Brewster, transferred to the Foochow Conference.

W. F. M. S.

BURMA DISTRICT.—Rangoon Girls' School, Miss F. E. Files, Miss F. A. Perkins. Orphanage, Miss F. Scott. Woman's work, Mrs. J. H. Smith.

On leave to America, Miss Julia E. Wisner.

CALCUTTA DISTRICT.—Asansol woman's work, Mrs. Byers. Calcutta: Girls' School, Miss Emma L. Knowles, Miss Daily. Deaconess Home, Pastor's assistant, Miss Elizabeth Maxey. Bengali work, Miss Kate A. Blair. Hindustani Mission, Mrs. Warne. Medical and general work, Mrs. Thoburn. Seamen's work, Mrs. Conklin, Mrs. Meik. Woman's work, Mrs. Stuntz. Pakur, Girls' School and Zenana work, to be supplied.

MUSSOORIE DISTRICT.—Lahore: General work, Mrs. Leonard, Zenana work, Mrs. Plomer. Meerut, Woman's work, Mrs. Busby. Mussoorie Girls' School and Zenana work, Mrs. Buck. Muzaffanagar, Girls' School and Zenana work, Mrs. Webb. Rajpore, Girls' School and Zenana work, Mrs. Osborne, Mrs. Blewitt, Rurki, Girls' School and Zenana work, Mrs. De Souza.

NERBUDDA VALLEY DISTRICT.—Burhanpur and Khandwa Woman's work, Mrs. Vardon. Jabalpur, Woman's work, Mrs. Hard, Mrs. Tindale.

TIRHOOT DISTRICT.—Mazuffarpur, Medical and Zenana work, Mrs. Jackson. Woman's work, Mrs. Morton.

Conference Board of Examination: P. M. Buck, C. P. Hard, R. W. Munson, J. C. Floyd, J. H. Smith, J. P. Meik, C. W. De Souza, H. Jackson, A. S. E. Vardon.

To preach the Conference sermon, J. C. Floyd. Alternate, J. H. Smith.

Annual Session of South India Conference.

The South India Conference of the Methodist Episcopal Church held its fifteenth session at Bangalore, India, beginning January 29, and closing February 2. Bishop Thoburn presided. The reports showed a creditable advance in every direction. One new district was made.

The following were the

APPOINTMENTS.

BOMBAY DISTRICT, *J. E. Robinson, P. E.*—Baroda, E. F. Freese. Bombay: Bowen Church, J. Baume. Grant Road, W. W. Bruere. Gujarati Mission, C. E. Delamatar. Marathi Mission, W. E. Robbins and Gungadar Kale. Seamen's Mission, W. T. Shaw.

Igatpuri, C. Grenon. Kampte, C. H. Elsom. Karachee, G. I. Stone. Lanoli, C. Hill. Nagpore, F. Shaw. Poona, English Church, J. O. Denning. Marathi Mission, D. O. Fox. Thanna, A. W. Proutch.

Bishop Taylor High-school, Rev. J. E. Robinson.

HYDERABAD DISTRICT, *G. K. Gilder, P. E.*—Hyderabad and Hindustani Mission, English Church, G. K. Gilder. Telugu Mission, J. H. Garden. Bellary, J. Parker. Gulberga, D. O. Ernberger. Kophal, B. Peters. Secunderabad, W. E. L. Clarke.

MADRAS DISTRICT, *A. H. Baker, P. E.*—Bangalore, Richmond Town, J. B. Buttrick. St. John's Hill, R. Sorby. Baldwin High-school, W. H. Hollister. Kolar Mission, A. H. Baker and J. A. Richards. Madras: Blacktown, W. Curties. Vepery, W. L. King.

Agent of press, W. L. King.

A. E. Winter and W. H. Stephens, supernumeraries.

John Joseph—A Hindu Convert.

We give here Rev. Mr. Caley's account of a young lad of seventeen years who had become convinced of the truth of the Gospel in his C. M. S. school at Cottayam. When the young Hindu asked Mr. Caley to baptize him Mr. Caley sent him to tell his parents his wish and purpose first, that they might have an opportunity to dissuade him if they could. This is a very severe test for a young Hindu, but it is well that he submit to it, and see if his faith in Christ is firm enough to endure it. After he sent him to tell his parents, Mr. Caley writes:

"That night I heard that the family were sitting together sorrowing. The next morning he did not come as usual to open the school doors. After a while John Paul came with the information that the boy was firm, and desired to be baptized. As I had not seen the parents I thought it best that I should go to their house and hear what they had to say, hoping to bring the boy back with me. When I arrived he was not to be seen; but the father's anxious and troubled face left no doubt on my mind that his son was firm, and that the father knew it. I told him that his son wished to become a Christian, but that I would not baptize him till I had seen his parents, therefore I had come over to see them. He tried to get me away by saying that they would all come and see me after a while. I told him that was unnecessary, as they could say any thing they desired then. I asked several times to see the boy, but could not even find out where he was. At last John Paul went to the back veranda; and there he was, kept in close custody. As soon as I heard the words, 'He is here,' I went at once toward him, but could not quite reach him for some time, owing to his being surrounded by men and women who were crying almost at the top of their voices, and beating themselves in the wildest way imaginable. The father threw himself at my feet, and then at his son's feet, with an agitation that could

not have been exceeded had he known that I was going to lead his child to the scaffold. In vain did I try to pacify them—they could listen to nothing. The boy did his best to get away from them; and after a while, with the aid that I was able to give him, he got out into the street. Being overpowered there, he fell down, and immediately first one and then another of his sister's children were thrown upon him, in the hope that the sight of them would make him change his mind. When he got up they tried to run off with him, but I interfered and caused some of them to relinquish their hold. Feeling that he was being carried off, he stretched out his hand and caught mine, clinging to me with all his might, at the same time begging me to take him from them. In the midst of this indescribable tumult the boy got at liberty, and before his friends could comprehend that he was free, he rushed off, and was soon at the bungalow. I had expected some opposition, but that we should have as much as really took place I had never for a moment thought. When we got to the bungalow the first thing we could do was to kneel down and thank God for the strength he had given to his new disciple, and pray that he might be faithful to the end.

"In the forenoon the father and mother, together with the sister and her children, came to the bungalow to see him. The father was so far calm as to listen to what I had to say, but the women could do nothing but weep. I told them that the son, by becoming a Christian, would not become a worse son, but a better one, and that all the affection he had bestowed upon them in the past, and even more than that, would be bestowed upon them in the future. After some time they called for him. His mother embraced him and wept over him very much. He acted very wisely, I thought, yielding to her in every thing in which he could. On the chief subject, namely, that of becoming a Christian, he said that he had had impressions in favor of Christianity for some time, but not being strong he let the matter pass without saying any thing to any one. At length he said they took such firm hold upon him that he was compelled to act as he had done, adding that he should not forsake them, but hoped they would do as he had done. Before the parents left they came forward, and taking the hands of their son, placed them in mine, thereby giving their consent to his baptism, and asking me to direct his course in the future.

"On the following Saturday, when I asked him what name he would like to take, he said, 'John Joseph.' Thinking

that Joseph probably had reference to Mr. Richards, I asked him why he chose that name. He said that like as Joseph's going into Egypt was the salvation of his kindred, so he hoped leaving his home and embracing Christianity might be the means of the conversion of his family. On Sunday I baptized him by the names he had chosen, and was very much pleased by his devout demeanor and the decided and hearty way in which he answered the questions in the baptismal service."

Foreign Missionaries of the Methodist Episcopal Church in India.

(These include the missionaries of the Parent Society and the Woman's Foreign Missionary Society.)

Bishop J. M. THOBURN, D.D. Calcutta
Mrs. J. M. THOBURN, M.D. Calcutta

North India Conference.

Rev. B. H. Badley, D.D. Lucknow
Mrs. Mary Badley, D.D. Lucknow
Rev. C. L. Bare Indianola, Ia.
Mrs. C. L. Bare Indianola, Ia.
Rev. John Blackstock Shahjehanpur
Mrs. John Blackstock Shahjehanpur
Rev. J. C. Butcher, M.D. Moradabad
Mrs. Ada Butcher Moradabad
Rev. L. A. Core Allahabad
" T. Craven Naini Tal
Mrs. Jennie Craven (Evanston, Ill.)
Rev. S. S. Dease, M.D. Bareilly
Mrs. S. S. Dease Bareilly
Rev. F. W. Foote Naini Tal
Mrs. Laura H. Foote Naini Tal
Rev. J. H. Gill Garhwal
Mrs. Mary Gill Garhwal
Rev. G. F. Hopkins Lucknow
" R. Hoskins Cawnpore
Mrs. Charlotte Hoskins Cawnpore
Rev. T. S. Johnson, M.D. (Campbell, Ia.)
Mrs. Amanda R. Johnson (Campbell, Ia.)
Rev. S. Knowles Gonda
Mrs. Isabella Knowles Gonda
Rev. J. C. Lawson Baraboo, Wis.
Mrs. Ellen I. Lawson Baraboo, Wis.
Rev. A. T. Leonard Roy Bareilly
Mrs. A. T. Leonard Roy Bareilly
Rev. J. Lyon Ajmere
Mrs. J. Lyon Ajmere
Rev. J. T. McMahon (Lima, N. Y.)
Mrs. J. T. McMahon (Lima, N. Y.)
Rev. H. Mansell, D.D. Pittsburgh, Pa.
Mrs. Nannie Mansell, M.D. Pittsburgh, Pa.
Rev. W. A. Mansell Lucknow
" J. H. Messmore Naini Tal
Mrs. Elizabeth Messmore Naini Tal
Rev. D. C. Monro Sitapur
Mrs. Hettie V. Monro Sitapur
Rev. F. L. Needl (Metuchen, N. J.)
Mrs. Emma L. Needl (Metuchen, N. J.)
Rev. J. E. Newsom Cawnpore
Mrs. J. E. Newsom Cawnpore
Rev. F. H. Northrop Agra
Mrs. F. H. Northrop Agra
Rev. E. W. Parker, D.D. Moradabad
Mrs. Lois Parker Moradabad
Rev. N. L. Rockey Shahjehanpur
Mrs. N. L. Rockey Shahjehanpur
Rev. J. E. Scott, Ph.D. Muttra, N. W. P.
Mrs. Emma M. Scott Muttra, N. W. P.
Rev. T. J. Scott, D.D. Bareilly
Mrs. Mary E. Scott Bareilly
Rev. J. B. Thomas Bijnour
Mrs. J. B. Thomas Bijnour
Rev. J. W. Waugh, D.D. Lucknow
Mrs. Jennie Waugh Lucknow
Rev. Peachy T. Wilson, M.D. Budaon, N. W. P.
Mrs. P. T. Wilson Budaon

Woman's Foreign Missionary Society.

Miss Annie N. Budden Pithoragarh
" Mary Christianity, M.D. Bareilly
" Martha E. Day Moradabad
" Esther J. DeVine Returning
" Clara A. Downey (South Colton, N. Y.)
" S. A. Easton Naini Tal
" Fannie M. English Bareilly
" Delia A. Fuller Sitapur
" Annie Gallimore Gonda
" Emily L. Harvey Cawnpore
" Theresa J. Kyle Cawnpore
" Anna E. Lawson Bareilly
" Susan McBurnie Cawnpore
" Kate McDowell, M.D. Muttra
" Florence Perrine Lucknow
" Mary Reed (Beckett's Station, O.)
" Phoebe Rowe Lucknow
" Rue Sellers Naini Tal
" Martha A. Sheldon, M.D. Muttra
" Lucy W. Sullivan Lucknow
" Isabella Thoburn Lucknow

South India Conference.

Rev. A. H. Baker Kolar

Mrs. A. H. Baker Kolar
Rev. James Baume Bombay
Mrs. J. Baume Bombay
Rev. J. B. Buttrick Bangalore
Mrs. J. B. Buttrick Bangalore
Rev. W. W. Bruere Bombay
Mrs. Carrie P. Bruere Bombay
Rev. W. E. L. Clarke Secunderabad
Mrs. W. E. L. Clarke Secunderabad
Rev. W. F. G. Curties Blacktown, Madras
Mrs. W. F. G. Curties Blacktown, Madras
Rev. C. E. Delamater Bombay
" J. D. Denning Poona
Mrs. J. D. Denning Poona
Rev. C. G. Elsam Kempti
" D. O. Ernsberger Gulbarga
Mrs. Mary A. Ernsberger Gulbarga
Rev. D. O. Fox Poona
Mrs. Ellen H. Fox Poona
Rev. E. F. Frease Baroda
Mrs. E. F. Frease Baroda
Rev. J. H. Garden Hyderabad
Mrs. J. H. Garden (Stratford, Ont., Can.)
Rev. G. K. Gilder Hyderabad
Mrs. G. K. Gilder Hyderabad
Rev. W. H. Grenon Igatpuri
Rev. W. H. Hollister Bangalore
Mrs. W. H. Hollister Bangalore
Rev. W. L. King Vepery, Madras
Mrs. W. L. King Vepery, Madras
Rev. A. W. Proutch Thanna
Mrs. A. W. Proutch Thanna
Rev. Ira A. Richards Kolar
Mrs. I. A. Richards Kolar
Rev. W. E. Robbins Bombay
Mrs. Alice Robbins Bombay
Rev. J. E. Robinson Poona
Mrs. J. E. Robinson (127 S. 12th St., Newark, N. J.)
Rev. F. N. Shaw Nagpore
Mrs. F. N. Shaw Nagpore
Rev. R. Sorbey Bangalore
" W. H. Stephens Kempti
Mrs. W. H. Stephens Kempti
Rev. George I. Stone Karachi
Mrs. Marilla Stone Karachi

Woman's Foreign Missionary Society.

Miss Minnie F. Abrams Bombay
" Louise E. Blackmar Hyderabad
" Mary C. Carroll Bombay
" Sarah M. DeLine (Moline, Ill.)
" Izilla Ernsberger, M.D. Baroda
" Henrietta Matson Bangalore
" Anna Thompson Baroda

Bengal Conference.

Rev. F. J. Blewitt Rajpur
Mrs. Ruth C. Blewitt Rajpur
Rev. P. M. Buck Mussoorie
Mrs. Carrie Buck Mussoorie
Rev. E. S. Busby Lahore
Mrs. M. Busby Lahore
Rev. William P. Byers Asansol
Mrs. W. P. Byers Asansol
Rev. C. G. Conklin Calcutta
Mrs. Mary Conklin Calcutta
Rev. C. W. De Souza Roorkee, N. W. P.
Mrs. Helen De Souza Roorkee, N. W. P.
Rev. A. Gilruth (Haverhill, O.)
Mrs. A. Gilruth (Haverhill, O.)
Rev. H. Girshom Rangoon
Mrs. H. Girshom Rangoon
Rev. C. P. Hard Jabalpur
Mrs. Lydia Hard Jabalpur
Rev. H. Jackson Muzaffarpur
Mrs. H. Jackson Muzaffarpur
Rev. S. P. Long (Union City, Pa.)
Mrs. S. P. Long (Union City, Pa.)
Rev. N. Madsen Pakur
Rev. T. E. F. Morton Hardwa
Mrs. T. E. F. Morton Hardwa
Rev. Dennis Osborne Mussoorie
Mrs. D. Osborne Mussoorie
Rev. C. H. Plomer Lahore
Mrs. Ellen G. Plomer Lahore
Rev. Julius Smith Rangoon
Mrs. J. Smith Rangoon
Miss F. J. Sparkes (Returning)
Rev. H. C. Stuntz Calcutta
Mrs. H. C. Stuntz Calcutta
Rev. M. Tindale Jabalpur
Mrs. M. Tindale Jabalpur
Rev. A. S. E. Vardon Burhanpur
Mrs. A. S. E. Vardon Burhanpur
Rev. F. W. Warner Calcutta
Mrs. F. W. Warner Calcutta
Rev. F. E. Warner Rangoon
Mrs. Alice Warner Rangoon
Rev. John D. Webb Muzaffarnagar
Mrs. J. D. Webb Muzaffarnagar

Woman's Foreign Missionary Society.

Miss Kate A. Blair Calcutta
" Rebecca Daily Calcutta
" M. Estelle Files Rangoon
" Margaret Hedrick (Albion, Mich.)
" Emma L. Knowles Calcutta
" Elizabeth Maxey Calcutta
" Fanny A. Perkins Rangoon
" Fannie A. Scott Rangoon
" Julia E. Wisner (Berea, O.)

Notes and Comments.

Lord Wolseley pays a great compliment to the Chinese. He believes that China is the coming nation and that they will attack and conquer Russia, will overrun India, and finally measure arms with Great Britain and America.

A gentleman who lived for several years in Morocco declares that the initial difficulty in Christian evangelization among the Moors is their utter self-satisfiedness and indifference to outside influences. They are brought up so sure of a heaven of material bliss, even after a life of sin, provided that they comply with certain forms, that they see no reason even to listen to the missionaries.

"The United Church of Christ in Japan," composed of the Presbyterian churches, has changed its name to "The Church of Christ in Japan." The Anglican churches have decided to take the same name. The worldly-wise denominational leaders in this country who have called their organizations "The Church," or "The Christian Church," have found that the success they anticipated has not been realized, and other churches with less assumption have made much more rapid progress, and thus will it be in Japan.

It is declared by some persons that home and foreign mission work are essentially one. This comes from a misunderstanding of the subject. The *Missionary Herald* says: "Both aim at the spiritual renovation of sinners, but their beneficiaries, both in respect to conditions and numbers, differentiate their quality by the width of worlds and the disparity of millions. One deals with a condition where one person in every five of the total population is a member of an evangelical church; the other with a condition where there is only one Christian to every 300,000 people."

The Jews of Russia have been for several years great sufferers from persecution. The ties of humanity have awakened protests from Protestant and Roman Catholic as well as Jew. The Honorable William E. Blackstone, Chairman of the Conference of Christians and Jews lately held in Chicago, presented a memorial last month to President Harrison, signed by a large number of persons, and we trust it will be of some service to the oppressed people. A copy will be found on page 183.

The *Christian Advocate*, of Nashville, Tenn., in its issue of February 14, 1891, had a very excellent article headed "Nagging the Preachers." It takes up the question that is often asked, "Why is Christianity losing its hold upon the masses?"

and begins its explanation by denying its truthfulness, and declares that the various Churches in the United States have grown during the past decade at a much more rapid rate than the population, and that there has never been a generation since the beginning of our era that included more or better Christians than the one to which we belong. It also affirms that the reason why Christianity does not make more rapid progress is not the fault of the preacher, but that the preachers are equal in mental ability to those who follow other callings, that the demands made upon them are more numerous and exacting, and that as a rule they are faithful, honest, and self-denying men, and doing much more for the race than those who criticise them or their work.

The Pastor's Work in Missions.

Study the fields at home and abroad until you realize the magnitude of the work.

Study the commands of Christ until they burn like fire in the soul.

Pray until you can cry, "Thy kingdom come, or I die."

Reach every member of the church with a sermon on the subject of missions.

Reach every member of the church with missionary literature.

Reach every member of the church with a personal request for a contribution.

Our Missionaries and Missions.

The *Bombay Guardian* of January 31 says that Rev. A. W. Prautch, on his way to the Bangalore Conference, wrote: "Yesterday (Sunday) I baptized thirteen persons representing three families at Coorla. A week ago I baptized three more, making sixteen in Coorla. I have an experienced Christian worker and his wife living and working among them. Fourteen years ago the head of this family's brother became a Christian, and during all these years they have heard and read about the Christian religion. One of my colporteurs met the man, and upon hearing his story took me to his house. After full instruction I baptized him and two children a week ago and the balance yesterday. The work is thorough and will spread." Coorla is about forty minutes' ride from Bombay.

Rev. W. E. Robbins, of Bombay, with two native helpers, spent a week at Goa on their way to the Bangalore Conference. They visited four cities, sold Marathi and Portuguese tracts, Gospels, and New Testaments to the amount of 25 rupees, mostly at one pice each. Every-where they were kindly received. There seemed to be an

earnest desire to know the truth and escape the Jesuit oppression.

Miss Phoebe Rowe, one of the Lucknow deaconesses, has been set apart for the work of an evangelist in the North India Conference. She is a native of India, and a missionary of the Woman's Foreign Missionary Society.

On January 28, 1891, Rev. D. O. Ernberger, of Gulbarga, India, was married to Miss Mary A. Hughes, of Madras, India, at Bangalore, by Bishop Thoburn. Miss Hughes went to India about four years ago as a missionary of the Woman's Foreign Missionary Society.

The *Star of India*, speaking of the annual meeting of the North India Conference in January last, said: "There was a very general impression among all the workers that so much of our school work for non-Christian boys as is largely supported by funds drawn from the home Church should be discontinued. The call is very urgent for pastor-teachers in the village congregations which have been recently gathered in from heathenism. We have received over 6,000 converts this year, and in all probability we shall have an additional 10,000 next year. Our work must take new and unexpected forms. God is giving us converts in such large numbers as to compel us to reconstruct our methods of work."

Rev. A. W. Prautch reports eight baptisms from heathenism in his Bombay work within the last few days. A spirit of inquiry is at work; new converts bring in their relatives; quite a circle are under instruction and are expected to come out shortly. On New Year's eve a Gujarathi Brahman came to Rev. W. W. Bruere and said he desired to become a Christian. Mr. Bruere talked to him, and finding that the man was in earnest and understood what he was about, he asked him if he was prepared to face the opprobrium and persecution which would fall to his share if he came out for Christ before the world. He said he was. He was baptized at the watchnight service at Grant Road Methodist Episcopal Church, and the next day got his first beating from some of his former co-religionists. His books were taken from him and he was severely ill-treated. May the Lord strengthen him and give holy boldness to all who are under conviction.—*Bombay Guardian*.

Rev. J. E. Blewitt baptized at Rajpore, on January 8, six Hindus—father, mother, and their four sons.

Rev. George S. Davis, of Omaha, Neb., has been appointed by Bishop Mallalieu the superintendent of our Bulgaria Mission. He expects, with his wife, to reach Bulgaria this month.

Mrs. Elizabeth Fisher Brewster writes from Hing Huā city, January 20, 1891, as follows: "Dr. and Mrs. Sites attended our District Conference and Woman's Conference, December 10, lasting over the following Sabbath. Otherwise we have seen no foreigners since leaving Foochow. Our work, however, is so interesting that we have not known loneliness. We are in the midst of a revival in the city. Is it not remarkable in China to have fifty-nine join our church in four weeks? We had a good old-fashioned American altar service one Sunday morning, with many seekers for pardon. Some were truly converted, we believe."

Rev. C. L. Bare, Rev. H. Mansell, D.D., Rev. J. C. Lawson, and Rev. F. L. Neeld, of the North India Conference, are to return on furlough to the United States.

D. E. Osborne, M.D., of our North China Mission, has, by his own request, been relieved from service in the Missionary Society, and will remain in the United States.

The Mexico Conference.

BY REV. W. E. McLENNAN.

The seventh annual session of the Mexico Conference was held in Pachuca, state of Hidalgo, beginning on January 15 and ending on the 21st. Bishop Ninde presided. The city of Pachuca has a population of 15,000, about 500 of which are Cornish miners, many of them having been brought up under the direct influence of English Methodism. It is connected with the City of Mexico by two lines of railroad; the Hidalgo line, controlled by Mexicans, and a branch of the Vera Cruz Railroad owned by English capitalists. The state of Hidalgo is considered the most liberal of all the states of Mexico. That does not mean, of course, that the people are Protestant in their sympathies, but they are tolerant, and that is a good deal for our cause. However much we may condemn skepticism when it comes in contact with or in opposition to pure Christianity, it unquestionably is an advance on Romanism in Mexico. Several English homes in Pachuca were opened to members of the Conference, and both our English and native brethren contributed in making this session one of the most pleasant and profitable of any of the sessions yet held.

A delightful and altogether unexpected event was a banquet given by the native ministers to Bishop and Mrs. Ninde, the foreign missionaries, and a few invited guests. More than a hundred were served. An orchestra, composed principally of pupils from Miss Hastings's girls' school,

rendered the principal Mexican airs in a most artistic manner. When the banquet had ended the entire company joined in singing the Mexican national hymn. The government officials who were present must have been convinced that Protestantism stands for patriotism as well as for evangelical Christianity.

The reports showed that our cause had been moving forward intensively as well as extensively. Our native people are growing in grace, and their numbers have been re-enforced by several converts to the faith during the past year.

Persecution has been hot against not a few, but the Lord has not suffered any to fall. At Queretaro and Salvatierra, in the state of Guanajuato, a very nest of fanatics, the opposition has taken the form of great uprisings of the baser sort urged on—never led on—by the priests. The government officials, however, have been noted this year for their activity in protecting us and our work. At Salvatierra the *jefe politico* (chief of police) of the district scattered the mob which had gathered around Rev. L. C. Smith, Dr. Siberts, and their Mexican companions with his cavalry, and told these brethren that the soldiers were at their disposal to protect them wherever they chose to go. At Queretaro, where our missionaries have been frequently mobbed and driven out, and where it was feared this year that some of our people would be killed or our chapel burned, the work is going on successfully, all outward opposition having been withdrawn. Dr. Siberts, Presiding Elder of the Northern District, re-opened work a few weeks ago in the old fanatical town of Celaya. The *jefe politico*, who is an open and fearless friend of Protestantism, a few days before the formal opening sent word to the *padres* that the Protestants were coming, and if there was any trouble he would hold them personally responsible. To his men he gave positive orders that they should shoot upon the spot whoever raised hand or voice in opposition. It is needless to say that there was no disturbance.

The Conference gave a cordial welcome to Rev. I. C. Cartwright and wife, transferred from the Rock River Conference. The bishop announced the transfer of Rev. George B. Hyde, M.D., to the Vermont Conference. The Conference collections were in nearly all cases reported in full:

For Missions.....	\$650 28
For Tracts.....	136 00
For Conference Claimants.....	.....
For Bishops.....	33 00

The lay vote on the question of admitting women to the General Conference was announced as 381 for, 31 against.

The Conference vote was 11 for and 11 against. The lay vote on the constitutional question of lay delegation resulted in 13 for, 8 against. The Conference voted to publish a temperance paper, which will be used as a tract; Rev. L. C. Smith was elected its editor. The following were received on trial: Eduardo Zapato, Ignacio Chagoyan, Norberto Mercado, and Eduardo Ricoy. Received in full connection: José Rumbia, Abelardo Rivero. I. C. Cartwright and Manuel Fernandez were elected to elder's orders and ordained under the missionary rule. José Rumbia and Abelardo Reviro were elected to deacon's orders. Melchor Rinarez was discontinued. The Conference, by a rising vote, testified its appreciation of the donation of \$1,000 for another year from Brother Flint, of Fall River, Mass. The reports of the work of the Woman's Foreign Missionary Society showed continued prosperity in all departments. Miss Hastings's girls' school at Pachuca is full to overflowing, and must have more room if the work continues to prosper. The schools at Guanajuato, Mexico city, and Puebla are reaching many of the most influential families and receive unlimited praise from government officials. Miss Hewitt's splendid work in Tetela is known to the Church. She will be assisted this year by Miss Van Dorsten, of Chicago.

In no year since our Mission was founded have there been so many calls for help. The presiding elders have had repeated appeals for men to teach and preach the Gospel. Workers are needed, and they could be provided if there was money to support them. The enlargement of our work, therefore, resolves itself into a question of money. To those who have looked upon this field, whitened to the harvest, it does seem as though it might be Christianized in a quarter of a century, provided this financial problem could be satisfactorily solved. Its solution must depend upon the Church at home.

Following are the appointments for the ensuing year:

CENTRAL DISTRICT, *Lucius C. Smith, P. E.* (P.O., Gante 5, Mexico city).—Ayapango, Ignacio Chagoyan. Mexico city and Ixtacalco, Conrado C. Gamboa. English work, W. E. McLennan. Miraflores Circuit, Domingo Romero. Santa Ana, to be supplied. San Vicente, Lucas G. Alonzo. S. W. Siberts, editor of books and periodicals. W. E. McLennan,* publishing agent and director of English School. Ada M. C. Hartzell, principal of English School.

COAST DISTRICT, *William Green, P. E.* (P.O., Tamariz No. 9, Puebla).—Cordova Circuit, to be supplied by Adelada Bribiesca. Orizaba District, Abundio Tovar and Edmundo Ricoy. San Andres Tuxtla, José Rumbia, one to be supplied. Tehuacan, to be supplied by Manuel Monjaras. Tetela Circuit, Victoriano Baez. Texuítlan Circuit, Plutarco Bernal.

* On account of continued illness in his family, W. E. McLennan will return to the United States, and L. C. Smith will act as publishing agent and director of English School.

Tuxpan, to be supplied by Francisco Diaz. Xochiapulco Circuit, Manuel Fernandez, one to be supplied. Culcatlan Circuit, to be supplied. Mihuatlan Circuit, to be supplied. Oaxaca Circuit, to be supplied by Pedro Lopez. Zachila Circuit, to be supplied.

HIDALGO DISTRICT, John W. Butler, P. E. (P.-O., Apartado 291, city of Mexico).—Huehuetla Circuit, to be supplied. Pachuca, Justo M. Euroza and Eduardo Zapata. Pachuca Circuit, I. Chester Cartwright and one to be supplied. Tezontepec Circuit, Benjamin N. Velasco. Tulancingo Circuit, Pascual V. Espinoza. Zacualtipan Circuit, Norberto Mercado.

NORTHERN DISTRICT, Samuel W. Siberts, P. E. (P.-O., Gante No. 5, Mexico city).—Celaya Circuit, José Chavez, one to be supplied. Cuernavaca, Juan Patiño. Guanajuato Circuit, Manuel M. Perez. Queretaro, Levi B. Salmans and Severo I. Lopez. Salamanco, Abelardo Rivero. Silao, Doreteo Garcia.

PUEBLA DISTRICT, Samuel P. Craver, P. E. (P.-O., No. 3 Tamariz, Puebla).—Apizaco Circuit, to be supplied. Atlixco, to be supplied. Atzala, to be supplied. Cholula, to be supplied. Puebla, Pedro Flores Valderrama. San Martin Circuit, to be supplied. Tlaxcala, to be supplied.

S. P. Craver, president of the Theological Seminary and Preparatory School.

Frank D. Tubbs and Harry G. Linric, professors in Theological Seminary.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—Mexico, Mary De F. Loyd and Hattie L. Ayres. Puebla, S. M. Warner, T. A. Parker, Annie Limburger. Pachuca, Mary Hastings. Tetela, Lizzie Hewitt, Amelia Van Dorsten. Guanajuato, Ada Walton.

Dr. J. W. Butler writes from Mexico, March 9: "Last Thursday the State Superintendent of Schools for Hidalgo visited Real del Monte. He examined all the schools in that city, and afterward called on the mayor and told him 'the best school in the city is the Protestant.' Since this man is a Catholic it is remarkable that he should give such testimony concerning our school. Rev. I. C. Cartwright and his wife, Dr. Margaret Green Cartwright, are getting settled in their new home at Pachuca. Mrs. Dr. Cartwright's first patient was the governor's brother. Her knowledge of medicine will help Brother Cartwright win his way in many homes as yet unopened to us."

Help the Kanda Church, Tokyo, Japan.

BY REV. JULIUS SOPER.

In the latter part of the year 1888 the Missionary Society of the Methodist Episcopal Church through its agents in Japan came into possession of property situated in that part of the city of Tokyo called Kanda ("Divine Rice-fields"). This property consists of a lot containing over four thousand square feet, and a large Japanese dwelling capable of seating about two hundred and fifty persons on its lower floors, when all the rooms are thrown into one by the removal of the *shoji* (light paper-covered sliding doors). The cost of this property was 6,000 silver dollars. Of this amount the Missionary Society paid \$5,000. The balance was raised on the ground—largely by the Japanese. Since the purchase of this property the congregation has been worshipping in the building on the lot.

During these two years we have been devising ways and means for raising

money to build a large and substantial church. We have succeeded, with the help of our missionaries residing within the bounds of the Tokyo District, in securing pledges for about 3,000 silver dollars. In order to put up such a church as we have in mind—one that will be commodious, substantial, and attractive—we need at least 10,000 silver dollars. Bishop Fowler thinks we ought to put up a \$25,000 church. There is no objection to this—we will be only too glad to have it, if the money can be raised.

At the last session of the Japan Annual Conference an item was put into the estimates for 1891, asking the General Missionary Committee to make a grant of 5,000 gold dollars to the Kanda church. As the Yokohama church had blown down in a severe storm early in the previous summer, and become a total wreck, the General Committee felt it must first provide for Yokohama; \$5,000 were granted to the Yokohama church, and only \$1,000 to the Kanda church. The General Committee, however, made a *provisional* grant of \$5,000 to the Kanda church—"contingent on special donations." While this does not meet the present urgent needs of our work in Tokyo, we take courage. In view of the action of the General Committee (making this "provisional" grant) we herewith make a *special* appeal to the Church at large, hoping that many will heartily and liberally respond. Whatever donations are thus given (*over* and *above* the regular Church collection) will go to swell the general missionary collections, and be counted as a part of the \$1,250,000. We beg the friends of Japan to give careful consideration to the following:

1. Tokyo is the capital of Japan, and it is also the political, educational, and commercial center of the empire. The population of Tokyo is over *one million*. Its importance, then, as a mission field cannot be overrated.

2. The Kanda District is the most central and one of the most densely populated sections of the city. In the vicinity of our Kanda property there are the Tokyo Law School, the Tokyo Female High-School, and a large English Preparatory School; and not far away is the Imperial University. There are thousands of students living in this section, coming from all parts of the empire. Within easy distances are the districts of Kudan and Surugadai, in which reside many of the best families (socially speaking) of the capital.

3. We already have an organized church in Kanda with a membership of 150. This is one of our oldest and strongest churches in Tokyo. For the past year and a half

(in spite of the hard times) this church has been self-supporting.

4. All the larger missions operating in Japan are planting themselves *strongly* in Tokyo—the Canada Methodist, the Presbyterian, the Congregational, the Baptist, and the Episcopal, not to speak of the Russo-Greek and the Roman Catholic. All these have built or are planning to build large and imposing churches. The Russo-Greek Mission is just completing a magnificent cathedral not far away from our Kanda property. The Canada Methodists have just completed two large and substantial brick churches.

5. The Methodist Episcopal Mission has only two respectable church buildings in this great city—the Tsukiji Chapel and the Ginza Hall. The buildings of the Anglo-Japanese College at Aoyama are substantial and imposing structures, and they are an ornament to the city and a credit to the Methodist Episcopal Church. In order to occupy a prominent position in this great metropolis, as well as to conserve and carry forward the good work already begun, we must have within the next ten years *four* large church buildings, and *at once* one in the Kanda District. Delay will be fatal. The Methodist Episcopal Church should rise to the emergency.

The bishops who have lately visited Japan all heartily approve of this project. Bishop Newman, in a letter written soon after the last session of the General Committee, says: "Japan never had so many earnest friends in the General Committee as this year, but the \$1,250,000 seemed as nothing for our world-wide field; \$1,000 was given to the Kanda church, and \$5,000 *contingent* to be raised by Brother Yamaka and myself, as soon as possible. We must plant ourselves strongly in the capital of the empire." When Bishop Fowler was here in 1888 he uttered these prophetic words: "The Church that takes Tokyo takes Japan." Tokyo is the key to the situation!

Any donations to the Kanda church can be sent to the Mission Rooms, No 150 Fifth Avenue, New York, or to Rev. M. C. Harris, D.D., No. 531 Jessie Street, San Francisco. Rev. H. Yamaka, one of our most faithful and earnest preachers, now in the United States attending one of our schools (Albion College, Michigan), is authorized to collect funds for this enterprise, and thus help to raise the \$5,000. Bishops Fowler, Andrews, and Newman will gladly give any further information concerning the needs of our work in Tokyo that may be desired. Any donations handed to either of these bishops will find their way to Japan, and receive due credit at the Mission Rooms, New York.

Tokyo, Japan, Feb. 4, 1891.



Eugene R. Smith, D.D.,
Editor.

MAY, 1891.

Fifth Ave. & 20th St.,
New York City.



A CIRCASSIAN LADY.

Poetry and Song.

The Harvest Comes.

BY REV. E. G. WESLEY.

The harvest comes! Though slow may seem the growing
Of seed bedewed with tears,
Still glad we toil, with patience daily sowing,
Dispelled, by faith, all fears.

The harvest comes! From ev'ry clime and nation
The lab'ers hasten all;
Heart-glad they hear the joyous proclamation,
Their Master's gracious call.

The harvest comes, with heaven's radiance beaming
Across the cloudless sky!
All labor o'er, Messiah's signal gleaming
Proclaims the Saviour nigh!

The harvest comes! Earth's fields their treasures golden—
Rich wealth of precious grain—
Shall yield to Christ, to whom, as Lord beholden,
She offers now her reign.

The harvest comes! Perhaps our flesh may falter,
Our brain, our heart be still;
Let reaping come; no force, no craft can alter
His holy, changeless will.

The harvest comes! What matters it who reapeth?
Our work, our joy is one;
Each seed we sow, each grain we reap, He keepeth
Until all toil is done.

World, Work, Story.

Missionary Conventions.

Bishop Newman has been holding missionary conventions since he came from his Conference work in the South. He writes a letter to the missionary office which we hope every body will read:

"To the Missionary Secretaries: I have just attended six missionary conventions in six days on six districts in the Des Moines Conference. They have been to me occasions of immense profit and enjoyment. I have met the preachers face to face, and mingled with the people as a friend with friends. At these gatherings I spoke twice each day, from an hour to an hour and a half at each session. The great theme was the conversion of the world. In the afternoons I held conversations with the ministry and laity, asking and answering questions; stimulating inquiries on all aspects of the great work; explaining this, defending that; resolving doubts, sweeping away objections, and suggesting methods to arouse the inactive, to corner the stingy, to silence the critic, cheer the loyal, and strengthen the hopeful. Sometimes I had to put a question and then answer it; but more frequently the questions came thick and fast. By this method I came near the heart of our people—why they did so little, why they did not do more, and how more could be done. I met few cranks. Occasionally I met

a hobbyist, some man who constituted a missionary society of one, who struck a tangent. Such cases gave me the chance to plead for the regular channel. But I found the great mass of the people sound to the core, alert, intelligent, full of hope.

"In the evenings I gave the formal address, and, to avoid speaking my little piece night after night, I found it best for myself to speak on these topics severally:

"1. The uplifting power of a great thought—the conversion of the world.

"2. Why does the missionary cause move so tardily?

"3. Why send the Gospel to the heathen?

"4. The entire sanctification of the believer the sure guarantee of the world's speedy conversion.

"5. Goodness, intellect, and wealth, the three elements of conquest; but the greatest of these is goodness.

"6. Indications of progress in a hundred years.

"7. Christ the great need of humanity, and the only remedy for our world's sin and misery.

"And now that these gatherings have passed into history, let me give you my conclusions:

"1. If missionary conventions were held in each district in every Conference, we would get this year \$2,000,000 for missions.

"2. We need a simple, all-pervading financial system whereby every member will lay aside two cents 'upon the first day of the week' for the conversion of the world, and call upon 20,000 holy women to consecrate themselves to the cause of missions, to collect these funds, and remit through the pastor to the treasurer quarterly. On every charge in the connection there is some holy woman who would thus gladly join the ranks of the missionaries of the cross. Let the rich continue to give their thousands; let us have the monthly concert of prayer and the grand missionary Sabbath; but let us see to it that each member of the church makes annual contribution. I know one presiding elder who is asking from each church member a postage-stamp a week for Christ. Wesley looked after the English penny; we have neglected the dimes that make the dollar. The givers are too few. If a father with ten in his family can give only a dollar, let him have the generous humility to allow each one to give a dime.

"3. We must deluge the Church with missionary intelligence. Let in the light, give the people pictures and figures and facts. There is no reading more thrillingly interesting than intelligence about the customs, habits, and countries where our missionaries are living. Rely upon it, you can stir the great Church of our choice by these missives from afar.

"4. Presiding elders should be chosen with special reference to their fitness to stimulate preachers and people to give to all the benevolences of the Church. They are not to be collectors, but they are to devise methods to excite in all a lively zeal for the world's salvation. Happily, the six presiding elders in Des Moines Conference are the men for the times, and they represent

hundreds of others who are just as active. Let us have more of the right stamp. We have the men; let us appoint them to the districts.

"5. The preacher in charge who gets the most money for all the authorized collections is the best paid man in the Connection; while he who worries about his salary and fears that he will fall short if he is active for missions does fall short, and he should. Look at the facts. Study the statistics. He who looks after God's cause, God looks after him. O, for faith, for trust, for courage! 'Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you.' I sympathize with a preacher who has a family to provide for and educate in his solicitude for his salary; but his solicitude may be his poverty, while interest, burning, shining interest, for the universal cause of God will be riches to him. Our weakness is, we have no financial system. As a Church we are thrifty. Many of our people are rich. We have the means to take the world for Christ. Were each pastor, at the beginning of each Conference year, to estimate how much is needed for all objects, and apportion the sum, according to ability, among all the members of the church and congregation, and then assign to each official member persons from whom the apportionment is to be collected, two results would follow: the official members would have a chance to do something officially for the church, and there would be no lack for any lawful object. Activity in our official board would be an increase in the revenues of the church. Our people are willing to give, and will give largely, when invited in the name of Christ. O, for a divine baptism of sympathy with Jesus for the conquest of this world in his glorious name!

"JOHN P. NEWMAN."

"Separate Collections"—A Missionary View.

BY REV. WILLIAM N. BREWSTER.

The growing sentiment in favor of "separate collections" for foreign and domestic missions is one of the most hopeful signs in the missionary sky. The editorial in the last September number of the *GOSPEL IN ALL LANDS* advocating it was no doubt read with much satisfaction by many at home and abroad. The writer has met at least half our missionaries in India, Malaysia, and China during the past two years, and has heard many express strongly their wish that some such change be made, but never one who preferred the present plan.

Among the reasons given by these men, who have made the missionary problem their life-study, are that it would probably greatly increase the aggregate amount given. This has been the experience of the Presbyterians and other great denominations; and this is to be expected, as many would give to a home cause who do not so keenly realize the needs of the heathen, while others feel that their money is needed most where the darkness is greatest. This leads them to give in other ways, in order to put their money where they want it, or

too often, no doubt, to make it an excuse for giving little or nothing.

Another reason these missionaries to the heathen generally give for their desire for separate collections is that they believe it is unfair to foreign missions to raise \$1,200,000 almost altogether upon the strength of the claims of the heathen world, and then send but fifty-five per cent. of it out of the United States. There is no doubt whatever that the great mass of our people think that the Missionary Society sends all its funds to foreign lands, and those who know better give their money largely because of the claims of the heathen nations.

Again, they think it unfair to the *givers*. If a Methodist wishes to give exclusively to domestic missions he has the Freedman's Aid and Church Extension Societies and many worthy local enterprises in all our large centers of population, as deaconess homes, hospitals, and city mission societies; but if he wishes to send his money to help convert the 1,000,000,000 heathen of foreign lands he must either send it in some irregular way, and bear the complaints of the secretaries for so doing, or have nearly one half of it stay in America.

The arguments of those who oppose any change in the present plan do not seem to very profoundly impress the foreign missionaries, so far as the writer has been able to learn. They amount to about this: The missionary secretaries, board of managers, and general committee are able, well informed, conscientious men, and hence ought to be trusted by all the members of the Church to divide their contributions so as to accomplish the most good.

No one questions this proposition. But we fail to see that the conclusion follows. No doubt the pastor of the average Methodist church is the best informed man in the community regarding the work and needs of the various benevolent enterprises of our Church; but who argues from this that the task of dividing this amount of his collections among the various causes should be left entirely with him? The people would quickly rise in rebellion against such assumption of power. They claim the right to give most to the causes in which they are most interested. And the Church grants that privilege in every case, except in the most important of all—the preaching to "all nations."

But it is claimed that these foreign missionaries "see only the foreign field, and study missionary polity from that stand-point exclusively;" while the Missionary Society managers view the whole field with impartial eyes, and hence are better qualified to judge of the wisdom of such a change.

But foreign missionaries are not buried men. They receive and eagerly read their "home mail" regularly. They grew to manhood in America, and many of them began as home missionaries there. They spend one or two years out of every ten at home, and generally travel widely while there, and have acquired the habit of keeping their eyes and ears open in travel. Surely, the very generally held opinion of these honored and faithful servants of the Missionary Society upon so vital a ques-

tion should have weight in deciding the matter. We believe it will. The idea expressed by the Editor of the GOSPEL IN ALL LANDS, of "separate collections, but one society," is a happy one, and we hope it will prevail. Then Secretary McCabe may raise the cry of "A million for God and home and native land," and get it; while some other Joshua will sound a like bugle call for the heathen world, and soon our noble Church will respond with *two millions for missions*.

Hing Hwa City, Foochow Province, China, 1891.

ters for gamblers; Tlalpam, Mixcoac, San Angel, Coyacan, where after the conquest Cortez established his seat of government and from which he gave directions for the laying out of the present city; Tacuba, and Atzacapotzalco.

The ancient city was named by the Aztecs Tenochtitlan, and covered an area equal to about one fourth of the present city. The center was the great *teocalli*, or temple, crowned with the Aztec war-god Huitzilopochtli, on the site of which now stands the great cathedral.



THE PLAZA, CITY OF MEXICO.

The City of Mexico.

BY REV. W. E. M'LENNAN.

The city of Mexico lies in the center of a plateau more than fifty miles in length and about thirty in breadth, elevated nearly eight thousand feet above the level of the sea. This plateau is entirely surrounded by mountains, and contains a few small bodies of water which out of courtesy are called lakes. Lake Texcoco, which surrounded the city at the conquest, is now three miles distant. It has a slight elevation above the city, and is the reservoir of its sewage. South of Texcoco are Lakes Xochimilco and Chalco, connected with the capital by canals. On the hills three miles north is located the most famous shrine in Mexico—the chapel of Guadalupe—to be described further on; and an equal distance south-west, on an immense rock, lies the well-known castle of Chapultepec. All around the city are located small suburban villages; some of them inhabited exclusively by Indians, others given over to the rich and cultured. The most noted of these suburban seats are Popotla, "place of the brooms," containing the tree of the Noche Triste, or "sad night," when Cortez and his followers were driven out of the city by the soldiers of Montezuma; Tacubaya, a famous head-quar-

The old city being utterly destroyed at the conquest, Cortez gave direction for the founding of the present city of Mexico, and it was begun in 1522. In 1600 the population consisted of 7,000 Spaniards and 8,000 Indians. At the beginning of the present century the number of inhabitants was about one hundred and fifteen thousand. From that time the city has had a healthy growth. Though the center of countless revolutions, it has suffered but little, while through one revolution—that of the French Intervention and the consequent Maximilian *régime*—Mexico owes its finest boulevard, the Paseo de la Reforma—a noble avenue, well paved, and shaded its entire length by the magnificent *eucalyptus*. The center of Mexico, geographically and historically, is the cathedral, with the great *Plaza de Armas* in front. The plaza is an immense square with a small grove of trees in the center, bounded on the south and west by a miscellaneous group of stores, and on the east by the national palace. The present cathedral was begun in 1573 and finished in 1667. Its cost was about \$2,000,000. Exclusive of the walls, the building measures 387 feet from north to south, 177 feet from east to west, and has an interior height of 179 feet. The façade, at the sides of which rise the towers, is divided into three portals which are separated by cornices

in two divisions—one of Doric architecture, the other of Ionic. The towers are 203½ feet high, and are in two divisions, the upper parts ending in bell-shaped domes crowned with spheres and crosses of stone. The interior of the cathedral is chiefly Doric, but shows signs of the Gothic. It contains five naves, six altars, and fourteen chapels. The aisles are divided by twenty fluted columns which support an elegant vaulted roof. The position of the choir is in the middle of the central nave, surrounded by a balustrade of composite metal of gold, silver, and copper, made, it is said, in Macoa.

The high altar, erected in 1850, replacing what was said to be the richest altar in the world, is rich but gaudy. Once it contained, so we are told, candlesticks

the Church is responsible. Fray Augustin de Vetancurt, who lived during the latter part of the seventeenth century, chronicles that when a certain poor Indian named Juan Diego (it is a wonder we have his name) was on his way to hear mass in the church of Santiago Tlatelolco, when near the hill of Guadalupe he heard the music of angels. Then he beheld all glorious, not Tonantzin, "the mother of gods," but Mary, "the mother of God." She commanded him to go to the good bishop, Don Juan Zumárraga, and tell him to build on that hill a chapel for her worship. The bishop, strange to relate, was skeptical, and demanded proof. Juan Diego returned disconsolate and met the "holy mother" again, who bade him return on the Sunday following,



ROMAN CATHOLIC CATHEDRAL IN THE CITY OF MEXICO.

of gold, one of them too heavy for a man to lift, "chalices, cruets, and pixes of gold incrustated with precious stones; censers, crosses, and statues of the same precious metal, studded with emeralds, amethysts, rubies, and sapphires." One statue was of gold, ornamented with diamonds, and cost \$1,090,000. A French writer tells of a lamp in the cathedral valued at \$70,000, and which at one time cost \$1,000 to clean; but that the Liberal troops cleaned it (out) for nothing, and took such good care of it that it has never needed cleaning since. But these treasures were owned at a time when the Church possessed two thirds of the entire wealth of the country, and controlled the people as with a rod of iron.

The great shrine of Guadalupe is the Mexican Mecca. It is a part of the city, though three miles distant. Horse-cars run every hour, and the fare is but a real, or twelve cents. The legend of its founding is similar to hundreds of other stories connected with the so-called "holy places" in Mexico. The barren rock on which the *capillo del cerrito* now stands was in early times crowned with a temple in honor of the Aztec divinity, Tonantzin, "mother of gods." So much appears to be veritable history. And now comes the story for which

when she appeared for the third time, repeating her order for a church. But the bishop being still incredulous, and demanding a sign, a sign was given. On the fifth interview with the Virgin the Indian was commanded to pluck flowers from the barren rock. Surprised, he looked down, and at his feet saw the flowers miraculously spring forth. These he took in his *tilma* and presented himself again before the bishop, and where the flowers had been carried was found painted the image of the Virgin. That, of course, convinced the bishop of the reality of the apparition. A chapel was built on the brow of the hill. Half-way down is another chapel, "the chapel of the well," that covers a fountain of very nasty water said to have gushed forth from beneath the Virgin's feet. At the foot of the hill is the great cathedral of Guadalupe, magnificently furnished and containing the miraculous painting of the Virgin inclosed in a frame, and hung just back of and above the altar. Such in brief is the story of the wonderful shrine. I have visited it several times, once during the annual festival on December 12, when the crowd was so large that the street-cars were obliged to stop a quarter of a mile from their destination. On both sides of the main street one could hear the games

of chance, and through open doors could see the tables piled high with silver. Professional gamblers, pick-pockets, and thieves vied with the hucksters of the Virgin's portraits and of cheap ribbon measures of her face. There were from fifteen to twenty thousand people of all ages from all parts of the country gathered together to do honor to the Lady of Guadalupe, or to fleece the unwary of whatever valuables they possessed.

This shrine has become popular among the natives chiefly because of the appearance of the Virgin to an Indian. The Church was wise in its generation. The "mother of God" has become the patron of the Mexican. The early political movements, chiefly those under the patriot priest Hidalgo, centered around the Virgin of Guadalupe. Thus we have had the Virgin of Guadalupe pitted against the Virgin de los Remedios, the political strife blinding the eyes of the contestants to the inconsistency of the Virgin warring against herself.

An account of the other churches of the capital would be of interest only to the historian and antiquarian. I ought, perhaps, to except two or three foundations which within a few years have passed into the hands of the various Protestant denominations represented here.

Of these the greatest is the foundation of San Francisco. The cathedral, with its famous seven churches and its monasteries, covered several acres, including several blocks of what is now the city's finest property. Its history is the history of Mexico. "Here masses were heard by Cortez, and here for a time his bones were laid. Here for three centuries the great festivals of the Church were taken part in by the Spanish viceroys," and here also was sung the first Te Deum in honor of Mexican independence. That spontaneous Protestant movement in Mexico which culminated in the organization of the Church of Jesus, over which for a time Bishop Riley, of the Protestant Episcopal Church, held authority, selected this cathedral for its head-quarters. To-day a small remnant of that once powerful church still worships there. The Methodist Episcopal Church owns a large share of one of the monasteries, refitted and modernized.

A modern hotel has taken the place of the old infirmary and palace of the commissioners-general of the order; in the refectory a public livery stables its horses, while four broad streets traverse its sacred ground.

Several prominent churches are now in the possession of the Protestants. Already are located here, besides those already mentioned, the Presbyterian, Methodist Episcopal, South, the Baptist, with a modern church building, and the Protestant Episcopal Churches. There are three Protestant congregations who hold services in English—the Anglican, Union Evangelical, and Methodist Episcopal.

The chief public institutions of the city are the *Biblioteca Nacional*, or National Library, containing upward of 150,000 volumes especially rich in the departments of theology and ecclesiastical and Spanish-American history; the National School of the Fine Arts, usually known

as the Academy of San Carlos, noted for its fine paintings of early Mexican artists and a few choice pictures from Murillo, Rubens, and Van Dyke. The National Museum has attained a world-wide reputation for its excellent collection of Aztec idols, paintings, and works of art. Its mineralogical and zoological departments make a very poor showing indeed.

Mexico is well lighted, has an excellent street-car system, while its police force is said to be the best in the world. Its drainage is radically bad. All the sewage is pumped into Lake Texcoco, which has no outlet. In a few years, however, the immense contract for the drainage of the whole valley will be completed, and Mexico will be as healthful a city as is on the continent.

The census returns have just been published, and from them I extract some important statistics. The total population, including absentees and visitors, is 529,535. The real population is set down at 328,535. There are 132,824 who can read.

Roman Catholics, or those of Catholic families, number 326,180; Protestants, 1,934.

In the professions and trades there are 505 lawyers, 500 agriculturists, 66 business agents, 200 brokers, 34 dentists, 121 druggists, 82 photographers, 370 engineers, 320 physicians, 45 master mechanics, 200 Catholic priests, 20 Protestant ministers, 48 notaries, and 130 telegraph operators.

Five railroads center here which traverse almost the whole country; and nearly the whole world can be reached by means of the telegraph. Germans, French, English, and Americans are here in large numbers. Mexico is a cosmopolitan and metropolitan city, and is destined to be one of the largest and most influential cities in the New World.

Serampore, India.

BY N. F. GRAVES.

Serampore is an ancient town fifteen miles north of Calcutta, on the west bank of the Hoogly River. It is not a large place, but is of great renown, with a history full of interest. Two hundred years ago it belonged to the Danes, and a large trade was carried on there, and many ships visited the harbor. Large store-houses were on the banks of the river, filled with goods ready for the different markets of India. After many years of prosperity the competition of Great Britain, with her power looms and fine goods, destroyed the trade of the Danes, and in 1845 the Danish government sold the colony to the English.

The English missionaries who became so renowned could not obtain a passage on an English ship to India, but finally reached Calcutta in an American ship, commanded by Captain Wicher, of Providence, R. I. The East India Company would not allow the vessel to land at Calcutta unless the missionaries were surrendered to be sent back to England. The captain declined to surrender his passengers, and ran up the Hoogly to Seram-

pore, where the captain and the missionaries received a warm welcome by the Danish governor. There the missionaries found a secure home, with ample protection, and Serampore became renowned in the annals of the Christian missionary world.

The East India Company demanded the surrender of the missionaries, but the gallant Danish governor declined to surrender them, and gave them the protection of his flag. The Danes had the right of navigation of the river, and it should be said that the flag of the Danes waved for a hundred years at Serampore and proved a shield to all who sought its protection. Many missionaries who arrived at Calcutta were not allowed to land, but were sent back. When the news of this high-handed conduct reached England and spread over the country great indignation was created, and very soon new laws were enacted and the power of the East India Company was limited, and no more missionaries were refused the right to land and to live and labor in the country.

The city of Serampore stretches along the river for more than a mile, and contains a population of more than 25,000 people. The land on which the city is located is high above the river, and the main streets are broad and clean and shaded with beautiful trees.

The drive along the street next to the river is one of great beauty and magnificence, and is said to be one of the finest of India. A great multitude go up from Calcutta and other places on the fine roads and drive along the river to enjoy the fine and romantic drives of Serampore and Barrackpur. The ground esplanade along the river is thronged with carriages and every kind of vehicle on wheels, and thousands walk along the banks of the broad and beautiful river to enjoy its refreshing air, and the charming scenes on both sides of the river. The bank on the Barrackpur side is not as elevated as that on the Serampore side, but the extensive and highly cultivated grounds are beautifully shaded with large, magnificent trees. The governor-general and the judges and many people of note frequently join in driving on these splendid grounds.

There is a ferry across the river, making it convenient to cross from side to side. When the sun lowers and the shade of the great trees cover these fine avenues and walks thousands are riding and walking. The river is broad and deep, and has a magnificent sweep as it winds in its course. There are many little promontories projecting out into the stream, and most of them densely wooded; and on many of these points there are beautiful bungalows, some of them quite unique and fanciful, and all of them make charming homes.

Rev. Dr. Carey, the celebrated missionary, and the first to settle here, had his home on the bank of the river, and had a very busy life. He became a distinguished Oriental scholar, and could speak in more languages than any other man in India. He was a member of the Asiatic Society, and furnished many valuable papers on the natural history of India. He was president of the Agricultural Society of India.

He planted a botanical garden, which at that time was the most complete of any in India. The garden has been neglected since his death, but many of the hardier trees remain. The mahogany-trees that he planted are now more than two feet in diameter, and are magnificent trees.

Barrackpur, the county seat of the governor-general, is on the opposite side of the river from Serampore. The grounds form a vast park, receiving abundant care, having perfect drives, with scenery that can hardly be equaled elsewhere. The college founded by Dr. Carey has more than three hundred students, each of whom pay for the tuition two rupees a month. The college buildings are large and substantial, and are kept in excellent order. There is a valuable library of about five thousand volumes. I sat down in the old arm-chair so long used by Dr. Carey, and ought to have caught some inspiration, but I fear I did not. The very able president of the college showed us over the building and grounds, and went with us to the old temple where Henry Martin lived. This old temple is near the river, and is sadly dilapidated. The walls are four feet thick, of solid masonry. It stands on an elevated bank of the sacred river, and should not be left to go to decay. The old temple has been neglected for fifty years, and now there are some trees growing on the roof that, if left, will soon do serious injury.

The missionary cemetery is a very interesting place. It is substantially inclosed with a stone wall and nicely cultivated and ornamented with beautiful shrubs and trees and made a place of beauty. It is away from the business part of the city, on elevated ground, and contains the remains of many missionaries.

As we returned we passed through a poorer part of the city, and passed a small dwelling where some women were weaving silk. The looms were small, and the fabric being woven was plain but smooth. The little cottage was near the walk, and while we lingered the weavers hardly raised their eyes from their work, and the shuttle was kept in motion. We were told that when these industrious weavers had worked ten hours they would scarcely earn four cents. Vines were growing over the cottage, and the roof was covered with the broad and shining leaves. The yard in the rear had a little bamboo grove, where some naked children were playing. This little cottage, with its busy weavers, is only a sample of many others that we saw. We saw no idle hands and none intoxicated. The manufacture of silk here is quite extensive, especially of silk handkerchiefs. Those we saw were plain, but it is said that some make quite elegant handkerchiefs.

Rev. Dr. Carey came here in 1798, and was soon joined by Ward and Marshman. The consecrated labors and the success of these missionaries is well known to all those who take an interest in the missionary work. They established a college, seminary, and numerous schools as well as Christian churches. This now seems a Christian city, but it is not wholly so far. We see mosques and heathen temples with many worshippers.

We see what they call the house of Juggernaut, which is a Hindu god, here called by them "the Lord of the World." The great temple of this god is at Orissa. The society here have two cars, or idols, mounted on twenty-four rude wooden wheels. These are about thirty feet square and high enough for a small church steeple; a very large force is required to move them. They were formerly drawn through the streets with great shouting and rejoicing, and at such times of great excitement some cast themselves before the wheels and were crushed, feeling that they were offering themselves as a sacrifice to their god. These gods are too dilapidated to be moved. They are covered with enigmatical characters of other gods, especially the monkey god. They

cants. We must note what evil things the Gospel has abolished from a people, and what blessings it has given them.

Among the ten thousand evil things that Christ has, in large measure, exorcised from India must be mentioned Thuggee and Dacoitee. In all countries there are thieves, but what was peculiar to India was that it had more than one hundred robber castes, just as there was the farmer caste, the blacksmith caste, etc. These robbers were known as Thugs. They surrounded their horrible work of assassination with the sanctities of the religion of the Hindus and Mohammedans. They made very regularly their sacrifices to their goddesses, Kali or Bhowani.



GROUP OF THUGS.

are horrid-looking objects, devoid of beauty. On festival days the people gather around them for a sort of celebration, but their acts do not appear even in the form of worship. We find in the churches a great number of devout worshippers and an increasing interest in the good cause.

Among the Thugs.

BY ALBERT B. NORTON, B.D.

One of the things which has greatly hindered the cause of missions is the assumption that the heathen are not so bad off, after all. The systems of the Hindus and Mohammedans are classed with Christianity—"The Ten Great Religions;" and we are told the Gospel of Christ will not help them to any extent.

On this point it is well to see what the Gospel has already done for the heathen where it has been given to them. There is something else to consider in this matter besides statistical tables of converts and communi-

Until the British government, influenced by Christian missions, in 1831 began active operations for the suppression of the Thugs thousands of innocent victims were put to death by strangulation every year. One of the officers employed for disbanding the Thugs was Colonel Meadows Taylor. While living at Ellichpoor, in Central India, in 1837, he wrote his book *Confessions of a Thug*, and while written in the form of a story it truthfully represents the horrible work of cool-blooded murder which Hinduism, one of "the ten great religions," has baptized with religious sanction and association. One of the leaders in Thuggee said to Colonel Taylor that he had been directly concerned in the murder of 719 persons, and he added: "Ah, sahib, if I had not been in prison twelve years the number would have been a thousand."

These murders were accomplished with great secrecy, the mass of the people fearing to expose the Thugs, believing them, through the diabolical teaching of Hinduism, to have divine sanction for their murderous work.

Colonel Sleeman, who for some years was commissioner for the suppression of Thuggism, said: "While I was in civil charge of the district of Nursingpoor, in the valley of the Nerbudda, in the years 1822-24, no ordinary robbery or theft could be committed without my becoming acquainted with it, nor was there a robber or thief of the ordinary kind in the district with whose character I had not become acquainted in the discharge of my duty as a magistrate; and if any man had then told me that a gang of assassins by profession resided in the village of Kundelee, not 400 yards from my court, and that the extensive groves of the village of Mundesur, only one stage from me on the road to Sangor and Bhopal, was one of the greatest *bhils*, or places of murder, in all India; that large gangs from North India and the Decan used to rendezvous in these groves, remain in them together for days every year, and carry on their dreadful trade all along the lines of road that pass by and branch off from them, with the knowledge and connivance of the two landholders by whose ancestors these groves had been planted, I should have thought him a fool or a madman. And yet nothing could have been more true; the bodies of a hundred travelers lie buried in and among the groves of Mundesur, and a gang of assassins lived in and about the village of Kundelee while I was magistrate of the district, and extended their depredations to the cities of Poona and Hyderabad."

Colonel Taylor says: "When I was at Hingolee the leader of the Thugs of that district, Hurree Singh, was a respectable merchant of that place, one with whom I myself, in common with many others, had had dealings. On one occasion he applied to the officer in civil charge of the district, Captain Reynolds, for a pass to bring some cloths from Bombay, which he knew were on their way accompanied by their owner, a merchant of a town not far from Hingolee. He murdered this person, his attendants, and cattle-drivers, brought the merchandise up to Hingolee under the pass he had obtained, and sold it openly in the cantonment; nor would this have ever been discovered had he not confessed it after his apprehension, and gloried in it as a good joke. By this man, too, and his gang, many persons were murdered in the very bazaar of the cantonment, within one hundred yards of the main guard, and were buried hardly five hundred yards from the line of sentries. I was present myself at

the opening of several of these unblessed graves (each containing several bodies), which were pointed out by the approvers one by one in the coolest manner to those who were assembled till we were sickened and gave up further search in disgust."

The victims of the Thugs were put to death by strangulation; the murderer came up behind his victim, and with an adroit movement put his turban cloth about his neck so suddenly as to prevent his crying, and then with a violent twist and jerk broke his neck. These professional murderers existed in large numbers for more than two thousand years in India. What enabled them to so successfully perpetuate their hellish trade of murder was the sanction given to it by Hinduism, and afterward by

Mohammedanism. It was said that their goddess gave their ancestors waist bands with which to destroy, first demons, and then men, by strangulation. Under the ægis of Hinduism they believed that if they served their goddess faithfully she would not only protect them in their horrible trade of murder, but visit with her wrath all who injured them.

Also before Christian missions gained a footing in India there were many robberies committed by men not born and bred to the profession. They made their sacrifices and then set out as travelers or pilgrims. The house



HILLMEN OF THE SATPOORA MOUNTAINS, CENTRAL INDIA.

selected for pillage would be surrounded in the night. The gang of robbers would consist of from ten to fifty men. They would tell the owner to deliver up his money and valuables; if he refused they applied torture—cut off his nose, poured boiling oil down his back, slit his toes up to the ankle, etc. To remove ornaments from the wrists and ankles of women they often chopped off their hands and feet. Instead of those in authority attempting to bring these Dacoits to justice and punish the zemindar, or landed proprietor, and the chief of the village harbored them and shared in their spoil. The mountainous regions of Central India (where the writer has spent several years among the hillmen in missionary labor) were for centuries under the horrible sway of the Thugs and the Dacoits.

Now, as the result of Christian missions, seconded by the earnest action of the British government, this reign of hell among these poor people has been well nigh abolished. At the School of Industry at Jubbulpoor, in the Central Provinces, one may see, any day, the Thugs who are kept there in mild confinement, the descendants of

the professional murderers of former days, but their dreadful work of death no longer goes on.

The noted American infidel of this generation once in derision told an aged Christian woman to point him to one thing that Christianity had accomplished, claiming that it was weak and impotent. She replied, "It prevented Robert G. Ingersoll from being Governor of Illinois." So when opposers of missions wish to know what Christian missions have accomplished among the 260,000,000 of India, we reply that they have abolished the *suttee* with its associated cruelties, they have stamped out the murderous and fiendish works of the Thugs and the Dacoits, and they have already given a marvelous uplift to the oppressed women and the toiling, half-starved millions of the poorer classes of that great south land of the Asiatic continent. And yet much land remains to be possessed. Child marriage, cruel treatment of widows, oppression of the half-starved farm-laborers by the zemindars and native landlords, the encouragement of the traffic in liquor, hashish, and opium by the British government, and kindred abuses must be overthrown, and we need not only to sing "Help to save the millions dying," but to do it.

There ought to be more who are willing to leave home and kindred to bear the glad tidings over Darkest Africa and to the hundreds of millions in Asia who do not know that Christ died for them for the simple reason that no one ever told them. My dear brother, what reply are you going to make to the divine Master if he shall ask you in the judgment, "Why did not you obey my commission to go and do what you could in telling the Gospel to the hundreds of millions of your fellow-men who had not heard of my love for them?" And what excuse are we all going to render if we do not do what we can to supply the sinews of war for those who have gone forth with their lives in their hands?

North Cohocton, N. Y.

A Japanese Lunatic.

She was eighteen years of age. She had been insane a year when I first saw her. During the great distress early in the summer of 1890 we were distributing rice to two or three hundred of the poor at our station. A mother came for food. She told us that she had a mad daughter at home. Some of my assistants went to investigate the case. It was a wretched pagan home, one dark miserable room—all the home they had for the mother, two sons, and this poor mad girl! The lunatic was kept in a cage, a sort of closet with bars. When I first visited her the spectacle before me was pitiful in the extreme. Yet the girl's face, notwithstanding its wildness, had something sweet and pathetic in its expression. She went from side to side of her cage like a poor wild animal, throwing herself from time to time against the bars, or trying to climb up on them. She was without clothing, for she would keep nothing about her but occasionally a piece of matting which she would draw around herself.

Sometimes she would become so violent that the police would have to be called in. Finally they visited her at regular intervals through the day. What could be done? That one question pressed on us. We could not leave that poor caged child—for she was little more—to a life in that dark, stifling closet. But this case brought out the fact that *there are no asylums for the insane poor in Japan!* She at last grew so violent that she was taken to a hospital, where she became so much worse that they were obliged to tie her hands and feet. This caused her great suffering. She refused to eat and was in danger of starvation. They took her back to her cage worse than when she left it.

We had been praying for her all along, but now felt that we must unitedly, in a definite way, commit her case to God, and so several of us did join one evening in such special supplication. I can never forget the apparent hopelessness of her condition as I saw her that day. There was her miserable abode, her mother ignorant of God, with a vacant, wild look in her eye, and her crazed daughter peering through the bars, throwing at us all she could find in her cage. Yet, hopeless as it all seemed, that strange, beautiful love of Christ seemed welling up in my heart for that girl, as though he were yearning over her, wanting to bless her, wanting to show us how he loved her. It seems as if she read my thoughts in some undefined way, for she looked at me a few moments inquiringly, wonderingly. She let me stroke her arm and speak soothingly to her.

Then suddenly the wild look came back again. She seized my hand with a grasp of iron, so that with difficulty I drew it away. Then we sat down and read to the mother from the New Testament. My native assistant, Miss R—, read how Jesus healed those possessed with evil spirits, and told her that he had the same power now, and would hear us if we prayed for her daughter. We did this in very simple words which she could understand. Before leaving we sang,

"Jesus, lover of my soul,
Let me to thy bosom fly."

At once the mad girl became quiet. She stood still listening. I felt sure as we left that she could be helped with the right treatment, such as is now given to the insane. Her response to the little we could do to soothe and win her proved it. The next day the mother came to the relief station and said that after we left her daughter began to be very quiet, and that she had slept nearly all night. The week following she continued to improve, and wished to knit. She talked about the JESUS PEOPLE, and wished them to come again. I went again to her. Then she sent her love to me and said that she would come to see me, but "the lady must put her name on her door," so she might know it.

The mother ceased receiving aid, for her son was now able to support her. We heard, however, favorable accounts from the family from time to time, till one day Miss R— came in with glowing face to tell me, "The crazy girl is well!" I was more surprised than I ought

to have been. Those whom I sent at once to visit her returned rejoicing, having seen her clothed in her right mind. The mother and family said that it was God who had healed her, for she began to recover after that prayer and song. I went myself. By the door sat a young woman in exuberant health, with a brilliant color and expression of face. I thought that she was a stranger. When my helper said, "It is she," I was never more surprised, for I did not recognize her. No trace remained of that poor wan face and suffering eyes. It was hard to believe that she was the once caged lunatic. As soon as she caught sight of me such a look of love and pleasure came over her countenance! She arose at once and prostrated herself to the floor again and again. She poured forth her thanks to me, and then her mother and brother came forward and joined with her in thanksgiving. We told them that it was to God they owed their thanks, and it was a joy to us to use this experience as an appeal to them to make him their God. We are now praying that their girl may know Jesus as the Saviour of her soul as well as the healer of her body, and be the means of leading her family and many others to Jesus.

It was this girl's case that made Dr. Thwing, of Brooklyn, see the need of free asylums for the insane in Japan, and led him to give a lecture on the subject at Tokyo, July 1, 1890, which resulted in the setting on foot a movement for that end. While we were all waiting and hoping for such an asylum for our poor child the merciful Lord undertook her case himself and set her free. P.

Recent Movements in Japan.

BY REV. D. S. SPENCER.

Your readers may desire to know something of the recent political movements in Japan, and their immediate influence upon missionary operations here. Only a brief *résumé* will now be attempted, and many interesting things must be omitted. My object in writing is simply to show the trend of "things Japanese."

On the 11th of February, one year ago, the emperor gave to his Japanese subjects a constitution, according to promises made some ten years ago. In accordance with the provisions of that constitution the Imperial Parliament of this nation was opened by the emperor on the 19th of last November, and Japan then began her first experience with parliamentary institutions. The necessary preparations had, of course, been previously made, and the political machinery of the country, such as it is, had been set in motion. Representatives of the people had been chosen according to the constitution, which provides that persons of certain age, and paying above a certain amount of direct government tax, shall have the right to vote. Temporary Parliament buildings, costing over 300,000 yen, had been built. Now for the first time in their history the Japanese people began to have a direct hand in the government of the nation. The outside world has looked on with intense interest

to see what kind of work the Japanese would make at handling institutions the names of which they but yesterday learned, and the meaning of which they perhaps today do not well understand. The people had at least some idea of the new responsibility that had come upon them, perhaps a very crude idea, and an overwhelming sense of their own importance and power. This was to be expected. It would not be vastly different under similar circumstances in any land. At any rate, the people generally felt that when the Diet met something would be done. The taxes exacted by the government of the people have been somewhat high, but not excessively so. There have doubtless been here, as every-where, official blunders, political corruption, and such a lording it over the people by the official class as might have been expected under existing circumstances. But on the whole the government has done well.

It will be remembered that just as preparations for the new Diet were being actively made the treaty revision scheme fell through, and this caused in some circles intense disappointment. A conservative feeling, for which thoughtful men had looked as a reaction from the intensely progressive spirit which had possessed the people, now set in with much force; and the treaty revision failure only added new fuel to the conservative fires.

The representatives sent up by the people had, in the elections in which they were chosen, pledged their constituency that great reforms should take place in the government, among which reforms was the reduction of taxes. As soon as the budget containing the estimates of the government for the ensuing fiscal year had been presented to the House of Representatives for approval the fight began. The extreme radicals, strong enemies of the present government, have done all in their power to swamp the government and force a resignation of the ministry. This has been carried on till the relations between the government and the House have become very much strained. A class of hair-brained youth, called *soshi*, whose policy is to carry out their plans by force instead of reason, the nihilists of Japan, have been used by some of the party leaders to carry out their plans; and threats, intimidation, personal assaults, and even murder have been the result. On the 20th of January the Parliament buildings were totally destroyed by fire, said to have been caused by the overheating of the electric wires with which the Diet is supplied with light. But there is a strong suspicion that they were set on fire. To put the matter briefly, Japan is passing through a crisis, and never since the restoration has there been a time when greater skill and calmer judgment were needed than now.

As a result of this conservative reaction foreigners who were yesterday looked up to by the people generally are now looked down upon. This applies to all nationalities, with perhaps little distinction. If one nationality is hated more than another, it is the subjects of her majesty the Queen of England. Foreign teachers formerly employed in the government schools are being

dismissed as fast as their contracts expire. So also with those holding other government positions. Passport regulations have become very strict. All foreigners are watched as they have not been before. Our mission-schools, especially those for boys, suffer severely, in some cases having to fight for an existence. Missionaries are often insulted when speaking in public, and when passing along the streets often hear invidious remarks made by the people about themselves, or have dogs set upon them, or are stoned, or meet with other annoying things that a few months ago were never heard of as done against a missionary.

Police protection has been necessary in many cases. Dr. Imbrie was stabbed in Tokyo, Dr. Worden's life threatened in Nagoya, the Rev. Mr. Perin driven from a public meeting by a mob in the same city, and many other less dangerous but equally insulting things have occurred. With the foreigner the foreign religion must of course suffer. Pastors of our churches have had and are having a hard time. Brother Miyama, in Nagoya, has had to endure hard persecution, but he is brave, calm, and hopeful—a hero. Members have left some of the churches because of the anti-foreign spirit that has ruled them. Buddhism, seeing its chance, has been the cause of most of the persecution against native Christians.

In the Union Church of Japan, composed of the Presbyterian bodies working here, a synod was recently held in Tokyo, to which, of course, Japanese Christians were sent as members together with their foreign brethren. These Japanese pastors, being in the majority, voted away the entire creed of that Church, and adopted in its stead the Apostles' Creed with a brief statement on the Trinity as the future creed of that Church. This confession, drawn by Professor Ishimoto, "was submitted, only to be almost immediately challenged on the ground of its evident foreign authorship. Mr. Ishimoto assured his numerous questioners that not till half an hour before the meeting, when he had shown it to Dr. Imbrie, had any foreigner suspected its existence. Opposition to it vanished, and . . . it was unanimously and enthusiastically adopted."

Without further details it will be seen that this reaction will affect all church work, and seriously the question of self-support. Now, what is to be the probable outcome of all this? Will it permanently injure the cause of Christianity in Japan? The writer is of the opinion that it will not. It will multiply the difficulties of the missionary for a time; will sift the Church, perhaps reducing the numbers, but not the real power, of the Church; will necessitate help from the home Churches in order to keep up the work; and *may* discourage some who had been led to think that the battle in Japan was about over; but to those who have studied Japan, who have measured the power of Buddhism, and who have faith in the all-conquering power of the Gospel it will not be discouraging.

It may be a long battle, and may take more men and money than some enthusiastic persons have thought;

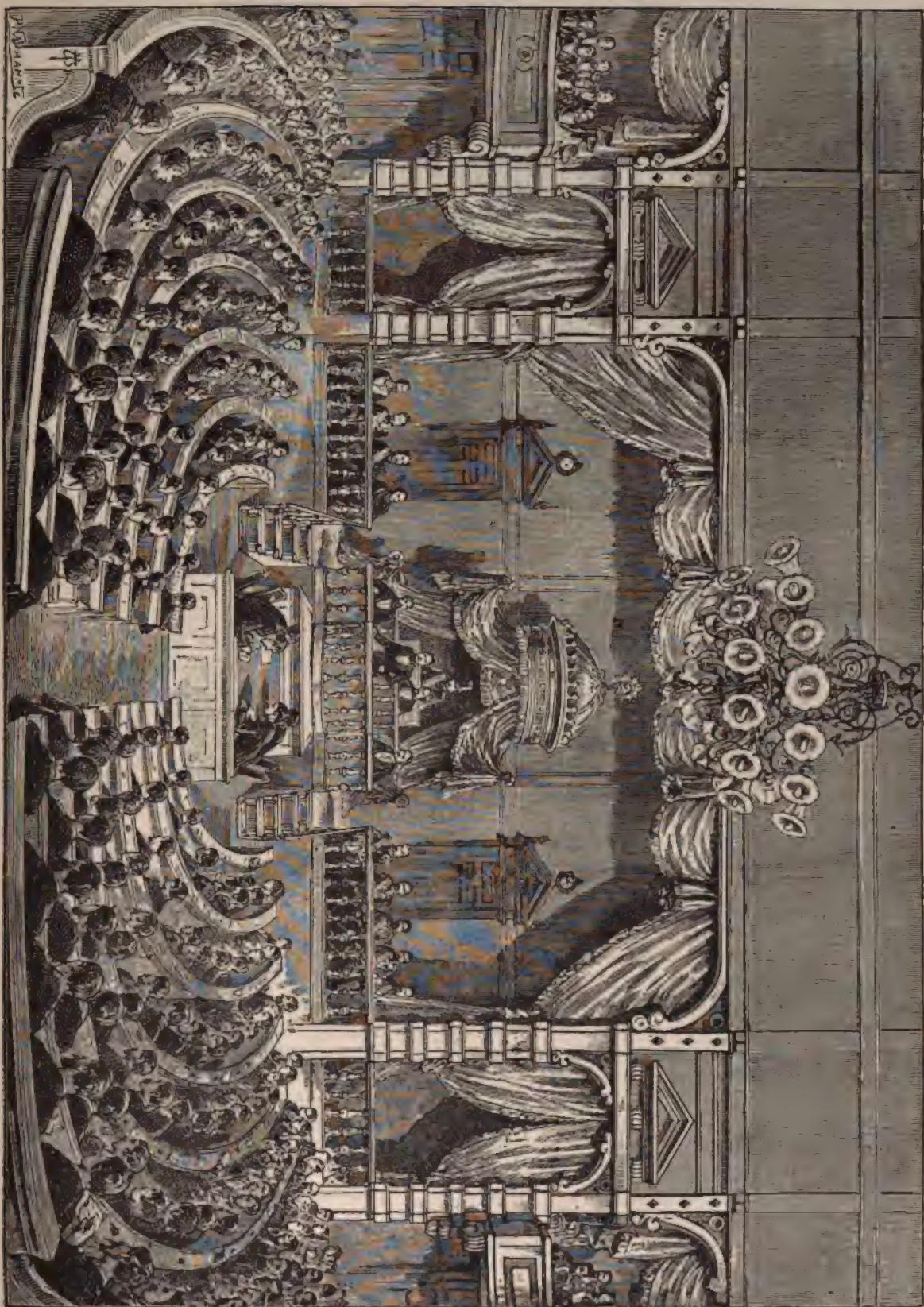
but the victory is ours. God is with us, and the battle is not ours, but his. Japan needs the help of the foreign Churches to keep up the work; but more than all else she needs a Pentecostal baptism of the Holy Ghost. That is the supreme need of the hour. The Church machinery is here and well established; such a baptism as came upon the early Church would put life into this machinery and solve these difficulties as nothing else can do. Let the home Churches unite with those on the field in pleading with God for this baptism.

Nagasaki, Japan.

The Japanese Parliament.

The promise made by the Mikado, or Emperor, of Japan, in 1868 to establish a Parliament composed of two houses was carried into effect last November at Tokyo, when the Parliament was opened by the emperor in person. It took place in a substantial wooden building erected for the purpose, and our illustration is copied from a native journal printed and published in Tokyo. The building has since been destroyed by fire. Sir Edwin Arnold, who was present at the opening, described the hall and the ceremonies as follows:

"The hall is simply painted, the walls of a ruddy terra-cotta hue, the galleries in white, gray, and gold; at the upper end is a raised platform, with a balustrade and two small flights of steps to it, and a curved tribune, or rostrum, for the member whose turn it may be to speak, immediately above the reporters' table, precisely as in the Italian Chamber of Deputies. The seats for the ministers and for the president of the chamber are on the platform, while the members occupy rows of benches, with little desks upon them, ranged in two semicircles around the reporters' box. The floor is spread with a carpet of gray and gold. A large chandelier, with electric lamps, is suspended from the center of the roof. The mikado's throne, a gilt chair of state, with a small table on which are placed two pots of burning sticks of fragrant wood, is sheltered by a large and splendid canopy, hung with crimson brocaded silk, the floral ornamentation being chrysanthemums, and surmounted by a crown and other emblems of imperial royalty. Here the mikado took his seat on November 29, wearing the uniform of a field-marshal of his army, with the broad red ribbon of the Order of the Rising Sun. His majesty was attended by the Marquis Tokudaiji, lord high chamberlain, and all the court dignitaries, most sumptuously attired, and by the royal princes and the ministers of State, General Count Yamagata, Count Ito, Count Saigo, Viscount Aoki, and other notable statesmen. The mikado only read a written speech handed to him by the prime minister, announcing that the Parliament was opened, expressing his earnest desire for the welfare of the realm, and stating that ministers would lay the budget and other drafts of laws before the two houses. His majesty further expressed satisfaction at the increase of Japanese commerce, and of friendly intercourse with the treaty powers,



OPENING OF THE FIRST JAPANESE PARLIAMENT.

while he expressed his intention to aim at the improvement of the army and navy, 'in order that peace at home and with foreign countries may be maintained.' He referred to the present year as 'the twenty-fifth year of Meiji,' which is the new era of the Japanese monarchy, dated from the revolution, or, more properly, restoration, of 1865."

Another writer, a correspondent of the *Central Christian Advocate*, has furnished the following description :

"On November 25 the Houses assembled in their respective chambers and proceeded to elect the minor officers, while the House of Representatives nominated their candidates, from whom the emperor selected the president. The President of the House of Peers was selected directly by the emperor. For some time it had been pretty generally understood that Count Ito, the ex-prime minister, would be selected for the onerous, difficult, and delicate task of the first president of the Upper House. It is scarcely necessary to speak of this distinguished statesman, as he is so well known in both Europe and America. For the benefit of those who may not have kept track of these recent events it is in order to say that Count Ito's distinguished services as special envoy abroad, as chief secretary at home, and as minister of the imperial household department, and later as prime minister, could but be recognized in some way. He, perhaps, more than any other single statesman, may be called the author of the constitution. He knows it from the very beginning, and his commentaries thereon are at present the chief authority on that new instrument of the Orient. Count Ito of necessity was a member of the Upper House, and it would be like a pigmy trying to wield the sword of Ulysses for an ordinary peer to take the count's place, especially while he occupies his place in the body.

"Pursuing the subject of the Upper House a little further, it may be well to notice that a few days ago there was presented to that body the first draft of a law ever presented to a representative constitutional Parliament in Asia. That law was not a very important one, being intended to define and control a better system of weights and measures. A few days later the government presented a draft of a law relating to barristers and regulating their court practice. Of the merit of the law we know little, and of its text at this writing we know nothing, but the presentation of the draft for first reading called out a parliamentary decision from President Count Ito which may be far-reaching in its importance. One of the house laws, a body of procedures ranking for administrative purposes with the constitution itself, provides that in case of draft of laws presented by the government, some cabinet officer or other representative of the government should be present to explain its provisions and answer questions. Without entering into detail it may be said that the parliamentary question arose when a member called for the ruling of the chair as to the time when questions should be asked and details entered into by the opposition. The chair decided that the bill on first reading goes to

committee. Viscount Torio and others raised objections in a most peculiar and erratic way to the ruling of the chair, and went so far as to question the competency of the chair to make the ruling. It then became necessary for the chair to peremptorily call the member to order, and go on with the appointment of a committee of nine to consider and report on the bill. This decision of Count Ito immensely magnifies the office of a committee, placing it in nearly the relation of such bodies to our United States Congress.

"Now, to return to the representatives, or Lower House. These number 300, and pursuant to Imperial proclamation, they met under the temporary presidency of Mr. Sone, one of the secretaries by imperial appointment. This gentleman performed quite a feat of endurance in connection with the opening of the House. For some reason, not very clearly stated by the Japanese papers, this gentleman sat in his place thirteen hours without intermission or refreshment. The papers recall a similar feat of a parliamentary officer in England. As has been intimated, the House nominated three men from whom the emperor appointed a president and vice-president. After some preliminary skirmishing it was found that Mr. Nakashima had secured 162 votes, a majority of all the votes cast, and was declared first nominee. Mr. Tsuda, on a subsequent ballot, was declared the second nominee. The following day the emperor confirmed the former as President and the latter as Vice-President of the House of Representatives.

"The matter of chief importance to this writing is the fact that Mr. Nakashima is a Christian, a member in good standing of the Presbyterian Church. He has been a long time in public life, secretary of a department, Governor of Kanagawa Ken, and a member of the now defunct Senate. He is a member of the To sa clan, one of the three clans which did so much to make the restoration a fact. It is said that he is a faithful Christian man, just and upright in his dealings. He represents the moderate progressive spirit, and will be a tower of strength to those of like opinions, though he cannot be called a partisan. It is marvelous that a Christian could be elected to this office, and it speaks volumes for Christian effort that in twenty years such a Christian should be raised up. There are about fifteen Christians in the Lower House, a body of the number above mentioned. This gives the Christians five per cent. There are about 50,000 Protestants in a population of 40,000,000, or one eighth of one per cent. of the entire population are Christians. Five per cent. and one eighth of one per cent.—put them side by side.

Recently compiled population statistics show the population of Japan to be 40,072,020, of whom 20,246,336 are males, and 19,825,684 are females. The increase of population over the preceding year was 464,786. There are in Japan ten different sects of Buddhist priests, who are in charge of 84,924 temples. Last year there were 340,445 marriages and 107,478 divorces.

The Arya Samaj of India.

BY REV. W. HOOPER, D.D.

The Arya Samaj was founded by Dayanand Saraswati, a Gujarati Brahman, who traveled almost incessantly in all parts of North India, holding public meetings, discussions with pandits, conversations with individuals, etc., until his death about 1883, as near as I can remember. Before he died he had found many adherents who were able to carry on the propaganda after he was gone, and have done so with an amount of energy, zeal, and success worthy of a better cause.

The Arya Samaj is now established throughout the upper provinces—that is, wherever Hindi or Panjabi is spoken as the vernacular, which means from Rajmahal to Peshawar in the north-west, and to Jabalpur in Central India. Whether it has extended itself beyond these vast limits I cannot say. Branches of the Samaj are established not only in every town, but also in a large number of villages, so that the Christian missionary meets them almost every-where. Let me now mention in order the chief distinctive features of this strong and increasing system and sect.

1. First, its *name*. "Arya" is the only word by which the invaders of India, among whom the Veda was composed, and who were the forefathers of the modern Hindus, distinguished themselves from the aboriginal inhabitants, and from the peoples of other countries. Its adoption, therefore, by Dayanand was meant to indicate that the system which he founded was that of Indian antiquity. It was a protest and a revolt against two tendencies—against the vast changes (or corruptions, as he would term them) which original Hinduism had undergone by natural evolution in the process of ages, and also against the tendency toward Anglicization, toward the adoption of Western ideas and customs which had so strongly set in. In the former of these protests the two Samajes were, in theory at least, at one; in the latter the Arya Samaj distinctly opposed itself to the Brahmo Samaj. The latter had aided rather than opposed the habit of looking to the West for every thing good, which had already begun to denationalize the people of India. The Arya Samaj would, on the contrary, be a standing proof that India was sufficient unto itself. It needed to borrow nothing of England; all, or more than all, that England could lend was already contained in Indian antiquity, if only the eyes of the degenerate Indians of to-day could be opened to see it.

2. The Arya Samaj is thus a *semi-political* system. It lays hold of all that patriotism, that dislike of every thing foreign as such, that pride in what is indigenous, which in itself is good, being an instinct implanted in human nature by God, and serves many good purposes which need not be enumerated here. And in India the fact that the foreigner is also the conqueror tends to strengthen this feeling to a degree which we can easily understand, and for which we cannot blame the people. The Arya Samaj is thus capable of making itself exceedingly troublesome, to say the least, to the British rule in

India. I do not myself know of any wide-spread disaffection which can be traced to this source, though I often came into contact with manifestations of an anti-English spirit which was distinctly fostered by it. Indeed, I believe that to its promotion of this spirit can be attributed its rapid spread more than to any other cause, not excluding even its theism.

3. The *theology* of the Arya Samaj is, as I have hinted, opposed both to pantheism and to polytheism, and is essentially theistic. But its theism is not a warm, enthusiastic thing like that of the Brahmo Samaj, but a cold, bare belief like that which we call *deism*. Like Buddhism, it is opposed to ceremonial religion and asceticism. The positive preaching of the Aryas consists, besides deism strictly so-called, of exhortations to the performance of those moral duties which are most clearly written by the Creator on the conscience of every man. It is also opposed to caste distinctions; though while I was in India it did not come out strongly on this subject, apparently for fear of offending popular prejudices. It is thus, in many respects, distinctly reformatory in its relation to "orthodox" Hinduism, though it holds "transmigration" as strongly as the latter.

4. On the other hand, like all rationalism, it is in all other respects *retrograde*; that is, where Christianity and Hinduism have any elements in common, or (as it may be perhaps better expressed) Hinduism contains any kind of *preparatio evangelica*, there the Arya Samaj takes the wrong side. Thus the Aryas are very strong opponents of the ideas of incarnation, of atonement, of inspiration, and of the miraculous generally. In this respect, it is true, the Brahmos are as far from the truth as the Aryas; and both alike are less impressible by Christian truth than orthodox Hindus are.

5. While rejecting only the Puranas and later Hindu "Scriptures," the bible of the Arya Samaj is the *Veda*, and the *Veda* only. But this is far less "understood of the people" than the Vulgate ever was to Roman Catholics. It is written in an ancient form of Sanskrit, which very few, even of the few who know Sanskrit, understand. Therefore Dayanand's greatest literary work was a translation of and commentary on the Rig Veda in Hindi; and this is, really, the standing authority of the Arya Samaj. But how, it may well be asked, can theism and a spiritual (that is, moral as opposed to ceremonial) religion come out of the Rig Veda, the religion of which, as is well known, is nature-worship pure and simple, with a few passages in which a feeling after a pantheistic unity is manifest? The answer to this question shows the weakest part of the whole system. The whole of Dayanand's commentary is marked by the grossest perversions of the natural meaning of the words of the Rig Veda in defiance alike of grammar and of lexical authority. (For example, the deity more adored than any other in the Rig Veda is Agni, the god of fire. The Aryas say that in some places this word denotes the element of fire, and in others is only a name of the one God.) And there is in the Arya Samaj so little

power to correct these errors that they are accepted without a question. We may not judge Dayanand's motives or pronounce him guilty of intentional dishonesty, but if it was not this it was certainly one of the most extraordinary cases of prejudice warping the judgment that the world has ever seen. But this misunderstanding of the Veda, which now constitutes one of the strongest bulwarks of the Arya Samaj, must one day prove its destruction. Error of this kind cannot long endure; knowledge will increase, and then will come a revolt against falsehood, and then the Samaj will break up. This process *has* taken place in a few individual minds, as notably in the case of Pandit Kharak Singh, of Uddoki in the Punjab, who is now constantly engaged in a public exposure of these errors; and doubtless these individual instances will some day mightily increase. We must hope that when the Arya Samaj breaks up, theism and its accompanying truths will be *retained*, and consequently orthodox Hinduism being found impossible, numbers will find their way into the bosom of the Christian Church.

6. Meanwhile, however, through the same perversion of language, the Veda is regarded by the Aryas as the source not only of such Christian ideas as it has pleased them to borrow, but of every scientific invention which modern times have produced. Certain words in the Veda are, in some mysterious way, found to contain evidence that the steam-engine, the electric telegraph, and all the later inventions were known and in use in ancient times in India; and the conclusion is drawn that India is really indebted to Europe for nothing at all. Hitherto, though the religious conservation of the people had for the most part withstood the importation of Christian ideas, yet all the people of India had acknowledged that in natural science and in all those conveniences of life which result from it, the English were far their superiors, and the benefits of their superiority might be thankfully accepted. But now the Arya Samaj has taught them that all scientific knowledge (as well as religious truth) has its source in the Veda, and that Europeans had somehow stolen it therefrom while Indians were asleep; but that, now Indians were again awake, they would take it from the original source and no longer be indebted to Europeans for it. It is manifest that this extension of the authority of the Veda from religious to scientific truth tends very greatly to weaken the cause of the Arya Samaj; just as if an army were extended so as to occupy not only more ground in the face of the enemy, but ground which was peculiarly difficult to hold. As the history of science becomes more widely known, the pretensions of the Arya Samaj must hasten its downfall.

7. From what has been already said it will readily be understood that the establishment and spread of the Arya Samaj have acted as a *check* to the conversion of Hindus, in the parts of India concerned, to Christianity. I do not mean that the annual average has decreased, but that the increase has not been what it would otherwise have probably been, owing to many who would in

former times have become Christians becoming Aryas instead. What had attracted them to Christianity was only that which the Arya Samaj has in common with it. No wonder, then, that when they find they can attain their object without the obloquy and the ordeal inseparable from baptism, and without joining the religion of the foreigner, they do so. But the existence of the Arya Samaj not only checks conversions to Christianity, it also draws away several who have been already baptized, but whose hearts were never really given to Christ. I had a most painful case of such apostasy in Allahabad, in 1884, on the part of one whom I had baptized with the greatest hopes, but who afterward shrank from coming to the Lord's table.

8. Lastly, the Arya Samaj carries on its warfare against Christ not only by intercepting and by seducing converts, but also by an active propaganda—public preaching, tract composition and free distribution, holding meetings, and private conversation, all of them means learned by it from Christians. Nor does it hesitate to use the lowest means for the compassing of its antichristian object. Tracts are scattered broadcast reviling our blessed Lord and his people in the most scurrilous way. Our only hope is that in this the enemy will overreach himself, and that "when the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him." Who will offer his services to the society as a special standard-bearer against this new and mighty enemy? It is a noble and unique work. It will require the thorough study of the Veda and (it need not be said) of the Bible, of science, and of history. But one so equipped, if only he be filled with the Spirit of God, may have the unique honor of not only stemming the Aryan tide, but of bringing thousands of seekers of truth to Him who is the truth.

P. S.—Since commencing this paper I have seen Dr. Cust's article entitled "Clouds on the Horizon," in the August number. Pages 508, 509 contain an account of Dayanand and his Samaj, which differs from mine in certain particulars; but I leave what I have written unchanged. In some points I am glad to have been corrected; for example, doubtless Dr. Cust is right in giving Kathiawar as Dayanand's province, though I always heard him spoken of as a Gujarati. But in two matters I must still humbly beg to differ from him: (1) The Arya is *not* considered the "orthodox" Samaj. Orthodox Hinduism is still the popular Hinduism which the vast majority of the pandits uphold. (2) I never heard Aryas or any other Hindus speak of "the ministration of angels." The idea is essentially Semitic. Neither orthodox nor Aryan Hinduism contains any niche for them.—*Church Missionary Intelligencer*.

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"The missionary appears to me to be the highest type of human excellence in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant without the narrow desire of gain, the dauntlessness of the soldier without the necessity of shedding blood, the zeal of the geographical explorer but for a higher motive than science."—*R. N. Cust*.

Christmas Day Among the Chinese of Singapore.

BY REV. W. T. KENSETT.

The Rev. D. D. Moore and myself had long been desirous of trying by what means a large gathering of Chinese could be brought together to hear the Gospel. At last a plan was suggested of God, we believe; namely, to provide a Christmas tea for Chinese children of the neighborhood in which our Chinese meeting-house stands. Mr. Moore at once set about procuring the money necessary for such an occasion, while I solicited contributions in order that a Christmas dinner might be provided for those who are members and probationers of our Chinese church.

The money was forthcoming. I was enabled to provide the dinner for the Chinese Christians, and present each one with a very pretty Christmas card, with complimentary wishes printed on the back in Chinese, and Brother Moore, having widened out his original plan, advertised that a tea, followed by a magic-lantern entertainment, with addresses in Chinese, Malay, and English, was to be given to the Chinese on Christmas night. The only uncertainty was whether the people would come or not. Six hundred cakes of different sizes were bought, the meeting-house was beautifully illuminated with Japanese lanterns and mottoes, and a sign made of lighted lanterns was placed at the entrance, so that the people might know what to expect before they came inside.

Half an hour before the appointed time of the tea our doubts were dispelled, for the house was soon crammed, and the number of cakes proved insufficient for the hungry multitude, who thronged its doors and rooms. When the cakes had all disappeared the occupants set themselves to reading the various portions of Scripture, etc., pasted on the wall, such as the Lord's Prayer, the Ten Commandments, the Apostles' Creed, etc., and the tracts which were placed on the tables were snatched up eagerly, so that between 2,500 and 3,000 printed messengers were carried away.

Then followed the magic-lantern views, which a kind Christian friend lent me for the evening. The first pictures exhibited were a series of comical views; after which the life of Christ was exhibited and explained in Malay by Miss Blackmore, a missionary of the Woman's Foreign Missionary Society, and Mr. Fred Fox, and in Chinese by Mrs. Zwarg, matron of the Chinese Refugee Home, Singapore, and Mr. Lim Hrai Toh, our native preacher, speaking simultaneously at different points in the great throng.

When the magic-lantern entertainment was over the people would not go away, so we had an after meeting, when Mrs. Zwarg and Mr. Lim Hrai Toh exhorted, and several Chinese brothers gave their experience, after which Brother Moore spoke through an interpreter and closed the meeting, as it was then half past ten, having lasted three and one half hours, and during which time between 2,500 and 3,000 Chinese heard the Gospel. This

is the first attempt at such a meeting, and I am trying to secure new slides to give another entertainment next month. The most encouraging feature was in connection with the conclusion of this service, when a number of persons evinced their desire of giving their hearts to Christ.

The daily papers described our evangelistic tea as a "Wonderful Meeting."

There is no doubt that if there were more missionaries here who could preach in Chinese, and more money apportioned for the work, the results would be greater than they are at present.

Singapore, Straits Settlements.

BY THE REV. W. F. OLHDAM, D.D.

To the south-east of Asia there stretches an Island Empire with which the traveling public is as yet unfamiliar, but which presents to the naturalist and to the curious traveler points of interest well worthy attention. This region has been known to traders and explorers for many centuries. Here possibly came the fleets of Solomon to purchase "gold and peacocks and sandal-wood," for all these are to be found in this region; and as a crowning proof, does not "Mount Ophir" itself rear its head at the southern extremity of the Malay peninsula, while all along its base are ancient excavations, doubtless made for gold? Is this not sufficient basis for a new theory by some ardent archæologist? But whatever favor Solomon's fleets may have found with the inhabitants of this archipelago, later explorers and traders seem to have had a difficult time of it with the corsairs and pirates that infested the coasts, so that to this day the name "Malay" smacks somewhat of a synonym for a sea-robber. The navigation, too, is very difficult and means of transportation from island to island precarious, so that only scientific explorers like Mr. Wallace, whose charming volume, *The Malay Archipelago*, is very valuable, or luxurious travelers like the late Mrs. Brassey, who owned and sailed her own beautiful yacht, the *Sunbeam*, can spare the money and the time "to do" this romantic corner of the globe.

The Malay Archipelago covers a wide surface. It stretches from the west of Sumatra to the islands off the east coast of New Guinea, and from Siam on the north to Australia on the south. The land area is more than a million square miles, and as it lies in a mid-equatorial belt, being exactly bisected by the equator, the fauna and flora are of the gorgeous and exuberant quality of the tropics. The value of the trade products is large. The larger islands, except Java, have immense areas yet undeveloped and promise large returns to millions of future immigrants, who, braving all dangers, shall reclaim the marvelously rich lands that are locked up in the wilds of Sumatra, of Borneo, of Jilolo, of a thousand other islands which wait for man to develop them. That immigrant will probable be the *Chinaman*. Driven back from America, thrust out from Australia, the patient,

industrious, "sphinx-like sons of Sinim" are finding a rich and almost virgin land whose resources they can develop perhaps better than any race on earth. They are already to be found at all the main centers; their trading boats penetrate to the head-waters of the rivers. They furnish the coolies to work the mines in the remotest interiors; their commercial sagacity finds play among even the least known tribes; and wherever they are received with any semblance of fair play they are proving themselves a most valuable factor in developing the resources and the trade of these multitudinous islands. To the observer it is very clear that the Chinaman is the Anglo-Saxon of the East, and when the "ultimate man" shall come, he may have a whitish skin and brown hair, but his eyes will be almond-shaped and a cue will hang down his back. Of this entire region it may broadly be said the great trading center is the port that gives its name to this article. Singapore, by its location and by its wise fiscal policy, has attracted to itself a large share of the trade of the entire archipelago.

Look at a map of these East India islands and you will see a long narrow strait separating Sumatra from the main-land. At its narrow end lies the island of Singapore. Inconsiderable in size, measuring but thirty miles by fourteen, it commands the Straits of Malacca, and almost every ocean ship passing between China and Japan on the east, and Europe and India on the west, touches here. On the great highway of the world, of great value as a point of call, as a coal depot for war ships and merchant steamers, and above all as the great *entrepôt* where East India products are gathered for export to Europe, and European products are brought for distribution among the surrounding islands, Singapore is one of the commercial eyes of the world, and is of commanding importance in south-eastern Asia. More than fifty years ago Sir Stamford Raffles, a discerning officer of the East India Company, perceiving the great need of a suitable trading center, and observing the location of Singapore to be very desirable, bought the island and all the smaller islands within ten miles radius for a trifling sum from the Malay chieftain who was the nominal owner. The descendant of that chieftain is the present Sultan of Johore, who rules the southern end of the adjacent Malay peninsula, and who is well known in London, where, during his frequent visits, he is feasted and lionized by all that circle to whom royalty in any shape is an object of absorbing interest, and royalty dressed in a sarong and carrying a jeweled Malay kris is simply adorable.

Even in that early day Singapore was a point of call for hundreds of Malay boats, as its name *Sing-ga* (to touch at) *pāra* (town) signifies. The English already owned the island of Penang; to these were added portions of the main-land at Malacca and over against Penang in "Province Wellesley," and a group of islands called the Dindings. These territories now constitute the British colony known as the Straits Settlements. At first they were administered as a dependency of India by the governor-general, but are now a crown colony

separate from and independent of the Indian government.

The government is now administered by the secretary of state for the colonies, whose representative in the colony is a governor. The governor is helped in his legislative work by a legislative council which is partly elected by the tax-paying citizens and partly appointed by the governor-in-council, and has in it several officials who are members *ex officio*. This secures a majority for all legislation originated by the government and against any bill that may not find favor with the secretary in Downing Street; at the same time it gives the public a chance of at least criticising the action of the government through its chosen representatives, a right so dear to the heart of every Anglo-Saxon and one which even the Asiatic British subjects are rapidly learning to value.

How highly Sir Stamford Raffles valued the acquisition of Singapore may be seen by the following extract from the official letter written by him after its purchase:

"I shall say nothing of the importance which I attach to the permanence of the position I have taken up at Singapore; it is a child of my own. But for my Malay studies I should hardly have known that such a place existed; not only the European but the Indian world was ignorant of it. It is impossible to conceive a place combining more advantages. It is within a week's sail of China, still closer to Siam, Cochin-China, etc., in the very heart of the archipelago, or, as the Malays call it, it is 'the navel of the Malay countries.'"

What might in 1819 have seemed the enthusiastic description of the Father of the Colony seventy years of history have more than justified, and Singapore is to-day the eye of south-eastern Asia and one of those sparkling beads of commerce which are strung on the world-girdling necklace that hangs about the neck of England. The island of Singapore is very diversified in surface, studded with hills and with low marshy valleys intervening. The hills attain no great elevation, Bukit Timah (hill of tin), the highest, being about five hundred feet high. In latitude 1 degree 17 minutes north the climate is hot, but standing in the midst of the trade-winds the heat is tempered by sea breezes. There is, therefore, less suffering from heat here than in India or in a large part of China, but the steady temperature, averaging 82 degrees, week in and week out, produces such a degradation of physical energy that European traders and officials find it necessary to return to a more invigorating climate at intervals of four or five years. The rain-fall is large, not that it rains very much at one time, but it rains the year through on an average of four days a week. This gives the island a peculiarly luxuriant foliage. The greensward is as rich and beautiful as in England, while bulbous plants, begonias, orchids, and ferns thrive and flourish extraordinarily. The coasts of the island are covered with palm-trees, the hill-tops are thick with jungle. European settlers have reclaimed many of the lower hills with coffee-culture, and the patient, industrious Chinaman has filled many of the valleys and hill-

slopes with vegetable gardens, with pepper-vines, gambier plantations, and acres of pine-apples.

The main settlement is at the southern end of the island, where a harbor about five miles across bends in the shape of a horseshoe. The water is shallow and vessels keep a half mile from the shore. On the east, however, is a deep channel, along which are built most extensive docks, which present continually a very animated appearance. Here may be seen great ocean steamers flying the flags of all the nations. English war-vessels, French steamers, German ships, Dutch schooners, and an occasional tall-masted, rakish-looking tea ship, or frouzy, greasy-looking oil steamer flying the stars and stripes. More interesting than the European vessels are the queer, odd-looking craft that creep into the harbor from China and from the Malay Islands; almost as broad as long, without any pretension to good looks, with all their appurtenances as awkward and clumsy-looking as possible, they creep along from island to island, never venturing far from the shore, and safely accomplish journeys of thousands of miles, bringing their products of salt fish, timber, rattan, etc. Close by the docks are several Malay villages or settlements built along the seashore. The houses stand on piles and are connected with each other by a board walk. When the tide is in the water flows under the houses, carrying away all dirt and garbage but leaving a sticky ooze behind. The Malay has a constitutional dislike to work, so his means of sanitation are of the simplest. Over against the docks is one of the homes of the Sultan of Johore surrounded by the dwellings of many of his retainers. A drive of two miles along a well made road lined with great leafy trees brings you to the heart of the city. The city itself follows in the main the curve of the harbor and is exceedingly well-built. The Chinese live for the most part in well built brick houses called "shop-houses" or tenements. On either side of the doorways are long panels which bear inscriptions in red or gold letters, placed there by friends of the family, presentation tablets praying the blessing of the god of wealth. A covered veranda projects along the side of the street; these covered ways take the place of sidewalks and in this very rainy climate are a great convenience, anticipating Mr. Belamy's universal umbrella. The Europeans live in large houses surrounded by wide and well-kept grounds on all the little elevations to be found within a few miles of the business square. The custom-house, the post-office, the government offices, the municipal hall, and large business houses cluster together, while near by stand the beautiful English cathedral (St. Andrew's), the well-kept cricket grounds with Sir Stamford Raffles's monument rising from their midst, and several European hotels for the accommodation of the hundreds of travelers whom every mail steamer brings on their way around the world. In the very midst of the settlement is a round green hill, surmounted by a fort, which forms a beautiful background to the public buildings as seen from the sea. Indeed, the harbor as seen from the island and the island as seen from the harbor are equally beautiful.

Singapore is an absolutely free port, and the custom-house is merely for the suppression of illicit trade in opium and liquor. Of these two articles the government holds the monopoly. The right to sell is sold each year to the highest bidder at public auction. And here indeed is a very serious blot upon the administration of the government, which is easier to point out than to remedy. The opium farmer buys the exclusive right to sell opium through the island during the year. This opium is grown by the government in India and sold in bulk to the farmer. A certain maximum retail rate is set for the farmer. It now becomes his business to sell the largest possible amount at as large a price as he can secure within the limits set by law. The liquor legislation is somewhat similar. More than one half the public revenue of the colony is derived from the sale of the opium and spirit farms. The colony therefore presents the very disagreeable spectacle of a British possession whose public revenues are largely derived from taxing the vices of its people, in a way, too, which enlists commercial cupidity on the side of promoting vice. Many of the leading officials feel this keenly, but no one has yet been found to show how otherwise Singapore can remain a free port with a very small agricultural community and yet pay its municipal and imperial bills except by the introduction of a crushing income tax. The theory is, "tax vice and not industry." The difficulty is how to do so without making it somebody's business to encourage vice and making the government itself *particeps criminis*.

The population of this great Asiatic sea-port is large and polyglot. Every steamer brings more people than it takes away and the yearly increment is large. There are probably about two hundred thousand inhabitants, two thirds of whom are males; one need scarcely add that this betokens great commercial activity; while, like all communities where men largely preponderate, Singapore does not take high rank in its morals even for an Asiatic sea-port. Here too often the ragged edges of civilized vice meet the most depraved forms of heathen immorality and the air is laden with moral malaria.

A wonderful meeting-place of the nations is this thriving port. Stand at the corner of this street and in three minutes you may count as many as a dozen different nationalities—Europeans from all Europe, Chinese of half a dozen types, Malays, Indians, Siamese. The medium of conversation among all these is Malay, which is a simple and very expressive language. In its purity the Malay has been called the Italian of the East, but it suffers terribly at the lips of this polyglot people, each of whom brings to its pronunciation some native disability, and by the time the Chinaman has turned its r's into l's and the Englishman has narrowed all its vowels and the German has thrown in a few awful gutturals and the Tamil from India has changed its b's into p's and every other nationality has played off its own vagaries, the Malay heard commonly on the streets of Singapore is only a far-off and base-born relative of the beautiful idiomatic language whose name it bears. Indeed, there

has grown up in the island a distinct *patois* known as the "Bá bá Malay," so named from the Babas (Straits-born Chinese), who have mingled Chinese, English, and Malay words into an utterly amorphous conglomerate, the despair of the grammarian and an object of loathing contempt to the aristocratic Malay.

So marked a commercial and social center as Singapore has necessarily attracted the attention of the great missionary societies. It is one of the main centers of the Malaysian missions of the Anglican Church under the direction of the scholarly and eloquent Bishop Hose. There is also a small Presbyterian mission in the island. Early in the '30's the American Board opened a mission in Singapore, but it was merely as an encampment at the gates of China, and so soon as China itself was opened to the Christian propaganda these missionaries were taken up and sent on to the Celestial Empire. About six years ago the claims of the vast region to which Singapore gives access were seriously considered by the Methodist Episcopal Church and a small but vigorous mission was entered upon. The most striking fact about this mission is the rapid creation of a great boys' school whose method and policy are unique and therefore may be of interest. The usual policy with foreign missions in their infancy is to open a school and by entreaty and persuasion, and sometimes by rewards and petty bribes, to induce a handful of the poorest children to venture into the mission school. In course of time prejudice weakens, numbers increase, and the school flourishes, but the process is slow and the material is usually of the meanest kind that the country affords. The higher classes are meanwhile estranged and deeply prejudiced against the missionary. If they are also to be reached, some other line of action must be adopted. This was the theory of the Methodist mission at Singapore. The missionary saw that there was room for a high grade English school. He visited the Chinese merchants and others and enlisted their co-operation in the erection of a school for the training of their children. These men heartily indorsed the movement, and the unwonted sight of prominent heathen Chinamen building a school for a missionary and then filling that school with their children during the last five years has been an object of curiosity to religious travelers. The generosity of the Chinese has been remarkable. In all more than \$15,000 have been contributed by these men to the work of this Christian mission. The school has grown to be one of the largest and most influential in south-eastern Asia. Standing at the gate of China, it is destined to affect greatly the better class of Chinamen along the Chinese coast, and its influence upon the Malay Islands in course of time will be as marked as that wielded by the Roberts College in Constantinople over south-eastern Europe. Meanwhile the work of direct evangelization among all classes is pushed with great success, and few missions of like years have such fair prospects as the Methodist mission which represents the American churches in Malaysia. Any traveler who reads this sketch will be welcomed at the American Mission School, which is a

large, commodious two-storied house standing amid beautiful grounds, with doors ever open to any American pilgrim who may seek its hospitality.—*The Chautauquan*.

Woman's Work in Malaysia.

BY MRS. MARIE A. OLDHAM.

"Man's disappointments are oftentimes God's appointments"—a trite saying, but one which has been again and again verified in the experience of God's people.

In the fall of 1884 my husband and I were sent by the South India Conference as pioneer missionaries to Singapore. India, the land of our birth and the home of our youth, bound to us by ties of kinship and association, had many attractions for us. In our years of preparation and training in the colleges of America, India and her amiable and thronging peoples were never absent from our thoughts. How eagerly we had looked forward to the time when, borne by favoring winds over the bosom of the deep, we should land on her shores and tell in look and word and song, on the highways, in hospitals, zenanas, and schools, of "Jesus the mighty to save." But our Father, who sees the end from the beginning, planned otherwise.

Bishop Hurst presided over the South India Conference that year, 1884. On his voyage out he met with several Englishmen who, after a short visit home, were returning to Singapore. They talked of the beauties of the island, of its commercial importance, its large and needy population, and the bishop's heart was stirred. The words of the founder of Methodism rang in his ears; "The world is my parish." "Why can we not plant a mission at Singapore and thus eventually reach out helping hands to all those islands of the seas?" These thoughts and questions grew into convictions. When he landed in India and met Dr. Thoburn he talked the matter over with him. The doctor said: "Bishop, I have had this in mind for years; many letters have come to me from a brother in Singapore urging that we ought to enter that needy field." This helped to settle the question. We who were on our way out to India were chosen as the pioneers and the appointment was made. Accepting the voice of the Church as God's appointment for us, we went forward "in his name." The first weeks were shadowed from without and within. The work was self-supporting; this entailed much mental and physical labor. Many questionings came to our hearts. Some of them (I am ashamed to say it) found expression in words, but only to each other. God, seeing the weakness, drew very near and whispered peace and courage, and we went forth in his strength to do and dare. As we look back on those days we are led to exclaim, "Not unto us, O Lord, not unto us, but unto thy name belongs the glory."

On our arrival from India we found Singapore to be a beautiful island, lying at the southern mouth of the Strait of Malacca, a great center of trade, and the home

of an interesting and spiritually needy population of nearly 200,000 people. Setting to work at once, with such tact and energy as God gave, doors opened to us on all sides faster than one couple could enter them. While my husband was incessant in labors among the men and boys, and while I was necessarily much occupied with his plans, I longed for some more direct agency to reach the 50,000 ignorant and ungospelized of my own sex who were all around me. I saw they were more accessible than the women of India, though they had to be sought after, for their habits and customs did not permit of their mixing freely with men.

One unmarried lady missionary, Miss Cooke of the Episcopal Church, with a lady assistant and a few Chinese girls, was working among these women, and a Mrs. Cook, wife of an English Presbyterian missionary, was doing her share, as she, like myself, found leisure from work in which her husband was engaged. But what were we among so many? Our hearts went out in prayer to God for a lady who could devote all her time and strength to such work. Our thoughts turned toward America. The women who meet monthly in hamlets and cities and churches rose before us; women who not only have pledged themselves to the two cents a week and a prayer, but who by sacrifice, devotion, and consecrated energy are by voice and pen, week by week, month by month, and year by year, giving, praying, and planning for heathen womanhood. The names of many of them were very familiar to us; others we personally knew. To one of them, generous-hearted, consecrated Mrs. Mary C. Nind, we wrote, telling our needs and appealing for help. She presented our case at the executive meeting of 1887. The committee, after prayerful consideration, decided that the new field could not be entered.

The Lord laid Singapore on the heart of Mrs. Nind. She could not give it up. As she mused upon the subject the fire burned, until it leaped to her lips in the memorable words which are recorded in heaven and will go down into the history of the Malaysia Mission: "Frozen Minnesota will, God helping her, plant a mission at the equator!" How well and nobly has Minnesota and the entire Minneapolis branch stood by her leader and spokesman! The money was pledged and by heroic self-sacrifice was to be raised. But where was the missionary? On a distant continent, thousands of miles away, in another "new world," among a new people, God was preparing beloved Sophia Blackmore for the work which the Minneapolis branch now made possible. As a girl Sophia had often had longing desires after a missionary life and work. Many times her heart had been strangely drawn toward the Chinese, but her Church, the Australian Wesleyan branch of Methodism, had no representatives in India or in China, so no way seemed open to this eager missionary spirit.

At this time Miss Isabella Leonard, a friend of Mrs. Nind, was in Australia doing evangelistic work. She became acquainted with Miss Blackmore and was used of God in leading her out into a higher and deeper spir-

itual experience. A mutual attachment sprang up between the two. Miss Blackmore talked of the secret desires and longings that moved her. Miss Leonard responded, "Come with me to India and you will find plenty to do." She accepted the offer, and as they journeyed together how earnestly they prayed that the right field and work should be given. We were praying in Singapore, dear Mrs. Nind was praying in America, and God our Father, who sometimes delays an answer, but always sends it along in due time, was preparing the worker for us. "Beloved Sophia," as Mrs. Nind calls her, was coming as fast as an Australian mail boat could carry her; but we knew it not. Whenever we think of her and her undaunted perseverance, we thank God and our hold on him in prayer is strengthened.

In the early part of 1887 Mr. Oldham went to India to be present at the session of our Conference. There he met Miss Blackmore, was greatly drawn to her, and after conversation with her and Miss Leonard decided that she was to be our missionary. Mr. Oldham and Miss Leonard both wrote to Mrs. Nind; the result of these letters was a cablegram which brought joy to our mission home. "Blackmore, Singapore." July, 1887, dear Sophia entered on her labors. What shall I say of the work? Words would fail me if I tried to go into detail. In a quiet, patient, winning way, from house to house and village to village, in the school-room, in season and out of season, oftentimes weary in body but with strong courage and faith in God, Miss Blackmore has labored on. Not many have been the baptisms; these will come in the future. Your hearts would be gladdened, your faith strengthened, and your offerings increased could you hear the dying testimonies that have already been many times whispered into your missionary's ear by women who were quietly taught in their homes. "I am not afraid to die; I am trusting the Jesus you have told me about." "I would like to be baptized, but what will my people say? Will not Jesus receive me as I am?" Over sixty homes are visited, and personal teaching is done in each one of them. About eighty girls are being taught in schools.

Miss Blackmore is in a rented home, but, O, how she longs for a more retired and secluded spot! We do trust that the time is not far distant when she may, through your offerings, be enabled to purchase a suitable and permanent home. Hitherto she has lived with all our missionaries in the mission home, but this starting out into a Woman's Foreign Missionary Society home has been a decided gain. Some of her assistants are with her, and the heathen women go freely to see her and to attend services held in the home. Then she has ten little girls who live with her, some of whom are orphans and waifs. Twenty-seven dollars a year will support one of these. The last one received was a Malay girl named Vavada. Over a year ago she came to one of the day-schools, but her father removed her after a few weeks, saying that she was learning too much Christianity; he would send her to a Malay school where she would be taught the Koran. Recently her

father died and her mother brought her to Miss Blackmore, and Miss Blackmore when writing to us of it says: "When we learn to *wait* patiently and bide God's time we find that at least *some* of our disappointments are blessings deferred."

The mothers are not any more anxious that their children should have Christian teaching than the fathers are. How often when they came to me to talk about their boys they would say, "We do not want our boys to change their religion, but we do want them to be good, and we hear that they learn this in your school." Then tenderly and lovingly I tried to show them that this Jesus doctrine that their hearts were so opposed to because of their ignorance of it was the very means we were using to make good boys out of bad ones, and they have ceased protesting and have gone away with moistened eyes and with bowed heads, while we have lifted up hearts to One who, knowing the obstacles, the sin, the ignorance, gave himself for all people and said to his followers, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Very remarkable is the amount of local help toward her work that Miss Blackmore secures in the foreign field. From her schools will soon come forth Bible-women and Christian helpers. She already has eight assistants as teachers and Bible-readers, more than half of whom are supported from local funds. The prospects are very bright. Upon no part of the work of the Malaysia Mission do we look with more certain expectation of increasing fruitfulness than upon the "women's work for women." Chinese, Malays, Tamils, Siamese, Eurasians are all being touched and helped, and all this in less than four years.

What we should now strive to do is:

1. Give the lady missionary *her own home*, to save rent and to allow such alterations and additions, and above all such suitable privacy, as her constantly growing work demands.

2. Give her ten more scholarships for orphan girls, for experience has proved that from the orphanages come our best-trained helpers, and one well-trained native helper is sometimes more valuable than many missionaries. The Mission is carefully administered, is economical, progressive, and manifestly blessed of God.

Let the Church help to give largest success to this blessed vineyard of her own planting.

Mission to the Millions of Malaysia.

BY REV. W. G. SHELLABEAR.

(Extracts from a circular issued in England August 28, 1890.)

Since I became interested in Malaysia and the Malays some three years and a half ago it has often struck me that it is very strange how little has been said and written about carrying the Gospel to these "Islands of the Sea," and how few people in England know that the Ma-

lay races number well-nigh thirty-five millions, and have been almost entirely neglected by the disciples of Jesus Christ. The desire that my friends and acquaintances should know something of my future work, and should be led to take an interest in that part of the Lord's vineyard, now leads me to write this leaflet, which, I trust, will be only the first of a series, for I should very gladly write an occasional paper descriptive of the progress of the Gospel in Malaysia and send it to those of my friends who may wish to receive such information.

In order to explain the work which it is proposed that I should undertake on my arrival in Singapore it is necessary for me first to state, for the information of those who are not acquainted with all my past history, that I have already spent two years and a half among the Malays, with whom I was brought into the closest contact through being in command of a company consisting partly of European soldiers and partly of Malays. This made it necessary for me to learn the Malay language, and I worked very hard at it in the hope that I should be able to tell the people in their own tongue of the great love of God. My spare time was thus spent for fifteen months, and then the way opened for me to begin street-preaching, which I was able to continue till I returned home last summer. The desire of my heart, that I should resign my commission and become a missionary to the Malays, God has now fulfilled, and on September 20 I am going to start for Singapore with my wife, who from her childhood has longed to be a missionary.

While I was in Singapore I became very intimate with the missionaries of the Methodist Episcopal Church of America, and was associated with them very much in Christian work and fellowship; so, when I saw the spirit by which they were animated, I began to feel that it might be that God would have me work with them. As time went on and I considered that there is no English missionary society which contemplates Malay work, and when I found that the bishop was willing to appoint me and that all the missionaries were most anxious that I should join them, this conviction gradually deepened, and since my return to England the matter has been finally settled, and I, an Englishman, am being sent out by an American society to a British colony! Truly, it is time that the Christians of England should awake and realize their responsibility.

A short account of the commencement and growth of our Mission will, I believe, prove interesting and make more intelligible what I have further to say. Our present beloved superintendent, Dr. Oldham, was selected during the session of our Bengal Conference, in the autumn of 1884, to open a Mission at Singapore as the nucleus of a Mission to Malaysia; and time has shown the wisdom of selecting such a commanding strategic position as Singapore from which to spread the glad tidings throughout the peninsula and archipelago. In February, 1885, Dr. Thoburn, now the bishop of our Indian Missions, left Calcutta with Dr. Oldham to assist

him in starting the Mission; the Town Hall was used for special services every night for nearly three weeks. Several people were converted and organized into a church, which has gradually grown and strengthened until it has now for some time been self-supporting, having its own pastor, a flourishing mission band, and as nice a little church building as can be found in the far East. But until the church was able to support their pastor Dr. Oldham, whose whole training had been for educational work, had to open a small school for Chinese lads in order to support himself. The growth of this school has been most phenomenal; the Chinese merchants, fully alive to the value of a good education for their children, soon perceived the high quality of the training which Dr. Oldham was giving, and appreciated the fact that he was seeking to make his pupils good boys as well as good scholars; so when the school had grown beyond the limits of the little parsonage house they built a school-house at a cost of \$5,000. That house, however, in its turn became too small for the day-school and boarding-school combined, and the Chinese merchants then again came to the help of the Mission and contributed \$6,000 out of the \$12,000 which were required for the purchase of the large house and grounds now used (and already overflowing full) as a boarding-school. The original school-house has since been used solely for the day-school, but now that the average attendance has reached 366 it has become necessary to enlarge it, and the government has given us a site and a building grant of \$3,000. The design is to elevate the standard of the school by adding a high-school department and a department for training native teachers and preachers, of whom we have several who are but indifferently trained, and for this purpose a further sum of \$7,000 is required, which Dr. Oldham is seeking to raise in America.

Dr. Oldham and his wife labored on single-handed at Singapore until 1887, when the Rev. G. A. Bond and wife were sent out from America to help in the work; but Mr. Bond's health failed, and in a very few months he was obliged to return. In the summer of the same year the Woman's Foreign Missionary Society of our Church determined to commence work at Singapore, and sent an Australian lady, Miss Blackmore, whose work among the women and children has been so signally favored and owned of God. Miss Blackmore's work is distinct from our other work, but until quite lately she has lived in the same house with our missionaries; now, however, she has gathered round her a large staff of assistants, who teach under her direction in her schools and in the private houses of several natives, and she has just been enabled to take a separate house, where she can accommodate a few boarders besides her assistants, who live with her.

In December of the same year (1887) the Mission was strengthened by the transfer of the Rev. R. W. Munson and his wife and child from our Burma Mission, and two months later the Rev. B. F. West, M.D., with his wife and two children, arrived from Indiana, U. S. A.,

where he had given up his practice in order to become a missionary. These two brethren immediately began to teach in the Anglo-Chinese school, while they occupied their time out of school hours in studying Malay and assisting in the work of the English-speaking church, and during the whole of the year 1888 the work went on thus very steadily. It was during this year, I think, that the teaching staff was further strengthened by the addition of Mr. W. Kensett, who is still hard at work in the school, and is learning Malay and studying for the ministry in his spare time.

By this time the English-speaking congregation, consisting of Europeans, Eurasians, and a few natives, had increased so much that they desired a pastor who should devote his whole time to English work, and be wholly supported by their own contributions. The Rev. W. N. Brewster, B.A., B.D., was therefore transferred from Cincinnati for this work, and arrived at the end of 1888. Although Mr. Brewster was nominally for English work only, he at once began studying the Malay language in his spare time, and preparing for work among the Mohammedans whenever he should be set free by the arrival of a new missionary, who in his turn could be pastor while learning the language.

By the arrival of Mr. Brewster Dr. Oldham and the other missionaries were relieved of English work and enabled to devote themselves more entirely to the natives; and it then occurred to many of us that it was a great pity that our medical missionary should be unable to do medical work owing to his having no instruments or drugs. A collection was accordingly made in the church, and \$300 were thus raised, and Dr. West was supplied with what he needed. He at once opened a dispensary in his own house, seeing his patients each evening in his leisure hours, *after a hard day's work teaching in the school*. From the spring of 1889 to the spring of 1890 he thus treated over one thousand cases, and with the aid of a Chinese helper he preached the Gospel to all these and their friends, and to crowds in the streets outside; as a result thirteen Chinamen were baptized last April, and since then four more have presented themselves for baptism. Dr. West is now in China perfecting himself in that difficult language, and hopes to return in the spring of next year to continue this grand work.

On June 25, 1889, I left Singapore on leave of absence for six months, at the end of which time I was sent to Chatham, where I remained until I left the army in April last; what I have to say, therefore, of the work of our Mission for the last year is not from my own personal knowledge, but is gathered from the letters of our missionaries, who have very kindly kept me well informed of all that was going on.

Just as I was leaving Singapore the Mission was re-enforced by a fully qualified school-teacher, Mr. Gray, from whom much assistance was expected in the work of our rapidly increasing day-school; but God took him. He had not been many weeks with the Mission before an attack of dysentery suddenly ended a life

which promised much blessing to the school; however, it was God's will mightily to use him in his dying hour. The Chinese boys in our boarding-school had never seen a Christian die, and we cannot but believe that the triumphant death of Brother Gray has had much to do with a wonderful spiritual work that is going on among these lads.

Up to the time I am now writing of the chief agencies of the Mission had been directed toward work among the Chinese, who form the majority of the population of large towns in the Straits, such as Singapore, Penang, and Johore; but as our Mission is for Malaysia, we look upon Singapore only as our head-quarters, and we do not forget that the Chinese form but a very small proportion of the 35,000,000 who inhabit the Malay peninsula and archipelago. The Malay language, or dialects of Malay, are spoken throughout these regions; but in Singapore and the great trade centers, where Malay is the universal medium of communication between the various nationalities, it has suffered terribly, and after being mixed up with words of English, Chinese, Tamil, Hindustani, and Portuguese, besides receiving a little of the peculiar pronunciation of each, it differs considerably from the beautiful idiomatic language whose name it bears. All our missionaries have to learn this colloquial, or low, Malay of Singapore to some extent, even though they are intended ultimately for Chinese work; but for carrying the Gospel to the Malays a knowledge of the real language (sometimes erroneously called high Malay) is essential. Hitherto but little has been done among the Malays by our Mission beyond a weekly street-preaching, in which I used to take part, and occasional visits on the part of the ladies of the Mission, who picked up the language with more rapidity and accuracy than the men whose time was so much taken up by teaching in school and the English work. A few months after I left, however, the Rev. E. Luering, Ph.D., from Kiel, Germany, was transferred to our Mission, after refusing a professorship in Boston University. Dr. Luering has a great gift for acquiring languages, and he has taken up the study of Malay and progressed so rapidly that he has already for some time past been preaching regularly to the Malays, and as soon as God sends us a second German missionary it is proposed that a new mission-station should be opened somewhere in the archipelago. Bishop Thoburn is already in communication with a German who appears to be the very man for the work.

Just about the time that Dr. Luering arrived at Singapore it became necessary that Dr. and Mrs. Oldham should leave for a time to recruit their health, which was quite broken down by the hard work and worry of the past five years and a half. It was not, however, the climate of Singapore which had affected them so much as the fact that their health had previously been impaired by many years of residence in India, where both of them were born and brought up. They are still in America, and though their health is improving we do not expect them back again for another year.

At the time I am writing the Mission is being further strengthened by the addition of the Rev. D. D. Moore, M.A., B.D., who has been for twelve years a pastor of the Canadian Methodist Church, and will now become pastor of our English-speaking church. He left New York early in July last, and is accompanied by Mr. Balderston, also a Canadian, who will be employed as a teacher in the school while preparing himself for the ministry.

Mr. Brewster, our former pastor, is, I understand, returning temporarily to America, on account of the serious illness of his father.

In addition to missionaries we have two local preachers, Messrs. Polglase and Fox, who do most valuable work, and also a few Chinese and Tamil native evangelists and school-teachers whose names I do not know.

I have not yet mentioned our Tamil work. It has always been carried on under difficulties because we have no Tamil-speaking missionary, but the consistent life and faithful preaching of our native evangelist, the late Mr. Underwood, were not without fruit. He died on March 10 of this year, and his loss is much felt. We have a boys' school for Tamils, presided over by a godly native Christian, and one of Miss Blackmore's schools is for Tamil girls. There are thousands of Tamils in Singapore, and this branch of our work might be greatly extended if we had the funds.

Of the future of our Chinese work I have already spoken. The Anglo-Chinese School is still growing, and is likely to grow, and on the return of Dr. West from China the street-preaching and dispensary work will be more firmly established. The Chinese population of Singapore is about ninety thousand, so, even if we had ten more men for this work, we should not have too many.

It now remains for me to speak further of the future of our Malay work, which will extend far beyond the town of Singapore. To many of the countless islands around Singapore, and to vast areas in the peninsula, and in such islands as Java, Sumatra, and Borneo, our missionaries cannot reach for years to come, unless there comes a mighty awakening in Christendom. But where our men cannot go the printed page may find its way. Singapore affords unrivalled opportunities for the dissemination of religious literature; thither come thousands of Malay pilgrims on their way to Mecca, and returning from the pilgrimage they here disembark from the ocean steamers and scatter to their island homes.

In the Malay quarter of the town the streets are lined with native book-stalls, where Mohammedan publications are sold to the crowds who throng the streets; copies of the Koran are thus carried far and wide from Singapore, and in the same way there ought to go forth unceasing streams of simple, pointed Christian tract literature, and copies of the word of God. The British and Foreign Bible Society has an attractive depot, an energetic agent, and a splendid system of colportage; but they have at present only printed the four gospels and the Acts; and besides there are thousands of Malays who

will not buy the Christian Scriptures who would buy attractive illustrated tracts and booklets. At this present time there cannot be had, to my knowledge, a single tract in Malay character for sale or distribution, except a few hundred copies which I had printed while I was at Singapore and some text cards which I have lately had printed in England. If this work is to be done we must do it ourselves, because the prices paid for printing in Singapore are quite prohibitory, and we are now preparing to commence as soon as possible. For the last three or four months I have spent three days a week in a printing establishment in London, in order to learn the practical work of a press, and I am now ordering the necessary machinery and appliances for a small mission-press, and intend to have them sent out to Singapore so as to arrive there as soon as I do. I hope to be able to begin printing Malay tracts and other literature before the end of this year, for I have already got some tracts ready for the press, which I translated while I was in Singapore, and I hope to be able to translate some more on the voyage, so that the press may not be kept waiting for matter to print. My time for the first year will doubtless be occupied chiefly in the superintendence of the press, and getting it well established, if possible, on a self-supporting basis; but after that I hope to hand over the management to some one else, in order that I may be able to give the whole of my time to preaching the Gospel and preparing literary matter for the press.

Aiding Christian Education in Japan.

BY REV. C. BISHOP.

We have organized "an association to aid needy Japanese young men in obtaining an education in a Christian school." This society is the successor of the industrial department of Cobleigh Seminary, which was organized in the winter of 1886, to avoid the evils that attend the giving of money to students who know little or nothing of the source from which the money comes, and hence are unable to appreciate what they receive. Since that time our motto has been, "*Every student must pay his way or earn it*," and, so far as possible, we have provided needy students with work for which they were paid enough to meet all their school expenses.

About eighty students have been helped thus far, and many more have applied for assistance who had to be turned away on account of a lack of funds to supply them with work. There are at present twenty-three for whom employment has been provided as teachers, etc., or who are engaged at manual labor.

About \$1,200 worth of productions of this department have been presented to the churches in the United States, and there is about half as much more on hand. These are to be disposed of as provided for in the accompanying plan.

NAME.

This association shall be called the *Japanese Students' Industrial Aid Society*.

OBJECTS.

The objects of this Society shall be:

1. To aid worthy young men, so far as possible, in securing employment as a means of support while pursuing a course of study in Chinzei Gakkwan (Cobleigh Seminary), Nagasaki.
2. To furnish work to those for whom employment cannot be otherwise obtained, paying for the same from funds contributed to the Society.

PRIVILEGES OF CONTRIBUTORS.

1. Any person contributing regularly to the Society shall be entitled to an annual statement of the expenditures of the funds received and of the work done by the Society; and,
2. In addition, any person paying \$30 (U. S. gold) shall have the privilege of selecting the student to be supported by that money, such student to be approved by the faculty of the seminary as hereinafter provided.
3. Any church, Sunday-school, or individual contributing \$30 may, if they so desire, receive articles manufactured to the amount of the contribution made.

METHOD OF SELECTING STUDENTS.

Except in the case of students provided for by special donation all students aided shall be selected by the faculty, which shall prepare at the end of the school year a list, showing the order in which students may be taken on for aid during the next school year, due consideration being given to the student's scholarship.

BOARD OF CONTROL.

The members of the Japan Methodist Episcopal Mission stationed at Nagasaki, the members of the faculty of Chinzei Gakkwan, and the pastor or pastors of the Methodist Episcopal Church at Nagasaki, shall constitute a Board of Control, which shall meet annually as soon after the school year as practicable and at such other times as may be deemed necessary, and whose duties shall be as follows:

1. To elect its chairman.
2. To elect a superintendent annually until such time as the Annual Conference may appoint a man to the position.
3. To appoint a Committee on Employment who shall co-operate with the superintendent in securing employment for worthy students.
4. To appoint a Committee on Finance, the duties of which shall be to co-operate with the superintendent in soliciting contributions and to audit his report.

DUTIES OF THE SUPERINTENDENT.

1. He shall have general oversight of the work carried on.
2. He shall hold and disburse all funds contributed to the Society.
3. He shall make an annual statement to the Board of Control, and such other reports as may be deemed best.
4. Whenever employment is secured for students, or whenever the contributions will admit of the acceptance

of additional students, he shall notify the faculty of the same.

DISPOSITION OF THE ARTICLES MADE.

All articles manufactured, not disposed of on the field or sent to special contributors, will be sent to the Methodist Mission Rooms, 150 Fifth Avenue, New York, from time to time, where they can be had upon application by Sunday-schools and churches to aid in raising the last \$10 of their missionary collections.

AMENDMENTS.

This plan may be amended at any regular or special meeting of the Board of Control, due notice having been given.

At a meeting held October 1, 1890, for the organization of this Society, after the adoption of the foregoing the following officers were elected: *Chairman*, Rev. S. Kimura; *Secretary*, Rev. H. B. Johnson; *Superintendent*, Rev. Charles Bishop; *Committee on Employment*, Revs. D. S. Spencer, S. Toyama, and H. B. Johnson; *Committee on Finance*, the entire Board, with power to appoint a sub-committee for auditing.

A young man has not the opportunity to earn money in Japan that one has in America, and in this part of the empire, where the natural resources are as yet undeveloped, the people are generally poor; hence the large number of needy students. Seeing the necessity for assistance, and the good results that have attended the work thus far, we unhesitatingly appeal to our friends and the friends of Christian education to assist us in training up these worthy young men for Christ and Japan, where Christian leaders are so greatly needed to-day.

Tragic Nuptials in India.

BY WILLIAM KINGSTON, LL.D.

It is not to enter upon any legal disquisition that I write this article. It is to tell a simple tale, and, I am sorry to say, an over-true one, tragical as it was, that came under my own observation when I was an assistant-commissioner in Oudh. Indeed, I was one of the actors in the tragedy, an unwilling agent, and I gave an account of it at the time to Mr. Froude, when he was editor of *Fraser's Magazine*.

As a rule, the great bulk of the people in India, both Moslem and Hindu, are too poor to permit of their indulging in the practice of polygamy. Those who are born to power or wealth look forward to a plurality of wives as a necessary and indispensable accompaniment of their wealth or dignity. Practically, the evil of the institution is most felt when the poor man begins to better his position in life, and to become rich. The wife who, under other circumstances, was happy and contented, cheerfully performing her part in the little drama of her life, whatever it might be, seeking to cheer and sooth her husband's anxious hours, becomes, as wealth increases, anxious and uneasy. She may take pride in additional ornaments or finery, but there is a dreaded trial

looming in the distance. Her own future happiness or misery, as well as that of her husband, depends much upon her temper and disposition. If she have the temper and disposition of the slave, all may be well. A new and younger wife makes her appearance in the household. If the first wife conform cheerfully to this new order of things, if she consent, without remonstrance or repining, to take the second place in the little world in which she formerly ruled supreme, all may be well. But this cannot often be expected. Many of the instances of domestic disputes leading to cruelty and ill-treatment, or even to graver crimes, in Hindu families, have their origin in the entertainment of an additional wife.

Rughbur was a shop-keeper in a bazaar situated in a village on the highroad between Lucknow and Fyzabad, the two largest towns in Oudh. He was an active, prudent, pushing man of the Ahir caste. In the days of his poverty he had married a poor girl of the same caste, Nazi by name, characterized by beauty and prudence. Rughbur was eighteen when they married, and Nazi was twelve. For ten or twelve years they lived together happily. Rughbur was prosperous, and he was willing to admit that his prosperity was due, in a great degree, to his wife's thrift and wisdom. Two children, a boy and a girl, were growing up, both healthy and promising.

When I first saw her, Nazi was decked with an amazing number of silver rings; arms and ankles were covered, her ears and neck were laden. She was the envy of many of that little village community; and her two little ones sported in the most gorgeous finery on all occasions of festivity in that bazaar.

In an evil hour of poor Nazi Rughbur went to Durrabad, in the ordinary way of business, and put up at the house of a wealthy shop-keeper. It was known by this time that Rughbur was a prosperous man, and I cannot help thinking that it was more by design than by chance that Rughbur was allowed to see Mukhily, his host's daughter, a girl whose grace and beauty were conspicuous. Among the Ahirs of Oudh marriage is not usually contracted till the girls are twelve or thirteen years of age.

That evening Nazi was attending, as usual, to the interests of her husband and children with all her accustomed zeal and prudence; that evening Rughbur was bargaining with his host to let him have Mukhily, a girl not quite thirteen years of age, as his second wife. Nazi was mentioned during the negotiation.

"Nazi is one of the best of wives," said Rughbur; "Mukhily will be as a daughter to her."

Poor Nazi! poor Rughbur! little did either think of the tragic events that were to spring from that night's negotiation. Rughbur knew what Nazi was when happy and contented; he knew nothing of her spirit when roused and defiant.

Before he returned to his own house Rughbur was the betrothed of Mukhily. He did not take his new bride home with him. He should come or send for her as soon as he had made his arrangements at home—so he said.

Great was the astonishment of Rughbur when he found

Nazi determined to oppose the admission of the new wife into the little household. "It is not as if you were without a son," said Nazi; "there is no reason in it. She shall never come into this house as your wife while I am here. Rughbur, I will die first."

"But I am her husband," argued Rughbur; "she is my wife, Nazi. Be reasonable. Ask the brotherhood." He meant, consult the leading men of our caste whether I have or have not a right to take a second wife—"Ask the brotherhood."

But Nazi had fully made up her mind. She shook her head, calmly, slowly, sorrowfully, as those do who have fully made up their mind.

In order to conciliate Nazi Rughbur even went to the expense of engaging and furnishing a separate house in the bazaar for his new wife. But Nazi would not be appeased. "Rughbur, I will die first," she said again and again. All this I learned from Rughbur himself, afterward, when the case came before me judicially.

He was very busy preparing his new house and attending to his business for a month before he brought Mukhily to her future home. Nazi all the time was calm, resolute, and reticent, while he was all bustle and preparation, anxious but determined. At length, at the end of the month, all being ready, he went off to bring home his new bride. He would not trust her to any one but himself. Nazi bid him adieu tenderly and sorrowfully. She was determined not to await the arrival of her new rival, but she had no home of her own to go to. Her father had died before her marriage, and her mother had died since. They were poor. She had no relative near but a widowed sister, one who lived alone and supported herself laboriously by grinding corn with a hand-mill. The widow's life was literally one of grinding poverty.

The morning after her husband's departure Nazi called in her husband's uncle and one or two of his friends from the bazaar, old men of her own caste, and to them she told the whole history. "I have no one to go to," she said to them, "but my widowed sister, who lives in our village seven miles away. I know she is very poor, and works very hard for her living, but she is honest. I, too, will work hard as I used to do. I will not remain here to see another wife sit on my head and rule my children. My lord is master here to do as he pleases, but the English raj is just, and will not let women be made slaves of. I call you here to witness that I take off all these ornaments—they are my lord's; I give them all into his uncle's keeping, to be given up to him when he returns. Yes, the ornaments of my little ones, too; they are all his. I take only the poorest clothes we have, and with dust on our heads we go out, we three, from my lord's house. He prefers his new wife to us. May he be happy with her."

So saying, on the threshold of the house, Nazi put dust on her head and on the heads of her two children, and with some tears of womanly sorrow walked mournfully away, holding a child in each hand; nor could the remonstrances of the uncle or his friends stay her.

Two days afterward Rughbur returned, and found

things as Nazi had left them. He had brought Mukhily with him, and until he came within a short distance of his house he had heard nothing of what had taken place during his absence. He was very angry when he heard the whole, and knew not what to do. For the present, however, dissembling his rage, he received over the property from his uncle, in the presence of the same witnesses, and then set about attending to his business.

Mukhily, of course, exclaimed loudly against the unreasonableness of Nazi, and urged Rughbur to act with determination. He soon made up his mind. He called together, first, a meeting of the brotherhood—that is, of the elders of his own caste. It was allowed by the majority that Nazi had no right to a divorce, no right to withdraw from her husband's house, no right to take away the children. Such being the almost unanimous decision of the brotherhood, Rughbur persuaded his uncle to go to the village and communicate this decision to Nazi, and to bring her and the two children back.

When the uncle arrived at the widow's house he found the two sisters laboriously grinding corn with the little hand-mill, consisting of two circular stones, the upper one moved round on the lower by means of an iron handle inserted into it. This mill is doubtless of the same character as that referred to in the New Testament: "Two women shall be grinding at the mill; the one shall be taken, and the other left" (Matt. 24. 41). It is a laborious employment, and one very poorly remunerated.

Nazi listened to all the uncle had to say, but remained firm and resolute. She would never be a slave, she said, in the house in which she had so long been mistress.

"And the children?" asked the uncle.

"They may be taken from me by force," said Nazi. "They will not go of their own free will, or with my consent."

The uncle found this was quite true, and so he returned unsuccessful to Rughbur.

Then it was that Rughbur first came to the court. The whole case was inquired into, the evidence of the husband himself, of his uncle, and some of the witnesses was taken, and Nazi was summoned. Then an order was issued that she should deliver up the children. She did so sorrowfully. It was a distressing scene. She wept, and the children wept bitterly. Rughbur had hoped that rather than part with the children Nazi would have returned with them. But it was not so. Some weeks elapsed before Rughbur again petitioned the court. He wanted to get an order that Nazi should return to him. During those weeks he went himself to the widow's house and saw Nazi. He found her living in great poverty with her sister. He pictured the ease and comfort she might have at home. He even promised that her sister should live with them. The widow was delighted at the prospect, and joined her entreaties to Rughbur's. But it was all in vain. Then it was that Rughbur threatened the court again. He had taken legal advice on the subject. He was sure he could get an order for her to return. But she was deaf to his threats as to his entreaties.

After that he presented the second petition.

The case was brought forward again, and Nazi pleaded her own cause. She said that the hope of seeing her children sometimes alone kept her alive. She pleaded to the assistant-commissioner to have mercy upon her. He felt for her, but he had his duty to perform. Judgment was reserved for a future day. The case was adjourned. Little did Rughbur or Nazi know of the difficulty the magistrate had in deciding the case, of the struggle waged within him between pity and sympathy on one side, and duty on the other. He had to consult legal enactments. He had to inquire into the provisions of Hindu law on the subject, and the customs of the caste. His duty was plain. He must order Nazi to return unconditionally to her husband.

When the order was read out in court in Hindustani Nazi was present. She threw herself on the ground, begging for mercy. She kissed Rughbur's feet, and asked him to have mercy. She exhausted all the arts of entreaty known to her, but all in vain. The magistrate sahib and the husband were equally immovable.

"This order must not be enforced with harshness or violence," said the magistrate.

"I will give her what time she requires," replied Rughbur; "a week, or two weeks, if she insists on it."

"Two days will be enough," said Nazi, gathering her chudder about her head as she rose to her feet. There was a look of desperation on her countenance as she said this; I shuddered as I looked at her. I feared some tragedy that I was powerless to avert.

Rughbur returned home that day loud in his praises of English justice, and of the wisdom and equity of the sahib-log.

In two days he presented himself at the widow's cottage to bring his wife back with all becoming dignity.

"Where is Nazi?" he asked.

"Where is Nazi?" asked the widow.

"You trifle with me," said Rughbur; "tell her I have come to take her home honorably. I have the chowdrey's bullock hackney here, and I will drive her home myself."

"I have not seen Nazi since she last went to court," said the widow. "I thought she had returned with you and that she would soon come for me."

It was too true; poor Nazi was missing, and has been missing ever since. Doubtless at the bottom of some well, or amid the slimy ooze of some pond or stream, all that was mortal of the first wife of Rughbur, the Ahir, reposes. Life's fitful fever over, she sleeps well. Search was made for her by the police, but without success. No one ever heard more of Nazi.—*Life and Light*.

"It is sickening to the heart and trying to the faith to see heathenism so strongly intrenched and apparently impregnable as in India. It is pitiful to see the depths of degeneracy into which members of our human race can fall and yet be unconscious of it; melancholy to find in men and women—especially the latter—such a look of depression and extreme hopelessness as seen in our last missionary tour."—*A Missionary*.

The Methodist Episcopal Mission in Brazil.

BY CHARLES W. DREES, D.D., SUPERINTENDENT.

Our mission work in Brazil is connected with the Mission which has its head-quarters in Argentina. A full report of the changed conditions of our work under the new republican order would require much space. With entire separation of Church and State, equality of all churches under the law, civil marriage, civil control of cemeteries, liberty for church building in churchly forms, awakening of popular aspiration, quickening of thought, and other new circumstances, the work of the Gospel has before it a career of unprecedented prosperity. All the missions toiling in different parts of this wide field are feeling the greatness of the opportunity which is before them.

The State of Rio Grande do Sul, where our Mission is located, to the changed conditions established throughout the country, adds the fact that an immense tide of immigration is flowing in. Hundreds of Europeans are daily arriving and are being scattered through the interior. The hills and valleys northward from Porto Alegre, the capital, are being rapidly cleared of the dense subtropical forest, and where but a few weeks ago still prevailed the dense thickets and exuberant richness of the spontaneous vegetation undisturbed by the hand of man now wave fields of Indian corn, springing out of the ashes of the forest and showing green among the charred stumps and tree-trunks. The homes of the new settlers are being built on every hand.

Besides three schools and two preaching-places in the important city of Porto Alegre we have congregations established in three interior colonies—Conde de Eu, Bento Gonçalves, and Alfredo Chavez. The work in the capital is conducted in Portuguese, while that of the colonies is in Italian, with a tendency to pass into Portuguese, which will become more marked in process of time. The whole work is under the immediate care of Brother J. C. Correa, that of the colonies having the services of Carlos Lazzari, a native of Italy converted in Montevideo and sent hither about two years ago. The writer has just returned from a journey to these colonies deeply impressed by the grand opportunity to carry the Gospel to thousands of people under conditions analogous to those under which Methodism won many of its earliest and grandest triumphs. Here are settlers' homes deprived of religious care, removed from early surroundings, struggling with a hard and toilsome lot, the seed of a new civilization.

Here is a field for the saddle-bags itinerancy in which Methodism has been so signally blessed. Brother Lazzari's work has been greatly prospered. In two places of the three above mentioned are organized churches with dozens of people rejoicing in salvation. They have secured ground, cut timber in the woods, gotten out other material, and are about to build chapels for their worship. Most of them are natives of Italy, only a short time in Brazil, and have here found salvation. Their simple, earnest piety and zeal are worthy of all confi-

dence. Two more preachers should be sent in this region at once. In Porto Alegre the year has been marked by successful work in the schools and by the opening of regular preaching services in the center of the city with good results.

A Plan for Raising Missionary Money.

The Rev. J. T. Tevis, D.D., of Indiana, and a member of the General Missionary Committee, gives the following advice in the *Northwestern Christian Advocate*:

"There are two things we can do that will bring our missionary contributions up to full demand of the treasurer of our society—we can educate and systematize. The latter will naturally bring about the former, so that by systematizing our missionary collections we will necessarily diffuse needed missionary information.

"A plan like the following has worked well. Any plan is good when well worked, and the best plan will fail if not worked. Divide the members of the pastoral charge into four classes. If there are 250 members (which is not the average) there will be 62 or 63 to the class. Ask the first class, composed of the children and those least able to give, for a penny a month, to be paid at the monthly missionary prayer-meeting. The second class for five cents per month, the third for ten cents, and the fourth class for fifteen cents. These are small amounts, to be paid monthly, and no one, not even the poorest, will feel it.

"In a charge of 250 members there are young men and young women, plenty of them, who are in danger of wandering away simply because they are given nothing to do, who could be enlisted in such a work, and who would be delighted to do it. Such a plan worked in a charge of 250 members would make your missionary contribution \$230; 200 members, \$186; 300 members, \$279; and so on. This would be doubling, and in many instances trebling, what you are now doing for the missionary cause.

"Spasmodic efforts never pay in the end. Special missionary collections, as made under the influence of rousing appeals, do not educate or systematize. They often call out enlarged contributions from the few, while the masses of the church feel themselves relieved of responsibility. A system will call into the field for giving every member, great and small, rich and poor, and the aggregate contribution will far exceed the amount received from special or spasmodic efforts, and will be coming in yearly, and that without friction or any great effort. The pastor with his official board can divide the memberships of his charge into the desired classes, appoint from among the young people collectors, and set the system a-going in a single evening."

It is feared by some of our missionaries that there has been in Japan an excess of education over evangelism, and that there should be an immediate evangelistic movement among the lower classes.

The Missionary Off Duty.

BY REV. GEORGE HEBER JONES.

There are perplexing questions which meet honest and sincere men in every walk of life, and which, though a common heritage, are seldom solved by two men in the same manner. By some they are met with philosophic indifference, and, as far as possible, ignored; others work them out by experience, while still others leave them to provide their own solution.

Among these questions not the least perplexing is that relating to *the best possible use of time*. And it is becoming increasingly perplexing as the years call us nearer the dawn of the twentieth century.

To-day a person standing on the threshold of any of the great lives of human usefulness, whether moral, scientific, or economic, finds between him and the goal of a successful life a perfect maze of branch roads and by-paths tempting to enter, but which mean the exhaustion of time and energy. With numberless facilities for preparation for a life-work, all of which one would like to use, and would use if time would last and humanity stand the wear; with the broadening of human vision, and the bending of new and mighty forces to the accomplishment of great purposes; with "opening doors" and "new demands" and "golden opportunities" every-where, it is not surprising that it is becoming more and more difficult to determine just what is the best possible use of time.

The best of human judgment is sorely tried by it, and often tempted to cast it overboard entirely, or let it discover its own solution, a method which is certainly summary, possibly satisfactory, but, from the very nature of the question, unwise.

Those who live in the midst of civilization's highest development, brightest light, and most golden opportunities have not a monopoly of this question's perplexity. Equally with them it is an old acquaintance of the missionary in pagan lands, an acquaintance pertinacious when he is "on duty," more so when he is "off duty." From the day he assumes missionary character until he lays all down at the Master's feet, it is a live thought with him. He of all men can ill afford to ignore or despise it, for, as the business man carefully plans for that use of his financial resources which shall bring the greatest possible return, so the Christian laborer should thoughtfully determine upon the use of his great capital, "time," which God hath committed to his keeping.

This is urgent upon him as a simple precautionary measure if nothing more. The serious character of the mistakes of ill-directed effort, overwork, and disregard of finite limitations is a warning unmistakable, and must be heeded. Let us consider the application of this to the subject.

At this point it will be in order to define what is meant by "the missionary off duty." In many parts of the field he is regarded as a myth, and the resolve to "go off duty" now and then has been placed in the same category as the resolve of a fish to become an

eagle. But such a conclusion ignores the fundamental truth that no man's life is so narrow as to contain no obligations extraneous to his work, nor no life-work so broad as to embrace all the relations of life. By "missionary off duty" we refer to the missionary in his relations or obligations outside those of official character.

It is true we find even here a certain paradox in the words, for in all these relations he cannot be said to be "off duty" in the popular sense, in the same sense, for instance, as a judge when he leaves the bench. He is just as much a missionary while asleep as awake. If he enters any movement in the community, he takes his missionary character along with him; it indicates his social life and companions for him, travels with him in the country, and keeps his pen clean in literary work.

The "missionary off duty" has not laid aside his missionary character, for that is not a something which forms part of his desk furniture, and which he may don and doff with his office coat; but it is God-given, and even if he so desired he is not at liberty to lay it aside on any occasion. Missionary character remains the great factor which lays perpetual obligations upon him who bears it, but seldom, if ever, in such a way as to interfere with the relations and duties which lie extraneous to bare work. And, moreover, it will be found that he who is successful in his work, who is able to devote the greatest number of years to the Master's service and to accomplish the most lasting results, is the one who accords a just recognition to these relations, and so interweaves them with his work as to ignore none of them.

Grouping these relations under the head of the "missionary off duty," we have no fear of successful contradiction in saying that the one who does go "off duty" is the one who makes the best possible use of time in the mission field.

We may gather these relations or duties under two heads:

First, the missionary in his relations to himself. The standing criticism upon Americans—and we believe it to be a just one—is that they utterly disregard the laws which govern their own nature. From the time they enter business or professional life until a merciful providence calls a halt, they keep their whole being in a mad race after success, which exhausts the body, wearies the mind, and saps constitutional foundations. And that this is true in many instances will be readily conceded, however we may differ from our critics, that as a nation Americans have a monopoly of it. And that it is culpable in the extreme cannot well be denied. It is sad that such should be the case, but it is not difficult to instance more than one bright life, which gave rare promise for the future, but which was ruined or even lost in the prime of its usefulness, simply because of a deliberate ignoring of what should have been esteemed of first importance.

No man can rob himself of rest, sleep, and refreshment with impunity; sooner or later it means disaster and wreck. And if under all the favorable conditions

of life in the home lands it has proven so fatal, how strongly it should be guarded against in foreign fields, where, surrounded by new and strange scenes, and exposed to the disorders attendant upon the sanitary condition of heathen cities, the trial is more severe and the risk many times greater. Surely many a mistake might be obviated if the lesson could only be learned on entrance into a mission field, that the powers and faculties of the body are limited, and need consideration and proper care, instead of waiting until a physical "break-down" or a bad case of nervous exhaustion has taught it in a most unpleasantly real and forcible manner.

But the fear of the consequences to himself is not the only reason why the "missionary off duty" should seek to preserve and increase his bodily and mental powers; the interests of the great cause he is serving, and the Church he represents, demand it. No human method of calculation can make five equal to twenty, when the unit in both cases is the same. Neither can we by our most strenuous efforts crowd twenty years of service into five years. The very attempt will prove, in fact always has proved, to be simply suicide by inches.

A favorite quotation in these days is taken from 1 Sam. 21. 18, "The king's business requires haste." David, however, used those words for deception, which we certainly repeat when we use them to drown the warnings of exhausted nature, anxious friends, and common sense.

The consecration of a human soul to God's service is indeed a noble act. Paul calls it "the living sacrifice," but the law which governed sacrifice demanded a sacrifice without physical blemishes. And that law also contains a most pertinent lesson for the "living sacrifices" of to-day, calling upon them to seek by wise devotion to a noble calling to bring to the performance of its duties faculties of body and mind made strong and vigorous by proper nourishment, rest, and recreation.

What the recreation should be each must determine for himself. Some find it in a brisk walk out into fresh country air and among green fields; others take hoe-handle and croquet mallet in proportionate quantities; numerous other methods might be suggested, any one of which cannot be equaled by all the "Favorite Remedies" known for bracing weak nerves and reinvigorating a debilitated physical system.

The missionary's duty to himself is summed up in a proper observance of the laws governing health.

The *second* line of relations to which we would call the attention of the "missionary off duty" is that which he holds, or should hold, with the foreign community. The difficulties which surround this side of missionary life are neither imaginary nor exaggerated. We are told that in few places in the East does there exist that community of interest, good-will, and fellowship which is found in isolated neighborhoods at home. A line of division is drawn between the missionary circle and the rest of the foreign residents, which separates them almost as effectually as a thousand miles of territory. How true this is we cannot say; it does not exist every-where,

but where it is found the causes can be easily discovered. In a majority of cases the line has been drawn upon moral grounds, yet in some instances the missionary cannot altogether exonerate himself for the line's existence.

The "missionary off duty" has, indeed, much food for reflection here, and while local circumstances must enter largely into his final determination, a few generalizations appear applicable to most cases.

First, guard against narrow and distorted views of truth. A test is our reading of the Saviour's words, "In the world, yet not of it." Here are two truths whose grandeur consists in their *unity*; divorce them, and whichever you follow you miss the noble purpose of Christian life. One leads to worldliness and the other to monasticism. On the other hand, let these truths in the power of their unity bear upon our own lives in all relations with others, and the result will be beyond question a good one.

There is many a sin-sick, aching heart among those who have come from our own and her sister nations to heathen lands hungry for a nobler and higher life, and only waiting for the missionary to meet him halfway, simply because he in his discouragement despairs of taking the first step.

Second, remember the power of Christian friendship. It cannot be overestimated. Its unconscious, indefinable influence has a charm for even the sturdiest minds, which have often made it their leader to higher and nobler paths. Potent in what it accomplishes, it may prove equally, or even more so, in what it prevents.

It may prevent a weak soul from being lost in the maelstrom of temptations that threatens the unguarded in these heathen cities. It may draw some one from narrow, selfish, sordid aims to broad, noble, righteous purposes. It may win for the Master's service strong, earnest workers from the very ranks which now seem so devoid of all common interest and sympathy with Christian effort.

And the first step toward the accomplishment of all this lies, we believe, in that friendly attitude toward all foreigners which will attract the good and cause them to feel that the missionary "circle" is not a line which they are forbidden to cross.

By a wise course of action we are convinced that the "missionary off duty" may become the medium through which Christian thought and purpose shall permeate and mold community life in all its phases, and Christian friendships win back many a wandering prodigal on the far shores of heathen lands to the ways of a mother's prayer and the sweet influences of home-land truth.

Thus we believe it possible for the "missionary off duty" to solve, by an honest recognition of the obligations which rest upon him in common with all true men, two of the most perplexing difficulties of missionary life—namely, the tendency toward physical deterioration and an early break-down; and, second, the unnecessary and hurtful line of division which exists between two classes who might be mutually useful and helpful.

Seoul, Korea.

British Contributions to Foreign Missions, 1889.

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N. B.—The amounts are exclusive of Dividends and of Contributions from abroad.)

FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society.....	£246,707
Society for the Propagation of the Gospel.....	113,437
London Society for Promoting Christianity among the Jews.....	22,000
Church of England Zenana Missionary Society.....	25,201
Colonial and Continental Church Society.....	17,559
Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about).....	19,093
Universities' Mission to Central Africa.....	13,553
South American Missionary Society.....	9,087
Missionary Leaves Association.....	10,500
Thirteen smaller Missions.....	22,089

£499,226

Estimated value of other gifts sent direct to Mission stations..... 24,000

£523,226

JOINT SOCIETIES OF CHURCHMEN AND NON-CONFORMISTS.

British and Foreign Bible Society (Amount devoted to foreign work, about).....	£95,696
Religious Tract Society (Amount devoted to foreign work, about).....	19,746
China Inland Mission.....	48,663
Indian Female Normal Society.....	13,250
British Society for the Propagation of the Gospel among the Jews.....	5,734
Society for Promoting Female Education in the East.....	4,524
Six smaller Societies.....	23,350
Estimated value of other gifts (as above).....	7,000

£217,963

FOREIGN MISSIONS OF ENGLISH AND WELSH NON-CONFORMISTS.

Wesleyan Missionary Society.....	£124,883
London Missionary Society.....	93,830
Baptist Missionary Society.....	63,470
English Presbyterian Foreign Missions.....	14,492
Friends' Foreign Mission Association.....	13,156
United Methodist Free Church Foreign Missions...	6,283
Welsh Calvinistic Methodist Foreign Missions.....	7,195
Nine smaller Societies.....	29,343
Estimated value of other gifts (as above)....	12,000

£364,652

FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Free Church of Scotland Missions.....	£68,791
United Presbyterian Missions.....	34,432
Church of Scotland Missions.....	41,262
National Bible Society of Scotland.....	13,000
Edinburgh Medical Missionary Society.....	4,203
Three smaller Mission funds.....	4,115
Irish Presbyterian Missions.....	19,843

£185,646

Roman Catholic Missions £9,819

Grand Total, £1,301,306; last year, £1,334,491.

STATISTICS OF MISSIONS AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1890.

BY REV. H. LOOMIS, NO. 42 BIBLE HOUSE, YOKOHAMA.

NAME OF MISSION.	Year of arrival in Japan.	Married male mission-aries.	Unmarried male mis-sionaries.	Whole number of mis-sionaries.	Stations where mission-aries reside.	Outstations where no missionaries reside.	Organized churches.	Churches wholly self-supporting.	Churches partially self-supporting.	Baptized adult com-verts, 1890.	Baptized children.	Present Membership.				Scholars in Bible-schools (Board-ing).	Scholars in Bible-schools (Board-ing).	Scholars in Bible-schools (Board-ing).	Day-schools.	Scholars in ditto.	Total Scholars.	Sunday-schools.	Scholars in ditto.	Theological Schools.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.
												Men.	Women.	Children.	Total.												
Presbyterian Church of the U. S.	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Reformed Church in America.	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
United Presbyterian Church of Scotland.	1874	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
The Church of Christ in Japan.	1874	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Reformed Church in the United States.	1879	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Presbyterian Church in the United States (South).	1885	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Woman's Union Missionary Society of America.	1871	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Cumberland Presbyterian Church.	1877	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
American Protestant Episcopal Church (A).	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Church Missionary Society.	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Nippon Sei Kokai.	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Society for the Propagation of the Gospel.	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Wycliffe College Mission (Canada).	1858	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
American Baptist Missionary Union.	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
English Baptist Church (A).	1879	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Disciples of Christ (A).	1883	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Christian Church of America.	1887	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Baptist Southern Convention.	1889	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Am. Board of Commissioners for Foreign Missions (S).	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
The Kumiai Churches in Co-operation with the American Board's Mission.	1859	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Independent Native Churches (A).	1858	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Berkeley Temple Mission, Boston.	1858	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
American Methodist Episcopal Church (A).	1873	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Canada Methodist Church (A).	1873	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Evangelical Association of North America.	1876	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Methodist Protestant Church.	1880	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
American Methodist Episcopal Church, South.	1886	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
General Evangelical Protestant (German Swiss).	1885	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Society of Friends, America.	1885	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
International Missionary Alliance.	1889	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Unitarian.	1889	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Universalist.	1890	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Greek Church in Japan (A).	1890	3	3	6	6	14	71	1	1	1,077	153	5,367	3,947	1,597	10,611	7	7	345	9	139	1,354	1	1	5	1	1	1
Total of Protestant Missions 1890.	1890	175	39	214	253	467	497	54	193	4,431	468	11,939	9,253	3,566	32,386	18	18	3,083	56	3,456	8,758	514	350	189	455		
Total 1889.	1889	166	34	200	234	448	474	53	151	5,007	535	12,651	9,415	3,304	31,181	18	18	2,808	56	3,269	10,507	350	17	275	135	409	
Increase 1890.	1890	9	5	14	19	19	23	1	42	424	33	1,288	338	262	1,195	0	0	275	0	187	1,251	64	3	75	46		

NOTE.—It is impossible to get exact reports from all the Churches up to December 31. It is probable that complete statistics would increase the total membership about ten per cent.—H. L.

(a) Approximate.

(b) These schools are the joint work of the Presbyterian Church of the United States and the Reformed Church in America.

(c) Statistics to June 30, 1890.

(d) Statistics to August 1, 1890.

(e) No report for 1889. The statistics are the same as for 1889.

(f) No report for 1889 and 1890. The figures given are the same as 1888.

(g) This Mission makes up complete statistics to March 31.

(h) To July 31. These statistics were kindly furnished by Bishop Nicolai, the head of the Greek Church in Japan.

(i) No report.

Total Colporteurs, 5.
 Schools for Bible-women, 6.
 Pupils in Schools for Bible-women, 104.
 Bible-women, 96.
 Hospitals, 2.
 Dispensaries, 6.
 Contributions of native Christians, 66,994.05 yen. A yen is eighty-three cents gold.

Names and Addresses of Missionaries in Japan.

COMPILED BY REV. H. LOOMIS, JAN. 1, 1891.

AMERICAN BAPTIST MISSIONARY UNION.

Yokohama.

Rev. A. A. Bennett and wife, 67a, Bluff.
Rev. C. K. Harrington and wife, 252, "
Rev. J. L. Dearing, 2, Bluff.
Miss C. A. Converse, 67a, "
Miss E. R. Church, 67b, "
Miss A. W. Cornes, 67a, "
Miss N. J. Wilson, 67b, "
Miss E. L. Rolman, absent.

Tokyo

Rev. C. H. D. Fisher and wife, 6, Tsukiji.
Rev. F. G. Harrington and wife, 30b, Tsukiji.

Rev. G. W. Taft, 30a, Tsukiji.
Rev. J. C. Brand and wife, 32, Tsukiji.
Miss A. H. Kidder, 10; Miss M. A. Whitman, 10; Miss A. M. Clagett, 10, Fukuro Machi, Suruga-dai.

Kobe.

Rev. H. H. Rhees and wife, absent.
Rev. R. A. Thomson and wife, 5, Hill.

Shimonoseki.

Rev. R. L. Halsey and wife.

Chofu.

Rev. T. E. Shoemaker and wife, 108, Innai.

Miss O. M. Blunt.
Miss H. M. Browne, 108, Innai.

Sendai.

Rev. E. H. Jones and wife, 3, Nakajima-cho.

Rev. S. W. Hamblen and wife, 3, Nakajima-cho.

Miss N. E. Fife, 39, Kita Ni Bancho.
Miss L. A. Phillips, 39, " "
Miss L. Mead, 39, " "

Morioka.

Rev. T. P. Poate and wife, 43, Nio Machi.

Nagasaki.

L. E. Martin.

Nemuro.

Rev. W. B. Parshley and wife.
Mrs. H. E. Carpenter.
Miss L. Cummings.

SOUTHERN BAPTIST CONVENTION, U. S. A.

Kobe.

Rev. J. A. Brunson and wife, 47, Hill.
Rev. J. W. McCollum and wife, 46, Hill.

AMERICAN BIBLE SOCIETY.

No. 42, Yokohama.

Rev. Henry Loomis and wife, No. 223, Bluff.

AMERICAN BOARD MISSION.

Kobe.

Rev. J. L. Atkinson and wife, 48, Hill.
Arthur Hill and wife, 80, Hill.
Miss M. J. Barrows, 1, Hill.
Miss A. Y. Davis, absent.
Miss A. L. Howe, 1, Hill.

Miss J. E. Dudley, 1, Hill.
Miss E. M. Brown, 36, "
Miss S. A. Searle, 36, "
Miss M. L. Graves, 34, "
Miss C. A. Stone.

Osaka.

Rev. George Allchin and wife, 24, Concession.

Rev. J. T. Gulick, Ph.D., and wife, 26, Concession.

Wallace Taylor, M.D., and wife, 14, Concession.

Rev. Otis Cary and wife, 36, Concession.
Miss Mary Poole, Baikwa Jo Gakko.
Miss A. Daughaday, " "
Miss M. B. Daniels, 25, Concession.
Miss A. M. Vetter.

Kyoto.

Rev. George E. Albrecht and wife, Imadegawa Dori.

J. C. Berry, M.D., and wife, Nashi-no Kicho.

Edmund Buckley, A.M., Nashi-no Kicho.
Mrs. Sara C. Buckley, M.D., Nashi-no Kicho.

Rev. C. M. Cady and wife, Karasu-maru Dori.

Rev. J. D. Davis, D.D., and wife, Karasu-maru Dori.

Rev. M. L. Gordon, M.D., D.D., and wife, Karasu-maru Dori.

Lieut. G. C. Foulk and wife, Karasu-maru Dori.

Rev. D. W. Learned, Ph.D., and wife, Imadegawa Dori.

Rev. A. W. Stanford and wife, Karasu-maru Dori.

C. T. Wyckoff, Muro-machi Dori.

Miss M. E. Wainwright, Imadegawa Dori.
Miss M. F. Denton, Karasu-maru Dori.

Miss Florence White, Imadegawa Dori.
Miss I. V. Smith, Karasu-maru Dori.

Miss Eliza Talcott, Karasu-maru Dori.

Okayama.

Rev. J. H. Pettie and wife, Higashi Yama.

Rev. S. S. White, Higashi Yama.
Miss A. Gill, " "
Miss A. Adams, " "

Miss Ida A. McLennan, " "

Niigata.

Rev. M. Pedley, Gakko-cho.

Miss C. Brown, "
Miss E. Torrey, "
Miss G. Cozad, 28, Minami Hama-dori.

Sendai.

Rev. W. W. Curtis and wife, 3, Rokken-cho.

Rev. W. L. Curtis and wife, 3, Rokken-cho.

Rev. J. H. De Forest, D.D., and wife, 27, Katahira-machi.

Miss M. Meyer, 3, Rokken-cho.
Miss A. H. Bradshaw, 3, Rokken-cho.

Nagaoka.

Rev. H. B. Newell and wife, Saka no Uye Machi.

Kumamoto.

Rev. C. A. Clark and wife.
Miss M. J. Clark.
Rev. O. H. Gulick and wife.
Rev. S. L. Gulick and wife.
Miss J. A. Gulick.
Miss F. E. Griswold.

Matsuyama.

Miss E. B. Gunnison.
Miss C. Judson.

Tottori.

Rev. G. M. Rowland and wife.
Rev. C. M. Severance, Nishi-machi.
Miss Mary Holbrook, M.D.
Miss E. M. Telford.

Tokyo.

Rev. D. C. Greene, D.D., and wife, 22, Nakano-cho Ichigaya.

Tsu.

Rev. F. N. White and wife.
Miss A. M. Colby, absent.
Miss F. A. Gardner.

BERKELEY TEMPLE MISSION, BOSTON,
U. S. A.

Maibashi.

Rev. W. H. Noyes and wife.

AMERICAN METHODIST EPISCOPAL MISSION.

Yokohama.

Rev. G. F. Draper and wife, 222b, Bluff.
Mrs. C. W. Van Petten, 221, Bluff.
Miss A. S. French, 221, Bluff.

Tokyo.

Rev. Julius Soper and wife, 15b, Akashicho, Tsukiji.

Rev. M. S. Vail and wife, Ei-wa Gakko, Aoyama.

Rev. J. F. Belknap and wife, Ei-wa Gakko, Aoyama.

Rev. B. Chappell and wife, Ei-wa Gakko, Aoyama.

Rev. J. W. Wadman and wife, Ei-wa Gakko, Aoyama.

Rev. G. B. Norton and wife, Ei-wa Gakko, Aoyama.

Miss J. S. Vail, Ei-wa Gakko, Aoyama.
Rev. I. H. Correll and wife, absent.

Rev. J. O. Spencer and wife, Ei-wa Gakko, Aoyama.

Miss A. P. Atkinson, Ei-wa Jo Gakko, Aoyama.

Miss H. S. Alling, Ei-wa Jo Gakko, Aoyama.

Miss L. R. Bender, Ei-wa Jo Gakko, Aoyama.

Miss E. Blackstock, Ei-wa Jo Gakko, Aoyama.

Miss M. A. Spencer, 13, Akashicho, Tsukiji.

Miss M. E. Pardoe, 13, Akashicho, Tsukiji.

Miss F. E. Phelps, 13, Akashicho, Tsukiji.

Yonezawa.

Miss M. B. Griffiths.
Miss Mary E. Atkinson.

<p><i>Fukuoka.</i> Miss M. E. Taylor, 31, Inabe-cho. Miss L. M. Seeds. Miss R. J. Watson, absent.</p> <p><i>Nagasaki.</i> Rev. J. C. Davison and wife, Oura, Higashi Yama. Rev. D. S. Spencer and wife, Oura, Higashi Yama. Rev. Chas. Bishop and wife, Oura, Higashi Yama. Rev. H. B. Johnson and wife, Oura Higashi Yama. Rev. E. R. Fulkerson and wife. Miss E. Russell, Oura, Higashi Yama. Miss Belle J. Allen, " " " Miss Annie L. Bing, " " " Miss M. E. Simons, " " " Miss L. Imhoff, " " " Miss J. M. Gheer, " " "</p> <p><i>Hakodate.</i> Rev. J. Wier and wife. Rev. C. W. Green and wife, absent. Miss E. J. Hewett, absent. Miss G. Baucus. Miss A. Dickerson.</p> <p><i>Nagoya.</i> Rev. W. S. Worden, M.D., and wife. Miss Mary A. Danforth. Miss Mary E. Wilson.</p> <p><i>Hirotsaki.</i> Rev. J. G. Cleveland and wife. Rev. H. W. Swartz, M.D., and wife. Miss M. S. Hampton.</p> <p><i>Kagoshima.</i> Miss Ella R. Forbes. Miss Grace Tucker.</p>	<p><i>Oita.</i> Rev. W. A. Wilson. AMERICAN PRESBYTERIAN MISSION. <i>Yokohama.</i> J. C. Hepburn, M.D., LL.D., and wife, 245, Bluff. Miss E. W. Case, 49, Bluff.</p> <p><i>Tokyo.</i> Rev. D. Thompson, D.D., and wife, 23, Tsukiji. Rev. William Imbrie, D.D., and wife, 16, Tsukiji. Rev. G. William Knox, D.D., and wife, 27, Tsukiji. Rev. J. M. McCauley, D.D., and wife, Meijigakuin, Shirokane. J. C. Ballagh and wife, Meijigakuin, Shirokane. Rev. T. M. McNair, Meijigakuin, Shirokane. Rev. H. M. Landis and wife, Meijigakuin, Shirokane. D. B. McCartee, M.D., and wife, 8, Tsukiji. Rev. G. P. Pierson, 8, Tsukiji. Mr. K. M. Youngman, 6b, " Mrs. M. T. True, 33, Kami-ni-Bancho. Miss Sarah Gardner, 33, " " Miss Lily Murray, 33, " " Miss E. P. Milliken, 33, " " Miss A. K. Davis, 33, " " Miss Carrie H. Rose, 33, " " Miss A. P. Ballagh, 24, " " Miss Emma Hays, 33, " " Miss C. T. Alexander, 2, Nishi Machi, Niban-cho. Miss I. A. Leete, 2, Nishi Machi, Niban-cho. Miss A. B. West, absent.</p>	<p><i>Hiroshima.</i> Rev. A. V. Bryan and wife, absent. Rev. F. S. Curtis and wife.</p> <p><i>Sapporo.</i> Miss S. C. Smith. Miss K. B. Light.</p> <p><i>Kyoto.</i> Rev. J. B. Porter and wife. Rev. J. P. Hearst and wife.</p> <p><i>Kobe.</i> Rev. B. C. Haworth and wife.</p> <p><i>Yamaguchi.</i> Rev. J. B. Ayres and wife. Rev. J. W. Doughty and wife. Miss M. N. Cuthbert.</p> <p>AMERICAN PRESBYTERIAN MISSION. (SOUTHERN.)</p> <p><i>Kochi.</i> Rev. R. B. Grinnan and wife, 46, Kami Honmachi. Rev. J. Moore and wife. Rev. W. B. McIlwaine. Rev. D. P. Junkin, absent. Miss C. E. Stirling, Ei-wa Jo Gakko. Miss Annie Dowd, " Miss M. L. Robertson.</p>
<p>METHODIST EPISCOPAL CHURCH, SOUTH.</p> <p><i>Kobe.</i> Rev. J. W. Lambuth, D.D., and wife, 2, Yama. Rev. W. R. Lambuth, M.D., and wife, 17, Yamate Dori. Rev. J. C. C. Newton and wife, Kwansei Gakuin. Rev. N. W. Utley and wife, Kwansei Gakuin. Rev. W. C. Towson and wife, 9, Nakayamate Dori. Rev. T. W. B. Demaree. S. H. Wainright, M.D., and wife, 17, Shimo Yamate Dori. Miss Y. M. Kin, M.D., 2, Yama. Miss M. F. Bice. Miss K. Harlan.</p> <p><i>Hiroshima.</i> Rev. B. W. Waters and wife, 133, Noboricho. Miss N. B. Gaines. Miss L. C. Strider, Kami-Nagaregawa.</p> <p><i>Osaka.</i> Rev. O. A. Dukes, M.D., and wife. Rev. J. M. Rollins and wife.</p> <p><i>Matsuyama.</i> Rev. C. B. Moseley and wife.</p>	<p><i>Osaka.</i> Rev. T. T. Alexander and wife, 14, Concession. Miss A. E. Garvin, Ichi Jo Gakko, Uyemachi. Miss Alice Haworth, Ichi Jo Gakko, Uyemachi. Miss Ella McGuire, Ichi Jo Gakko, Uyemachi. Rev. G. E. Woodhull and wife, Concession.</p> <p><i>Kanazawa.</i> Rev. T. C. Winn and wife, 45, Tobiume-cho. Miss F. E. Porter, absent. Miss M. K. Hesser, Kami Kakimiki-Batake. Mrs. L. M. Naylor, Kami Kakimiki-Batake. Rev. M. C. Hayes and wife, Hondachino-Tobi, Umecho. Rev. A. G. Taylor and wife, Hondachino-Tobi, Ishi-shiki Machi. Rev. J. M. Leonard and wife, Hirosaka Dori. Rev. J. W. Fulton and wife. Miss H. S. Loveland. Rev. R. Harkness and wife. Miss Kate Shaw. Miss G. S. Bigelow.</p>	<p><i>Tokushima.</i> Rev. C. G. Brown and wife, 602, Tomeda Ura Machi. Rev. H. B. Price.</p> <p><i>Okazaki.</i> Rev. S. P. Fulton and wife.</p> <p>SOCIETY OF FRIENDS.</p> <p><i>Tokyo.</i> Joseph Cosand and wife, 30, Koun-machi, Shiba. Miss M. A. Gundry, 30, Koun-machi, Shiba. W. V. Wright and wife, 68, Sanbancho, Kojimachi.</p> <p>AMERICAN PROTESTANT EPISCOPAL MISSION.</p> <p><i>Tokyo.</i> Rt. Rev. C. M. Williams, D.D. (Bishop), 37, Tsukiji. Rev. A. R. Morris, absent. Rev. E. R. Woodman and wife, 5, Tsukiji. Rev. J. Thompson Cole and wife, 56, Tsukiji. J. McD. Gardiner and wife, 40, Tsukiji. Rev. H. D. Page and wife, 38, " Miss S. Sprague, 23a, " Rev. J. M. Francis and wife, 25a, " Miss Martha Aldrich, 17, Kami Rokubancho. Miss Emma Verbeck, absent. Miss G. Suthon, 6, Kami Rokubancho. Miss R. F. Heath, 26, Tsukiji.</p>

<p>Miss Fannie M. Perry, 5, Tsukiji. Miss Anna M. Perry, 5, " Miss Ida Goepp, 17, Kami Rokubancho. <i>Osaka.</i> Rev. T. S. Tyng and wife, 14, Concession. Rev. J. McKim and wife, 7, Concession. Miss Carrie E. Palmer, 27, " Henry Laning, M.D., 5, " Rev. J. C. Ambler and wife, 14, " Miss Emma Williamson, 6, " Miss Mary Mailes, 27, " Miss Leila Bull, 27, " Miss Carrie E. Palmer, 37, " Miss May McKim, 7, " Miss Lisa Lovell, 24, " <i>Nara.</i> Rev. Isaac Dooman and wife. <i>Maebashi.</i> Rev. J. L. Paton and wife. MISSION OF THE METHODIST CHURCH OF CANADA. <i>Tokyo.</i> Rev. D. Macdonald, M.D., and wife, 4, Tsukiji. Rev. C. S. Eby, D.D., and wife, 16, Tatsukacho, Hongo. Rev. R. Whittington, M.A., and wife, 13, Higashi Torii-zaka, Azabu. Rev. George Cochran, D.D., and wife, absent. Rev. C. I. D. Moore, 13, Higashi Torii-zaka, Azabu. Miss M. E. Cochran, absent. Miss I. H. Hargrave. Miss I. S. Blackmore, 14, Higashi Torii-zaka, Azabu. Miss E. C. Hart, 14, Higashi Torii-zaka, Azabu. Miss N. Hart, 14, Higashi Torii-zaka, Azabu. Miss H. Lund, 14, Higashi Torii-zaka, Azabu. Miss J. K. Munro, 14, Higashi Torii-zaka, Azabu. <i>Kanasawa.</i> Rev. J. W. Saunby, B.A., and wife. Rev. D. R. McKenzie and wife. Miss M. J. Cunningham. <i>Kofu.</i> Miss S. A. Wintemute. Miss E. A. Preston. <i>Kumamoto.</i> Rev. E. Crummie and wife. <i>Shizuoka.</i> Rev. F. A. Cassidy, M.A., and wife. Miss I. M. Hargrave. Miss T. Kate Morgan. <i>Nagano.</i> Rev. J. G. Dunlop. WOMAN'S UNION MISSION. <i>Yokohama.</i> Miss J. N. Crosby, 212, Bluff. Mrs. L. H. Pierson, 212, " Miss J. D. Albroy, 212, "</p>	<p>BAPTIST MISSIONARY SOCIETY, ENGLISH. <i>Tokyo.</i> Rev. W. J. White and wife, absent. SEAMEN'S MISSION. <i>Yokohama.</i> Rev. W. T. Austen and wife. UNITED PRESBYTERIAN MISSION OF SCOTLAND. <i>Tokyo.</i> Rev. Robert Davidson and wife, 71, Shimo Nibancho. Rev. H. Waddell and wife, 25, Ichibei Machi. EVANGELICAL PROTESTANT MISSIONARY SOCIETY (GERMAN AND SWISS). Rev. Wilfrid Spinner, 12, Suzukicho, Surugadai. Rev. Otto Schmiedel, 7, Suzukicho, Surugadai. METHODIST PROTESTANT MISSION. <i>Yokohama.</i> Rev. T. H. Colhouer, D.D., and wife, 120, Bluff. Rev. A. R. Morgan and wife, 244, Bluff. Miss E. J. Bonnett, 244, Bluff. Miss J. Kimball, 244, Bluff. <i>Nagoya.</i> Rev. F. C. Klein and wife, 104, Minami Boheicho. Rev. L. L. Albright and wife, Minami Kajiyacho. Rev. E. H. Van Dyke and wife, 131, Boheicho. Miss J. R. Whetstone. Miss A. L. Forest. CUMBERLAND PRESBYTERIAN MISSION. <i>Osaka.</i> Rev. A. D. Hail and wife, 19, Concession. Rev. J. B. Hail and wife, 13, Concession. Miss J. H. Leavitt, 19, Concession. Rev. G. W. Van Horne and wife, 22, Concession. Miss May Morgan. Miss Agnes Morgan. Rev. G. G. Hudson and wife, 16, Concession. <i>Wakayama.</i> Miss B. A. Duffield. <i>Uyeno.</i> Mrs. A. M. Drennan. <i>Yokkaichi.</i> Miss Rena Rezner. BRITISH AND FOREIGN BIBLE SOCIETY. Geo. Braitwaite, 51, Tsukiji. CHRISTIAN CHURCH OF AMERICA. <i>Tokyo.</i> Rev. D. F. Jones and wife, 1, Shin Minatocho. Rev. H. J. Rhodes and wife, 10, Odawaracho, Tsukiji.</p>	<p>ENGLISH CHURCH IN JAPAN. <i>Tokyo.</i> Rt. Rev. E. Bickersteth, D.D., 11, Sakai-cho, Shiba. Rev. L. B. Cholmondeley (bishop's chaplain), 11, Sakai-cho, Shiba. Rev. F. E. Freese. Rev. A. F. King (bishop's chaplain), 11 Sakai-cho, Shiba. Rev. H. Moore. Rev. C. S. Gardner. SOCIETY FOR THE PROPAGATION OF THE GOSPEL. <i>Tokyo.</i> Ven. A. C. Shaw, M.A., and wife, Archdeacon of Tokyo, 19, Rokuchome, Iigura. Miss Alice Hoar (Ladies' Association), 19, Rokuchome, Iigura. Nurse Grace, St. Hilda's House, Nagasaka-cho, Azabu. Miss Thornton, St. Hilda's House, Nagasaka-cho, Azabu. Miss Snowden, St. Hilda's House, Nagasaka-cho, Azabu. <i>Kobe.</i> Rev. H. J. Foss, M.A., " Mr. H. Hughes, absent. Miss Birkenhead. CANADIAN CHURCH MISSION. <i>Nagoya.</i> Rev. J. Cooper Robinson and wife, 29, Higashi Sotoban. Rev. J. M. Baldwin, 43, Higashi Kataha. CHURCH MISSIONARY SOCIETY. <i>Tokyo.</i> Rev. J. Williams and wife, 52, Tsukiji. <i>Osaka.</i> Rev. C. F. Warren, 3, Concession. Miss Warren, 3, Concession. Rev. P. K. Fyson and wife, 23, Concession. Rev. H. Evington and wife, absent. Rev. T. Dunn and wife, 9, Concession. Rev. G. H. Pole and wife, absent. Rev. G. Chapman, 18, Concession. Rev. H. McE. Price, Koto Ei-wa Gakko. Rev. H. L. Bleby, " " " Rev. D. M. Lang, 23, Concession. Miss K. Tristram, 13, " Miss A. M. Tapson, 13, " Miss G. E. Cox, 17, " Miss J. C. Porter, 17, " Mrs. Edmonds, 36, " Miss S. L. Fawcett, 17, " Miss H. Riddell, 12, " Miss G. Nott, 12, " Miss K. Ritson, 17, " Miss M. Hunt, 17, " <i>Gifu.</i> Rev. A. F. Chappell and wife. <i>Tokushima.</i> Rev. W. B. Buncombe and wife.</p>
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Nagasaki.
The Ven. Archdeacon Maundrell, absent.
Rev. A. R. Fuller and wife, 9, Deshima.
Miss A. Knight, Girls' School, "
Miss L. R. Ellis, " " "
Mrs. E. Goodall.

Matsuye.
Rev. B. F. Buxton and wife.
Miss Sander.
Miss Thomson.

Fukuoka.
Rev. A. B. Hutchison and wife.
Rev. J. Hind.

Kumamoto.
Rev. J. B. Brandram.
Miss M. E. Brandram.

Kushiro.
Miss Payne.

Hakodate.
Rev. Walter Andrews and wife.
Rev. J. Batchelor and wife, absent.
Rev. C. T. Warren.
C. Nettleship.

CHURCH OF ENGLAND ZENANA SOCIETY.
C. M. S. Auxiliary.

Osaka.
Miss O. Julius.

Matsuye.
Miss D. Bassoe.

Osaka.
Miss F. M. Holland.

SOCIETY FOR PROMOTING FEMALE EDUCATION.

Osaka.
Miss C. B. Boulton, 12, Concession.
Miss L. C. Hamilton, 12, "

DISCIPLES OF CHRIST.

Shonai.
Rev. C. E. Garst and wife.

Tokyo.
Rev. G. T. Smith and wife, 31, Oiwake-cho.
Rev. E. Snodgrass and wife, 41b, Tsukiji.
Miss L. J. Wirick, 41b, Tsukiji.
Miss C. J. Harrison, 8, Hikawa-cho.
Miss K. V. Johnson, 31, Oiwake-cho.

AMERICAN REFORMED CHURCH MISSION.

Yokohama.
Rev. J. H. Ballagh and wife, 49, Bluff.
Rev. E. S. Booth and wife, 178, "
Miss M. L. Winn, absent, 178, "
Miss A. DeF. Thompson, 178, "
Miss M. Deyo, 178, "
Miss M. E. Brokaw, 178, "
Miss J. Moulton, 66, "

Tokyo.
Rev. G. F. Verbeck, D.D., and wife.
Rev. J. L. Amerman, D.D., and wife, 19, Akashi-cho, Tsukiji.
Prof. M. N. Wyckoff and wife, 60, Shimo Takanawa-cho.
Rev. H. Harris and wife.

Nagasaki.
Rev. H. Stout and wife.
Rev. A. Oltmans and wife.
Miss R. L. Irvine.
H. V. S. Peeke.

Morioka.
Rev. E. Rothesay Miller and wife, 71, Osawakawara.

INDEPENDENT.

Mishima.
Miss L. Ballagh.

EVANGELICAL ASSOCIATION OF NORTH AMERICA.

Tokyo.
Rev. F. W. Voegelien and wife, 50, Tsukiji.

Rev. F. W. Fischer and wife, 44, Tsukiji.
Rev. G. E. Dienst and wife, 44b, "
Rev. I. J. Seder and wife, 50, "
Rev. F. C. Neitz and wife, 49b, "

MISSION OF REFORMED CHURCH IN THE UNITED STATES.

Sendai.
Rev. W. E. Hoy and wife, 75, Higashi Sanban-cho.

Rev. J. P. Moore and wife, 31, Higashi Sanban-cho.

Rev. D. B. Schneder and wife, 75, Higashi Sanban-cho.

Miss L. R. Poorbaugh, 5, Higashi Sanban-cho.

Miss E. F. Poorbaugh, 5, Higashi Sanban-cho.

INTERNATIONAL CHRISTIAN ALLIANCE.

Kobe.
Rev. J. P. Ludlow and wife.

Yokohama.
Miss H. C. Kinney.

UNITARIAN.

Tokyo.
Rev. Clay MacCauley, Mita Nichome, Nibanch.

UNIVERSALIST.

Tokyo.
Rev. G. L. Perin and wife, 32, Mikawa Dai-machi.
Rev. J. W. Cate, 32, Mikawa Dai-machi.
Miss M. L. Schouler, 32, Mikawa Dai-machi.

Foreign Missions of the Methodist Episcopal Church for 1890.

BY REV. THOMAS H. PEARNE, D.D.

The statistics of the foreign missions of our Church are full of encouragement and inspiration. In almost every line of operation a marked increase is denoted. Take the following particulars:

Of American missionaries and assistants there are 474, of whom 122 are in the employ of the Woman's Foreign Missionary Society. These show an increase of 86 American missionaries and assistants,

or nearly thirty per cent. All native workers and helpers in the service, both of the general Society and of the Woman's Foreign Missionary Society, including ordained and unordained ministers, local preachers, teachers, and other helpers, are 4,188, an increase of 647, or about nineteen per cent. Of members and probationers, 74,731, an increase of 6,171, or about nine per cent. Of conversions, 11,189, an increase of 2,076, or twenty-three per cent. Adults baptized, 5,769, an increase of fifty-six per cent. Infant baptisms, 5,263, an increase of forty-two per cent. Of day and other schools, including 18 theological schools and 45 high schools, there are 1,090, an increase of 236, or ten per cent.

The value of all church property in our mission fields is now \$2,965,167, an increase of \$68,675, or about twenty-four per cent. A debt remains upon all this property of about fifteen per cent. It should be early discharged. All the contributions made by our missionary members and probationers in foreign fields for all school and church purposes and benevolences amount to \$304,949, an increase of \$21,861, or nearly eight per cent. The average annual contributions per member are \$5.75, and including probationers, \$4.05. Like increases in all these lines will give us in 1901 of native workers and helpers, 79,572; of members, 211,864; of probationers, 457,065. Total, 668,929. A like increase of conversions extended ten years will give us in 1901 246,612 converts. Our schools will have increased to 10,900, and our pupils to 439,537. All the church and school property in our missions will have grown to \$71,140,008. The aggregate yearly contributions of our converted heathen members will have swelled to \$2,709,162, and all these sums will, I am confident, be far exceeded in the actual amounts realized.

Unfaithfulness in Giving.

Unfaithfulness in the matter of giving springs from the inbred selfishness of human nature, unchecked by the rigorous application of the principle of self-denial. Greed, the inordinate love of getting gold and of holding it, is as much a sin as pride; and, like it, reigns powerfully and universally in the human heart. The antidote to such covetousness is giving; and the only method of breaking this "yoke" of covetousness is by giving freely and by giving systematically. One of the most liberal men of our acquaintance told us that years ago, when once asked to contribute to a thoroughly good object, he distinctly discovered in his heart a disinclination to give, and that he there and then resolved that if ever again he discovered a similar feeling he would give double.

Monthly Missionary Concert.

SUBJECTS FOR 1891.

May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY and BULGARIA.
September.....	JAPAN and KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

Although so long known to Europeans Malaysia is one of the least understood of Asiatic lands. It is no exaggeration to say that even Thibet, "the *terra incognita* of Asia," is well known in comparison.

Under the influence first of the Hindus and then of the Arabs the Malays have become what they now are. Under Christian influence they should become that which is of the nature of an ideal Asiatic people.

There are three classes of Malays—the *Orang Benua*, or uncivilized wild tribes; *Orang-laut*, or the semi-civilized peoples; and *Orang Malayu*, or the civilized Malays, with a culture, a literature, and a religion.

"What's in a name," indeed? It is said on good authority that the Malay peninsula is the most mala(y)rious country on the face of the globe. The fevers of the country are not, however, as pernicious as African fever.

The question has been asked, "Is the Chinaman out of China more easily reached by the Gospel than the Chinaman at home?" If we answer for the Malaysian Celestial it must be said, "There is no difference."

On condition of their becoming Christians, Cornelius Chastelein liberated his slaves in Java. It was an odd sort of a thing to do, but the church at Depok is a splendid monument to the eccentricity.

Holland gets fat and rich out of Java, and it would seem as if she should reciprocate by doing something more than she is accustomed to do for the spiritual interests of the island. Vain hope, however.

The cultivation of rice in Java is carried on at a dead loss, to use a Yankeeism. It doesn't "pay" any more than it "pays" to raise potatoes in Ireland; but it is the staple, and has to be grown.

Rice is known and described as "the divine cereal," and its cultivation is regulated by the most heathenish customs of superstition imaginable. Days of "lucky sowing" are regarded of the utmost importance.

"Fortunately he was a Christian." There is an expression that may be proper and wise, but it has a sadly profane sound. It isn't Pharisaic; it is profane in that it takes the name of the Saviour in vain.

In order to best teach a Malay he has to be interrogated. He will not "ask questions" on his own part, and didactic teaching is of no avail. The teacher must interrogate, and build upon the answers.

The Javanese are famous for blundering. When, in all possibility, they seem to fully comprehend a matter, they will proceed to deal it out with every evidence of the most consummate ignorance.

The Malay delights in the use of interjections, but when he swears he takes the oath in the coldest and most lymphatic manner, strictly denying the use of expletives. The expression is one touched by awe.

Ask Charlie or Nellie where the Isthmus of Kra is, and the probabilities are that they cannot tell that it attaches the Malay peninsula to Further India. Not very important, Nellie; at least not to us.

Anticipating that "Constant Reader" and "Anxious Inquirer" will want to know the derivation of the name "Malay," it is to be answered that this has caused much controversy, and remains undecided.

A Malay will pass very nicely for a Chinaman. In point of fact, it would be next to impossible to distinguish the Malay from the Mongolian in any anthropological sense. The Indonesian element differs, of course.

There is a regular brogue to the Malay language; but, unlike another language of similar distinction, it is rarely if ever built up into long sentences, and as a consequence never degenerates to a jargon.

When a child is born to a Malay the father gives it his own name and new-names himself. Thus Chuk Rhio gives that name to his boy, and may call himself Chuk Au until another son is born, when he gives it the Au.

"And, O say, there were Malay fowls at the New York Poultry Show." Ah, yes. Curious looking creatures, weren't they? That's the kind that they have in Malaysia. Look like a cross between Indian games and Brahmas.

Lottie says that she saw a Malay Testament at a book-store, and asks if it is "just like ours." Yes, my dear. Those fantastic letters make words that carry to strange hearts the same good news that we know.

"Good enough for a missionary." The man thus described was crude, wearisome, and indisposed to thought. Not "good enough" for a pastorate, but "good

enough" for a mission! What wonderful nonsense!

The bees in Java are stingless. The species is *Melipona minuta*. All attempts to introduce the European varieties of bees and sheep have proved failures. The natives "prefer the good old ways and things."

David Tappen, who wrote between 1667 and 1682, tells us that in Java "a goodlie bevrage is a bean soup." The "bean" was, of course, the coffee, and the "soup" was the infusion which gave Java its reputation.

By passing through Dutch lips some of the Malay words are sadly misused in English. Take, for instance, the word "Bantam." There is no such word, the proper name being *Banten*. Java is really *Yawa*, and so on.

Were it possible to deify a disease it might be said that the Malays worship jaundice, as it gives the Europeans the yellow complexion, which, in the Malay opinion, is the perfection of beauty.

The Malay Mohammedan presents offerings to Jesus in order to obtain learning; to Moses for bravery; to Solomon for rank and honor; to Joseph for beautiful children. Call it "pantheism," if you see fit.

Every field has its patron saint, and to him due honor has to be shown. He is known as the *H'yang*, and is religiously surnamed Sanghyang. The worship is full of a peculiar and degrading superstition.

No mere transplantation of Christianity, no simple adoption of Christian customs, no bare transition from one religion to another can be of any permanent and positive value in a country like Malaysia.

It is a spirit that Malaysia wants, an enthusiasm of humanity which is born of the love of man. In the religion of Christ such a spirit has been realized, and well may we name it the "factorship of philanthropy."

The epithet of atheism cannot well attach or apply to Brahmanism. Instead, we should quite naturally describe that religion as God-intoxicated. I am not altogether satisfied with that term, however.

I have been told, I cannot say by who, but it is very true, that Buddhism is the worship of death, and in essence the adoration of that which changes life. It may sound fanciful, but suppose we call it so.

Children who enjoy playing at sea saw would find perennial enjoyment in Java, where a "teetering" of the ground by an earthquake is almost an every-day occurrence. Ah, yes, Charley, it must be "jolly" indeed.

The Buddhist's "love of being" means benevolence to all created beings, a precept extending not only to all humanity, including the lowest and the vilest castes, but also to the lower animals.

The Buddhists say, "Let a man speak the truth; let him not yield to anger; let him give when asked, even of the little he has. By these three things he will enter the presence of the gods." True, I think.

Principal Caird says, "He who seeks to convert a heathen must himself become a heathen." That is, the missionary must place himself at the point of view of the minds that he seeks to elevate.

Now, I like that sentiment, don't you? Of course the missionary may not believe in assimilating his doctrines to heathen superstitions, but an intellectual self-abnegation means the worth of sympathy.

It is so in Malaysia. The Malays are children, and in order to teach a child it is necessary to adapt the teacher's instructions to its immature conceptions, and even to its illusions and vagaries.

The Malays are more inclined to adopt foreign ideas and habits than the Javanese are, and, though they are quite as intelligent, they are much more simple and ingenuous in both their character and nature.

It is one thing to adopt foreign ideas and opinions and another thing to adopt a foreign religion. It occurs to me that the "adoption" is not, perhaps, of the approved modern type, not exactly formal.

To Christianize the Malays is, in many senses, like the Christianizing of the Goths in the "good old times." It shouldn't be, though, as our modern ammunition should be effective and "improved."

In the exercise of the passion of jealousy the Malay is without a peer. When it takes possession of him he becomes frenzied to insanity, frequently signaling himself by "running amuck" (*a-mok*).

Mr. A. R. Wallace's distinction between the shy, reserved, and impassive Malay and the social and demonstrative Papuan has been remarked and made use of by the missionaries to the Malay's advantage.

The natives believe that beasts understand the language of men, and *vice versa*, but that this mutual understanding of languages ceases when a man is so indiscreet as to betray a secret to a woman!

They regard nature as only the outward aspect of deity, and for them, therefore, the eternal Being is as visible in beast as in man. Consequently the beast is regarded as man's "own equal brother."

The priest, at his pleasure, predicts a favorable or unfavorable issue to an enterprise, and thus may put a stop to meas-

ures of which he disapproves. He virtually makes his "predictions" a law.

When the Malay discovers to himself that the Christian faith at once comprehends and transcends his own religion he accepts of it as complementing the imperfect and correcting the false.

They do not reason it out in this way by any way or means, but they appreciate the matter in that direction. "Reasoning" seems to be an unknown quality with the Malays.

The Malays, like the ancient Aristotelians, indignantly declare that sun-spots "cannot be," on the ground that "it is impossible that the eye of the universe should suffer from ophthalmia."

We might learn something from the thought of the philosophic Brahman who "could not understand omnipotency in itself considered, or in any other relation than co-related with omniscency."

The ethics of Buddhism will well repay the discriminating study of the Christian scholar. They reveal, to say the least, a technically religious life which some might find it difficult to comprehend.

There are certain things that I would not want to "get up and say in meeting." For instance, I wouldn't say that I appreciate a good heathen. I say it here and now, though, and—will some one "sing me down?"

With all due respect to the much-boasted "Dutch principles" which we hear so much about, it is well to wish that the Dutch in Java might be reached with a few wholesome gospel truths.

Put yourself in the place of the Javanese, and ask your heart if you would be very eager to accept the religion of those who are oppressive and cruel toward you as an earnest of their religious temperament!

Wanted.—A recipe for interesting lukewarm ministers in missions. He preaches a "mission sermon" once a year, and—that's all. Who knows how to fire his heart? It will not "catch fire." It is—stony.

The Dutch are not very zealous and enthusiastic about proselyting the Javanese, making it a fixed rule never to interfere with their religion. Whether this is "good policy" or not remains to be seen.

The spiritual instructors among the Malays decide every thing of importance belonging to the natives. They determine fees, marriage, divorce, inheritance, cultivation of land—every thing.

Every large town has a high-priest, who presides over all the inferior priests in the villages and provincial districts. The number of these priests is said to reach several hundred thousand.

There are said to be nearly a hundred different kinds of rice under cultivation in Java. It retails at about a penny per *kati* of two and one half pounds. A person eats a *kati* in a day.

A respectable and comfortable Javanese house will cost about \$10, and will have two or three rooms and a spacious veranda. An ordinary house does not cost more than \$5.

Java alone has the enormous population of more than 22,000,000 people. Imagine an American district of the same area sustaining such a population as that! I doubt if it could do it.

Clergymen who use the "poison upastree of the Malay Archipelago" to point a moral, may be interested to know that it flourishes in every forest, and does not have any "deleterious influence" whatever.

Who built the ancient temples of Java, now lying in ruins? Very little that is reliable can be ascertained, and the field for conjecture and research is as fertile as extensive.

Mr. Gerland speaks of the taboo as "the religious ban" of the islands. A taboo is any thing the gods have entered, which for that reason is withdrawn from common use.

It is not a tree, a rock, or other inanimate object that the Malay regards as fetich, but the spirit indwelling, which, in his opinion, eats the spiritual portion of food-offerings.

It is hard to persuade the heathen. They are as firmly and fondly wedded to their own early impressions as we are, and the emancipation is difficult to all mankind alike.

Among the Malay Lapongs a glowing iron is applied to the tongue of a person against whom there is laid the accusation of any crime. The "unruly member" is punished *in propria persona*!

Where fetichism prevails the people have no locks to their doors, needing none; for rarely is there found a housebreaker so foolhardy as to pass the fetich posted at the threshold.

For 416 years the Mohammedan faith has been the "established religion" of Java; but in a lack of bigotry the Javanese are different from other Mohammedans.

If it were not that Arab teachers are constantly arriving in Java the Mohammedan faith would amalgamate with the ancient Hinduism of the country; in fact, it has largely done so.

A Javanese priest wears a broad white turban, a long white gown, and as lengthy a beard as he can grow. He is renowned for a remarkable assumption of gravity.

Whenever you hear of an insurrection in Java you may rest assured that it is these Arab priests who are at the bottom of it. Time and time again their intrigues have manifested thus.

I cannot refrain from remarking that one may know a Javanese and yet have no acquaintance with him. That sounds paradoxical, but it is a fine expression of a strange truth.

A crowded Batavian street is, perhaps, the most picturesque of any in the world, the moving throng of Malays, Chinamen, Bugis, Dutch, Arabs, and Javanese making a peculiar picture.

The Netherlands may well describe Java as their "Pearl of the East," only the taxing and oppression of a pearl is hardly what can be imagined. The Dutch, however, do not "imagine."

The Javanese, who are direct descendants of Hindu worshipers of the sacred bull, rigidly abstain from eating beef. Here is a strange fact in the science of heredity!

Thinking is a very laborious exercise for the Papuan. A friend tells me that when they are questioned as to intellectual things they quickly complain of weariness and headache!

It is stated that the savages of New Guinea are not distinguished from one another by separate names. Herodotus makes the same statement of the tribe of Atarantes. (*Her.*, iv, 181.)

Morality, as we interpret it, has no application to the savage. With his obtuseness of understanding he cannot grasp our fine distinctions in the question of morals.

It is evident that the estimate formed of things by Papuans and other savages must be very different from ours, as their world is very contracted and their views limited.

Natural objects pass for mighty spirits. Especial good qualities are attributed to stones of bright colors, "which are supposed to be possessed of beneficent qualities."

No mere transplanting of American and European institutions to Malaysian soil, no bare transition from an old to a new régime, will effect the conversion of the people.

It is a spirit that Malaysia wants—an enthusiasm of humanity born of the love of man. In Christianity this is afforded, and may it be meted out abundantly there!

"I don't feel at all acquainted with Malaysia," observed a young person the other day. There are many who could say the same. All too little is known of that interesting field.

It is an interesting field, indeed. Topographically the archipelago is not only of

interest, but in almost any way that it is looked at it is wonderful.

In vegetation those islands are wonderful. The luxuriant tropical foliage and the bountiful harvests are indicative of a soil than which there is no more fertile in the world.

There should be a "Javanese question" in the same sense as there is an "Irish question." Java supports a third more people to the square mile than Ireland does. It deserves a Question.

Singapore is a city not yet three-fourths of a century in age, but no other town on the globe has had a more peculiar growth. It is to be compared to that of some fungus.

However poetical and romantic nature-worship may seem to be when it is read about on the glowing page, as practically met with in Malaysia it is the most degrading form of worship.

The influence of the Dutch is strong, and the godless lives of many of them does much to bring Christianity into disrepute. A Javanese may deny Christ solely because of this example.

There is a certain isolation about the missionary in Malaysia. He waits for a hopeful future, waiting like the astronomer on a cloudy night, impatient to see in a serene sky the immense work of the Creator.

The rays of sun in the Malay Islands have a phenomenally magnetic power, grand to contemplate and understand, but convincing that the light of the sun is of the same nature as the electric light.

The temple of Boro Budur, in Java, shows a wonderful mixture of Buddhism and Brahmanism in its sculptures. To the student of comparative religions it is an object of interest second to none.

The Javanese inscriptions on stone and copper possess a genuine interest, but the task of deciphering and interpreting is peculiarly difficult, and investigations have largely been undertaken by private hands.

There is no use in any one denying the successful character of Malaysian missions. Opinions differ, of course. Anaxagoras contended that snow was black, and some people are quite as odd in their opinions.

The history of Java is written in five modern chapters—ascendant Buddhism, aggressive Sivaism, compromise of religions invading Islam, and persuasive Christianity. The last chapter is in the printers' hands.

By a governmental decree the number of preachers and assistant preachers in the Dutch Indies is limited to 35 of the former and 21 of the latter. The object of this limitation is evident.

The Hindu recognizes three sources of knowledge—revelation, reason, and experience. Ask him where tradition enters the category and—*mirabile dictu!*—he affirms that it has to do with *all* of the sources!

I have heard of a thoughtful heathen (a Batavian Chinaman, if I recollect aright) who, having known Americans, could not understand why they are of many sects. Why, indeed, shade of the saintly Muhlberg, why?

Certain European words have become fully incorporated into Javanese; as, for instance, "electric" and "minute," from the English; "Dontaku" (Sunday), from the Dutch; "pan" (bread), from the Spanish or Italian.

Dr. H. A. Webster says that in the Indian Archipelago Mohammedanism is "making more advances in relation to the heathen population than Christianity." My brethren, doesn't that sound like a reproach?

Our Mission Work in Singapore.

BY REV. D. D. MOORE, M.A., B.D.

Landing at Singapore, I met with a most hearty reception, and shortly settled down to work. This is a most wonderful place, containing over 200,000 of all peoples and races, and all clad in their peculiar costumes—Malays, Chinese, Klings, Parsees, Japanese; islanders from Java, Borneo, and Ceylon; Eurasians and pure East Indians. The streets are a very babel of sounds and a fantasy of sights and colors, and at night are ablaze with thousands of lanterned "riskas." The great man-eating tiger lives within three miles of us, and to-day the government offers \$50 for the skin of one that is prowling in the suburbs of the city. Walking in our compound the other morning I almost stumbled upon a good-sized cobra. I have not yet seen a great variety of birds, but when night falls, O! what a whirring and musical fanfaronade of insects buzzing, chirping, singing, mate calling to mate; and after rain what a bel-lowing of thousands of bull-frogs, which, although three times as small as the Canadian *rana*, make at least four times as much roar.

Woolsthorpe bungalow, our parsonage, is pleasantly situated on Mount Sophia, or Government Hill, surrounded by an extensive compound, or garden, full of all sorts of trees and shrubs and plants growing in tropical luxuriance. Although but one degree from the equator, the thermometer stands at only 82 degrees—not so high as in Bermuda—and yet the glare of the sun is something terrific, and one needs to guard against it with the greatest care.

The Sunday preaching services in our beautiful church are held at half-past seven A. M. and half-past five P. M., to avoid the heat; and what congregations! I suppose in all the world there are none more unique. Officers, naval and military; soldiers and sailors, merchants, civil officials, lawyers, doctors, and teachers—these are European. Then there are Eurasian men and women and lovely little ones of every shade and cast of feature, Anglo or German Malays, East Indians, Chinese, Tamils, Japanese, Ceylonese; so you can imagine what an assemblage you get in this great polyglot city. I am much in love with our Baba or gentry class of Chinese youths. The boys of the Babas attending our academies are most interesting and lovable fellows; their manners so gentle and their facial expression so winning, and they are so clever and good. At home we speak, perhaps contemptuously, of the "heathen Chinese." I would that some of our people could see and learn something from our Singapore Baba class in the tender politeness and endearments of their home life and their table and drawing-room manners when away from home, as well as the simple earnestness with which, when converted, they are willing to work for Christ.

We have two large Methodist academies imparting instruction to upward of 400 young people. Headly Balderston, a graduate of Sackville University, who accompanied me to India, has made a fine impression, and taken the top-most classes in Latin, mathematics, and English. He is delighted with his missionary opportunities, the wealthy Chinese allowing religious instruction to be given to their children, only stipulating that they shall not be baptized without the consent of their parents.

I have arranged a grand band workers' plan which includes several Malay, Chinese, and Tamil catechists and army officers. On Sunday nights, after service in our beautiful church, we have a torch-light march through some of the principal streets to our speaking ground on the esplanade, where we are surrounded by all classes and hold a right hearty service. Over against the harbor, where lie hundreds of ships and steamers with their gleaming lights, with our flaming torches we stand at the base of the towering Ruggles monument, interspersing with prayer and exhortation many songs from German, Tamil, Chinese, and Malaysian voices. For an hour the mass of people do not seem to tire; then we come home, trusting the good seed for its harvest to the Lord.

After *tiffin*, or lunch, to-day our native Tamil evangelist called on me with two workers and a Bible and a violin, begging me to go and hold a service with the heathen Tamils. Entering the Tamil quarters, the boy played the violin, and soon out from the densely peopled district a great crowd of different castes gathered around us, many of them grand-looking and handsome. It was with strange emotions I preached to them my first address to the heathen natives of India, the evangelist interpreting. I spoke to them of a common brotherhood, a common heavenly Father, and a common Saviour for all sinners. There was great attention and many questions asked. At the close a leading man of caste came forward, shook hands warmly, smiled and bowed, and desired it might be again.

On Sunday last I baptized two East Indian heathen, converted while in prison through our native evangelist. It was a strange and solemn service. In the great stone hall of the vast prison 150 prisoners, all in chains, were met for Christian service, most of them heathen. I spoke from the words of Christ: "The Spirit of the Lord is upon me, because he hath anointed me to preach deliverance to the captives."

As chaplain of the troops I officiate in the garrison chapel, and visit and hold services in the forts and hospitals, and in my official capacity in her majesty's service have the privilege of intercourse with the officers of the regiments, some of whom I find to be earnest, God-fearing men, not ashamed to work for the Master.

The W. C. T. U. in Singapore.

BY MISS MARIE A. OLDHAM.

The Woman's Christian Temperance Union is in successful operation in Singapore. It was introduced there by Mrs. Mary Clement Leavitt, who was chosen by the "World's Woman's Union" as their first missionary to carry around the world the white ribbon and the gospel temperance teaching of which this badge is the emblem.

It was early in the year 1887 that Mrs. Leavitt landed on the beautiful island of Singapore. She was warmly welcomed by the American Methodist and English Presbyterian missionaries, and every opportunity that they could give was extended to her to make known her mission. When the advisability of forming a union was discussed the missionaries hesitated. The former, by virtue of their church vows, were a temperance body; the latter, as individuals, were on the temperance side. Both were as busy as they could well be,

and knew that were the Union formed the burden of the work would rest on them.

After prayerful consideration, for the sake of the outside public, the work was undertaken. In March, 1887, a W. C. T. U. was organized. How curious the people were to find out just what these hieroglyphics might mean, and various were the interpretations. Moderate drinkers, when they learned that not only could they not be admitted until their habits underwent a change, but that their position was assailed and proved to be harmful and unsafe, interpreted the letters to suit themselves—"Woman's Cruelty To Us." When they saw the members of the Union going into the worst parts of the city, reaching out hands of helpfulness to drunkards and seeking to lift them out of their misery and degradation, they changed their reading to "Women Come To Uplift," and this they held to as they became better acquainted with the spirit and workings of the Union.

Monthly meetings were held for prayer and conference. Bands of Hope were organized in different parts of the city. Some of these were formed entirely of Roman Catholic children, and oftentimes the fathers and mothers were found eagerly drinking in the teaching given to the children. Once a quarter a public meeting was held in some public hall. The object of these meetings was: "The education of the people. The arousement of temperance sentiment." This was done through address and prayer and song. The meetings were well attended and were seasons of special interest, where many young men enrolled themselves as honorary members.

The first meeting of this kind was held in June, 1887, on the occasion of Queen Victoria's jubilee. Four hundred people were admitted by ticket. Tea was served, from the proceeds of which a small but choice library was purchased, which proved to be an invaluable auxiliary in a work which had to be almost exclusively devoted to the formation of public sentiment, for the people have no voice in the making or unmaking of law in far away English colonies.

Two by two, on Sabbath afternoons, gentle, refined women, armed with leaflets and gospel portions, went up and down the street leading from the wharves to the town. This street is lined with public houses—dens of iniquity—where low men and women from southern Europe are engaged in a traffic whereby they not only make men who because of birth and training in Christian lands are known as Christians obstacles

in the way of the missionary, but also lead these men down to ruin and eternal death.

Sad News from Singapore.

The *Indian Witness* of February 21, 1891, published at Calcutta, India, gives the following sad information:

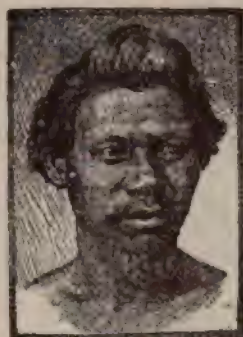
"Of all the heart-rending news that has reached this office from any part of our wide mission field, nothing has come so terrible as the news that the little two-year-old boy of the Rev. R. W. Munson, of the Singapore Anglo-Chinese school, had been bitten by a mad dog while his father was absent from home in attendance upon the Bengal Conference at Jubulpore. In an article on recent cases of hydrophobia the *Singapore Free Press* says: 'Perhaps the case that will appeal most directly to the heart of the community is that of a little son of the Rev. Mr. Munson, of the Methodist Episcopal Church. This child was severely bitten by a small dog that was quite rabid on Sunday. The case having been reported, and medical opinion having been given that the only hope for the child was its undergoing treatment on the Pasteur system, one or two friends have stepped forward and decided to take the responsibility of sending the little fellow to Paris.'

"Later word informs us that Miss Blackmore, of the Woman's Foreign Missionary Society in Singapore, accompanied the child. Next to his mother she was the very best person that could have been selected. She and her little charge left for France the evening of the day that Mr. Munson reached home. Through a friend who has just returned from Singapore we learn that there is a gentleman in that city who was recently cured of hydrophobia by M. Pasteur. It was forty days after he was bitten before he could reach Paris, but the treatment had been wholly successful! This gives Mr. and Mrs. Munson great hopes.

"We can only imagine the feelings of the mother, who had only given birth to an infant a few days before, and those of the father who left here in the best of spirits on Saturday, January 25, and would only learn the terrible news on arriving at home. It would have been almost infinitely easier to have followed the little body to its last resting-place than to undergo the strain which must follow, even if the child lives to reach Paris and make what may seem to be a good recovery. In the presence of such a sorrow we are dumb. May 'the Father of mercies and the God of all comfort' sustain these stricken parents.

"The two noble friends, whoever they

were, who so nobly came forward and assumed the responsibility of sending the little fellow to Paris have their reward. Such generous deeds save us from losing faith in humanity."



A MALAY OF CELEBES.



A KALANG OF JAVA.



A DYAK OF BORNEO.

Malaysia.

Malaysia comprises the large islands of Borneo, New Guinea, Celebes, Sumatra, Java, the Philippine Islands, and many small islands, with a population of 36,000,000. The Malays are of a yellowish-brown color, short in stature, and with long black hair. In religion they are generally Mohammedans.

The Malay children are as active as squirrels. Boys spend nearly all their time in the open air, climbing, jumping, dancing, rowing, hunting, and fishing. Girls are early trained to hardy out-door life and are nearly as active as their

brothers, but they live at home with their mothers, spin, sew, attend the garden, cook, and take care of the house. The children develop into brave, self-reliant men and women.

The usual dress for both children and adults consists of a turban of blue and white checked silk or cotton, a tightly fitting jacket with sailor collar worn open at the throat, long loose trousers, and over all a broad *sarong* several yards long, bound around the loins with ends left hanging loosely over the knees. For women and girls the turban is omitted, the *sarong* is worn so as to conceal the trousers, and the jacket falls over the *sarong* instead of being confined by it as in the garb of the men and boys.

Workers in the Methodist Episcopal Mission at Singapore, Straits Settlements.

Rev. J. C. FLOYD, D.D., Superintendent.

MISSIONARIES.—Rev. J. C. Floyd and wife, Rev. D. D. Moore, Rev. R. W. Munson and wife, Rev. W. G. Shellabeare and wife, Rev. B. F. West, M.D., and wife, Rev. W. T. Kensett, Mr. B. H. Balderston. (Rev. W. F. Oldham, D.D., and wife, are in the United States.)

MISSIONARIES OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.—Miss Sophia Blackmore, assisted by Miss Fox, Miss Leicester, Miss Yrelman, Miss Keem, Miss Angus, Miss Norris, Miss De Foe, Mrs. MacFarlane, Mrs. Leicester, Mrs. Lewis.

LOCAL AND NATIVE PREACHERS.—Chinese work: A. Fox, Lim Hoai Toh. Tamil work: Henry Hoisington.

EXHORTERS.—Harry Norris, R. P. Robert.

TEACHERS IN ANGLO-CHINESE SCHOOL.—R. W. Munson, Principal, B. H. Balderston, J. H. Watson, C. E. Copeland, W. T. Kensett, A. E. Breece, R. C. Ford, R. Little, P. Gabriel, Miss Neudronner, Miss Bishop, Mrs. Rath.

TEACHERS IN ANGLO-TAMIL SCHOOL.—R. Parama Robert, Wm. Hoisington.

Singapore Church Working Band.

Rev. D. Davies Moore, in his late anniversary pastoral to the Singapore English Church, said: "In order to carry out the God-given design of a church, besides the regular offices of the sanctuary—the preaching of the word, the administration of the holy sacraments, Christian fellowship, and the teaching of the young in the Sabbath-school—we have formed and set to work 'Our Societies of Aggressive Christian Endeavor.' The first of these is 'The Church Working Band,' whose departments of labor are: First, Christian effort for the edification and conversion of our soldiers stationed at Tanglin and Fort Canning; secondly, weekly cottage prayer-meetings, and, thirdly, open-air services at such points of the city as we may hope to reach the greatest number of non-church-going English-speaking people in, and, although the work of the English church is not directly to the heathen population, we unite with the open-air services some purely missionary effort, providing at each meeting addresses and songs in Malay and Tamil for the large concourse of the native population which invariably gathers around."

Notes and Comments.

A missionary in Japan writes that among prominent Japanese Christians there is a clearly defined tendency toward rationalism. A well known Japanese pastor affirms: "The preaching of the cross, the simple Gospel, may do very well in Western countries, but the Japanese must be approached from a scientific stand-point. They require a scientific Gospel."

Our latest advices from Japan are not very encouraging: "The antforeign and antichristian feeling is increased every day, and there is much indifference to the Bible." The students have made some of the trouble, and the newly aroused and developed political feeling is also largely responsible for the present situation. It is a time for earnest prayer and greater diligence in Christian effort. Japan must be saved from heathenism and infidelity.

The receipts of the Missionary Society are \$59,000 in advance of what they were last year at this time. This is very encouraging. The Conferences are reporting an increase in nearly every case. There is a fair prospect that the money needed to meet the expenses of the year and liquidate the indebtedness will be received. All that is needed is that every one shall do his duty. We urge the pastors to faithfulness in presenting the claims of missions to their people.

The resignation of Dr. Lowrie as senior secretary of the Presbyterian Board of Foreign Missions is announced. For sixty years he has served the Presbyterian Church as missionary or secretary. He retires carrying with him the respect, gratitude, and love not only of his own Church, but of all Churches. He has always been known as a faithful and able Christian gentleman. May he still be spared for many years to give counsel to and for the mission cause he loves so well.

On pages 225-228 are given the names and addresses of the missionaries in Japan. They differ in some instances from those lately furnished us by secretaries of missionary societies in this country, but we have deemed it best to make no corrections, leaving them as prepared in Japan by Mr. Loomis, with the exception of those of our own Mission. The table of statistics on page 224 shows an increase of about 1,200 members in the missions in Japan during the year 1890. This is a smaller advance than has been reported for several years, but the cir-

cumstances were not as propitious as usual for mission work. The 23,380 members are a gracious leaven from which much may be expected.

The *Indian Witness* says that the feverish unrest of the Hindu mind is apparent to any one who keeps his finger on the pulse of the native press, and many schemes are being adopted to arrest the steady disintegration of their several communities under the powerful solvent of the Gospel of Christ. The latest scheme appears in the *Eastern Star*. It says:

"To eliminate the false Hindus from their midst it is proposed to adopt the following declarations for Hindus:

"I pledge myself to support the following objects:

"1. The maintenance of the Hindu religion.

"2. The duties of the Hindu castes; and,

"3. The unity and credit of the Hindu nations."

Forward, a weekly of the Canadian Methodist Church, in its issue for April 4 makes the following announcement:

"Our readers will all be interested to learn that the missionary Committee of Consultation and Finance of our Church has decided to open a new mission in western China. The city of Chew-Too will be the center of operations. Four missionaries will be sent—two evangelists and two medical men. Rev. V. C. Hart, D.D., for over twenty years missionary in China, will have charge of the mission. The Rev. George J. Hartwell, B.D., and Drs. O. L. Kilborn and David Stevenson will accompany him. Dr. Hart's book on his experiences in western China is one of great interest. This new mission will doubtless have the prayers and active assistance of the Canadian churches. It is a blessed thought that Canadian Methodism at last is taking its share in the work of evangelizing the greatest heathen nation in the world—a nation comprising one third of the earth's population; a nation not dull and slow, but quick-witted and intelligent and apt to learn; a nation which has sent hundreds of its sons to Canada."

We rejoice in this onward move of the Canadian Church.

Committees Appointed by the General Missionary Committee.

At the session of the General Missionary Committee of the Methodist Episcopal Church, held in Boston in November, 1890, several committees were appointed, some of them to arrange for the meeting

of the session of the General Missionary Committee in Cleveland, O., in November, 1891; others to report at that time on different resolutions submitted to them. As these committees are expected to meet this month a list of them is furnished, as follows:

1. Committee to amend the order of making appropriations, so as to provide that domestic missions shall be first considered:

Bishop Andrews, Secretary Peck,
Secretary Leonard.

2. Committee to consider whether the Missionary Society ought to commemorate the purchase of the property of the Woman's Foreign Missionary Society at Wu-hu, China:

Bishop Foss, J. R. Day, D.D.,
J. S. McLean, C. C. Corbin,
S. F. Upham, D.D.

3. Committee to consider—
(1) Whether Conferences (receiving missionary money) raising their full apportionment should be allowed to use the excess as an additional appropriation for which the bishop may draw upon the treasury.

(2) Whether Conferences receiving missionary money, failing to raise their apportionment, shall have the deficit deducted from their appropriations:

Secretary McCabe, Alden Speare,
John French.

4. To prepare a plan for making appropriations:

Bishop Foss, J. M. Buckley, D.D.,
C. S. Harrower, D.D., Secretary Peck,
M. D'C. Crawford, D.D.

5. On division of the society into one Foreign and one Home Missionary Society:

J. F. Goucher, D.D.,
S. F. Upham, D.D.,
Sandford Hunt, D.D.,
G. G. Reynolds,
Secretary Leonard.

6. On readjustment of the sums appropriated to the foreign missions respectively:

Bishop Andrews, Bishop Foss,
Secretary Reid, Secretary McCabe,
Secretary Peck, Secretary Leonard,
Secretary Baldwin,

and the committee on nominations and general reference of the Board of Managers.

7. On arrangements for the next session of the General Missionary Committee:

Secretary Reid, Secretary Baldwin,
" McCabe, M. D'C. Crawford, D.D.,
" Peck, J. H. Taft,
" Leonard, J. C. Arbuckle, D.D.

The Work of God in India.

BY BISHOP J. M. THOBURN, D.D.

The readers of THE GOSPEL IN ALL LANDS will be pleased to hear that God is still giving us tokens for good in many parts of this great empire. Thus far the new year has opened auspiciously, and although the workers have had their work somewhat interrupted by the Annual Conference sessions, yet the ingathering during January and February has been greater than during any other two months in the history of our India missions. Letters have reached me during the past few days which indicate that already our brethren have baptized one third as many converts as during the whole of the previous year. From the Central Provinces Brother Hard reports 513 baptisms. From Ajmere, in Central India, Brother Lyon reports 120. Brother J. E. Scott, the new Presiding Elder of the Agra District, anticipates an ingathering of 1,000 during the year. Brother Hasan Raza Khan, the new Presiding Elder of the Aligarh District, reports about 200 baptisms during the first six weeks. Brother Osborne, in the Mussoorie District, has had three or four hundred. Brother Abraham Solomon, the new Presiding Elder of the Pilibhit District, has baptized 240 persons on one circuit. Dr. Wilson, the new Presiding Elder of the Bareilly District, reports 800 baptisms during the new statistical year. Dr. Butcher, the new Presiding Elder of the Moradabad District, reports several hundred; and from other places I hear of progress on a somewhat smaller scale.

But few readers in America can appreciate what all this means. Those who have lived and worked in India for thirty long years look on with utter amazement, and over and over again ask themselves whereunto all this is going to grow. We remember the time when the most miserable outcast to be found in the country shrank from contact with Christianity as from the leprosy. We remember the days when we toiled on, praying and hoping and believing, without witnessing more than perhaps one hundred conversions throughout our whole field in a space of twelve months. Now all this is changed. The people are coming in constantly increasing numbers. The movement spreads farther and farther, into regions beyond. Converts come from various castes, and although the vast majority are from the lowest social grades, yet it becomes increasingly evident that the high-caste people will sooner or later join in the general movement. I can no longer doubt that God is leading us, and that we are destined to witness still greater things in the near future.

As might have been expected, this new movement has given rise to no little controversy in missionary circles in India. Not a few of the best missionaries in the empire look at the rapid ingathering of large numbers of utterly illiterate and untaught people with great misgivings. They fear that the work is not genuine, and that it will end in the creation of a Church nominally Christian but largely pervaded by heathen influences. They fear, too, that the immense preponderance of low-caste people among the converts will weaken the influence of the future Christian Church. On the other hand, far-seeing men point to the fact that after working on a different line for a hundred years God has seemed to come to our help, and point to a more excellent way. No mission which aims to make its converts from the higher castes exclusively, or even chiefly, is achieving any success worthy the name in India. It is hardly to be expected that any such mission would or could achieve success. Such a policy is contrary to the genius of Christianity, and almost contrary to the express directions of our Saviour.

Now, as in the beginning, the Gospel is in a peculiar sense the Gospel of the poor. But when we do our duty to the great seething masses of the people, going to those who are willing to receive us, without any regard to their social status, we at once bring the power of the Spirit to bear upon all classes, and our message is felt every-where to be a message for all men. We reach the lowest, and yet our converts are not by any means the poorest. They are low in the social scale, but the majority of them are, according to the standard of these poor people, fairly well off. But few of them trouble us with requests for help, except in the single matter of educating their children. Meanwhile, as we go steadily onward we begin to gain additional influence among the higher castes. We are baptizing a few of them all the time. Among the lower castes, also, I notice that the movement is steadily tending upward. One brother, in reporting his converts, gives me a careful enumeration of them according to age, sex, and caste; and I note that he reports converts from ten different castes.

The ingathering of these thousands of ignorant idolaters is throwing upon us a burden of responsibility which, at times, becomes almost distressing. We must teach these people at least to read the word of God; and in doing so we have reduced our scale of expenditure again and again, until now it has become almost nominal. One presiding elder writes me that he has put twenty men to work as pastor-teachers; that is, men who combine

the duties of pastor and teacher, giving two or three hours a day to the school and the evenings to holding meetings. These twenty men have been engaged on a salary of \$1.50 a month each, or \$18 a year. It is not to be supposed that they will continue to work all their lives on such a scale; but this is the best that can be done at present, and now the missionary must teach these teachers, and through them reach the converts daily.

But even for this small expenditure we have nothing. Almost every day I receive pressing and distressing appeals from our workers in different parts of India, telling me of the great openings before them, of the expenses already accrued, and of the absolute need of help. But what can I do? The General Committee, at its last meeting, made generous provision for this very work by commending it to the Church and making a contingent appropriation to meet its needs. If our people will send money to Dr. Peck, at the Mission Rooms, 150 Fifth Avenue, New York, he will gladly receive and forward it. Never before in the history of our Missionary Society has such an opportunity as this been offered to our people. Who will come to our aid? Let there be an immediate response. A small sum now will be worth more to us and more to this blessed work than a larger sum at a later day. May God move our people to come speedily to the rescue.

Calcutta, India, March 6, 1891.

Protestantism in Hungary.

Of the 15,730,000 people of Hungary, 3,200,000 are Protestants. Of these again 2,030,000 are Reformed, and 1,120,000 Lutherans. The latter have 1,195 pastors and 1,433 congregations; the former 4,241 congregations served by 2,283 pastors. The Unitarians number about 50,000, organized into 187 congregations with 107 pastors. The most serious difficulty in the way of the prosperity of the Protestant Church in Hungary is its poverty. Down to 1848 the Roman Catholic was the State Church, and as such the sole recipient of the benefactions of the State. The Protestant since 1791 has been only a *religio recepta*. To the present day the Protestants receive no support from the State except a small sum paid since 1883. They are very active in educational and literary work. The number of Protestant schools is 3,826, besides 14 preparatory schools for teachers. In addition there are 52 other Protestant high schools. The property of the 54 middle grade schools is valued at 9,000,000 florins. The Protestants also have 13 theological schools.—*Independent*.

Our Missionaries and Missions.

The address of the Rev. H. Mansell, D.D., of India, is Poughkeepsie, N. Y.

The Rev. W. H. Stephens, of our India Mission, arrived in New York April 7. His address is Island Heights, N. J.

The Rev. Thos. B. Wood, D.D., has been placed in charge of our missions in Peru, with his head-quarters probably at Callao.

A monthly paper called *La Verdad* ("The Truth") is being published in Mendoza, Argentina, by our missionary, Rev. C. W. Miller.

The *Star of India* of February 13 says: "Dr. Parker, Presiding Elder of the Oudh District, has just transferred Rev. W. R. Bowen from Allahabad to Roy Bareilly."

Rev. C. W. Green, formerly a member of the Japan Mission, has been transferred from the Japan to the Philadelphia Conference and stationed at Glen Moore, Pa.

We rejoice in the tidings that the Rev. F. Penzotti has at last been released from prison at Callao, Peru. He has been in prison since last July on the charge of having preached the Gospel.

The Rev. J. D. Webb writes, Feb. 24, from India: "I rejoice to report that we have baptized twenty-one *chamars* and one high-caste Brahman during the past week in the Mazaffarnagar circuit."

Rev. W. N. Brewster writes from Hing Hwa City, China, January 7: "We are having an encouraging beginning. Fifty people have joined the church in this city as inquirers during the past two weeks and the end is not yet."

At the last session of the South India Conference the bishop was requested by the Conference to appoint the next session for Wednesday, December 16, 1891. It was also decided that the statistical year should close on November 30.

Three circuits center in Rosario de Santa Fe, Argentina, with work in Spanish, English, and German. The English and the German missions are self-supporting, except that in the German work provision is made for the rent of a dwelling for the pastor.

Dr. J. W. Butler, writing from Mexico city, says: "It is probable we have in Mexico nearly, if not quite, a population of 12,000,000 instead of 10,000,000. When Bishop Ninde was here he dedicated our church at Santa Ana Nextlalpam, built largely by the Indians themselves."

In January five young men graduated in the eight years' course of study in the Anglo-Chinese College at Foochow, China. The principal, Rev. G. B. Smythe, said to

them: "I have never in all my experience seen a class of young men in whom I had more confidence than I have in you."

A letter from Rev. W. E. McLennan, written from the city of Mexico in March, stated: "I shall leave Mexico about April 1, and my address will be Nora, Ill. I deeply regret the necessity of leaving Mexico, but our baby's sickness is of such a nature that we must take him away. He is partially paralyzed, due to malarial fever contracted last summer in this city."

Rev. D. S. Spencer writes of Cobleigh Seminary, at Nagasaki, Japan: "Nearly all the men aided to secure an education become Christians, and most of our boarding students become Christians. If any one wishes to aid the needy young men in this direction let them correspond with me or with Rev. C. Bishop, at Nagasaki, Japan. If they, in part return for such aid, desire some of the articles manufactured by the young men, they will be forwarded."

The London *Christian* of April 3, 1891, has the following sad note respecting Rev. A. M. Milne, of our South American Mission, and Agent of the American Bible Society: "Rev. A. M. Milne, of Buenos Ayres, has just lost his eldest daughter, Miss Hattie Milne. A cheerful Christian, she was held in high regard at Buenos Ayres, Montevideo, and Rosario. She was assistant directress of the Evangelical School at the last named place. A few days previously Mr. Milne lost his youngest daughter, Lizzie, a bright, promising girl of about eleven."

Bishop Ninde, writing of his recent trip to Mexico, says: "On the Sabbath following our arrival in the city of Mexico we had the privilege of worshiping with our English congregation. Rev. W. E. McLennan has charge of this work. He has proved himself a man of rare adaptation and efficiency, and has succeeded in gathering a considerable number of American and English residents who are ready to unite in a church organization with excellent prospects of permanence and growth. It is a matter of deep regret that, owing to the prolonged sickness of one of his children, Brother McLennan is obliged to seek a change of climate, and will return to the United States."

The *Bombay Guardian* of March 21 says: "The North India Methodists are still reporting numerous baptisms. Rev. J. B. Thomas, of Bijour, says: 'More than 200 baptisms have occurred since I came here late in January, and since the beginning of the statistical year in October, 1890, 340 have received baptism.' Rev. J. E. Scott, of Muttra, writes to the *Kunkub-*

i-Hind: 'I have been on tour in the Agra Circuit and baptized fifty in three days. Brother Mahbub Khan has been given charge of a sub-circuit (Jaleswar), which promises a rich harvest.' Rev. Hasan Raza Khan, Presiding Elder of Aligarh District, has baptized in the past three months 312 persons. Among them were several village Mohammedans who are distantly related to him by marriage."

The English work in the Buenos Ayres charge in Argentina, under Rev. T. H. Stockton, is very prosperous. Dr. Drees writes: "There are large and increasing Sunday morning congregations in the central church, a good Sunday-school, a flourishing Young Men's Society, successful missions in the Boca and at Belgrano, with plans looking to the opening of still other places of worship, and a prominent share in the undenominational Sailors' Harbor Mission. A successful school patronized by many wealthy families, with an enrollment of about ninety pupils, has also been founded by the pastor. The entire work is self-supporting, the people having contributed during the year about \$15,000, Argentine currency, including \$4,000 for the refitting of the church building, which has been carried to a successful termination."

The *Star of India* of February 13 says: "Miss Phoebe Rowe has gone out on an evangelistic trip. A young man had been baptized in a distant district, and he was greatly maltreated by his Hindu relatives; he recently died of consumption, and now his brother desires to become a Christian, and his aged mother has sent for Miss Rowe to visit them at their inland village home. She will probably spend two weeks with these people. It is her first call to visit Hindus at their homes since her appointment as evangelist, and she has taken with her only one companion, a valued native Christian Bible-reader. Miss Rowe will travel in native carts and live in native style. This call seems to be eminently providential. May God's richest blessings rest upon her ministry."

The *Chinese Recorder* for March, published at Shanghai, China, says: "Rev. W. N. Brewster, who is now only five months from his work in Singapore, with but the limited knowledge of a beginner in the Chinese language, is holding successful revival meetings at the prefectural city of Hing Hwa, eighty miles south of Foochow. In the forenoons open-air meetings are held at different centers of the urban population, when crowds listen to the word. Each afternoon services are resumed in the chapel. Mrs. Brewster, sitting by the side of her husband, repeats in the Foochow dialect what she receives

from him in English, and in turn this is given to the audience of Hing Hwa people by a native of that district. The missionary does not do all the preaching, but is constantly present, giving direction to the services, and imparting thought and inspiration to the native preachers. Up to a recent date there had been fifty-nine conversions as the direct result of this evangelizing movement. Undoubtedly Dr. N. Sites, until recently in charge of this field, had done much to prepare the way."

The Methodist Episcopal Mission in Chili, South America, has been organized as the "Chili District of the Cincinnati Conference." A District meeting was held in Santiago, Chili, commencing January 7, 1891, presided over by Rev. J. P. Gilliland, Presiding Elder. The reports then made give the following information: The English work at Iquique, under Rev. J. Bengé, shows an increase of interest and attendance. In the Spanish work at Iquique, under Dr. W. C. Hoover, assisted by P. Yanez, twelve probationers have been received into full membership and others entered as probationers. Rev. R. D. Powell preaches at Coquimbo to an English-speaking church with fair results, and a local preacher conducts work among the Spanish. The Spanish work at Serena, under Dr. Canut, attracts much attention. At Valparaiso Rev. A. J. Vidaurre is doing well. The Rev. J. F. Arms is assisted by Mr. Coleman in the work in Concepcion. Santiago College has had the best year of its history. Schools are conducted at Iquique, Coquimbo, Serena, Valparaiso, and Concepcion.

Training School in Uruguay.

BY REV. THOS. B. WOOD, D.D.

At Colonia, in Uruguay, we have a training school which is of great importance and value. It is in the Waldensian colony, and continues to develop under the exclusive control of our Mission, and in accordance with the hopes we have entertained concerning it hitherto. The work is carried on by Brother Armand-Ugon, with the assistance of competent helpers, all under my direction. I worked with them awhile at the close of the last school year, and again at the opening of the new year, publishing the annual circular, employing the new assistants required, and reorganizing the institution on a broader basis than ever before. The number of teachers this year is five; the students in the regular courses of study, forty; and the extra students in special classes, over twenty.

Very interesting and encouraging seems one of our recent providential victories

obtained in connection with the development of this school. Ever since the new departure in its history, in the year 1888, we have been hoping to secure such recognition of it by the civil authorities as would enable us to give literary degrees. This advantage had been secured by the Jesuits for their college at Villa Colon, near Montevideo, which is now the most influential Catholic institution in Uruguay. To crown the work of their flourishing college it was determined to found a Catholic University in the city of Montevideo as a rival to the National University. Plans for this are so far matured as to open classes at the beginning of 1889, and continue them through that school year with a prospect of expansion in 1890, under the presidency of the strongest man in the Uruguayan clergy, Dr. Soler.

Against this movement the anti-clerical elements that control the National University combined their forces, and succeeded in getting a law enacted requiring all aspirants for literary degrees to pass their examinations annually in the National University. This crushed the new Catholic University (which was not reopened in 1890), and put a check on the growing popularity of the Villa Colon College. But in the midst of this triumph of restrictive policy it became possible for us to gain what our enemies lost, by provisions wrought into the new law limiting its restriction to the Civil Department of Montevideo (which includes Villa Colon), and allowing institutions in the interior to make valid their work for literary degrees on conditions that are easy for us to fulfill.

This enables us to offer degrees to our students, placing them "on a par," as the law expresses it, with the students of the National University, an advantage now for the first time secured for a Protestant institution in these countries.

This singular advantage, with others providentially attaching to this school, mark it as destined to draw the Protestant youth from far and near, to educate them under our auspices, and prepare the best of them for our work, enabling us to secure for our future workers a sort of preparation hitherto impossible.

Tendencies favorable to our cause are multiplying in the region where the school is situated. The official inspector of schools openly recognizes the unparalleled excellence of our educational work, and acknowledges to us the sad lack in these lands of the *moral power* that distinguishes all our work. Influential persons in the chief city of that civil department, Colonia, offer us money if we will establish preaching there. The Waldensian congregation in whose vicinity the school

exists gave us a collection for church extension the most liberal we have ever received for that cause, \$208 United States gold. Prejudices against us are waning, and advantageous influences are increasing all over that region.

An Evangelistic Tour in the Province of Ajmere.

BY REV. DR. J. E. SCOTT, PRESIDING ELDER.

On the 2d of February I went to Ajmere. Of the city it may be said that it has a population of 49,000, of which 30,000 are Hindus and about 18,000 Mohammedans. It is an ancient city, beautiful for situation, on the crest of the great Rajputana water-shed, but surrounded with hills in such a way as to give the whole scene a very pleasing appearance. The province of Ajmere has an area of 2,700 square miles, and has a population of 460,000 souls. The British province is surrounded with independent Rajput states. The people live in well-built stone villages, seem exceedingly friendly and accessible, and are less bound by caste rules than in some other parts of India.

Among this people I, in company with Brother Lyon, had one of the most remarkable evangelistic tours I ever experienced. I had no sooner arrived than that earnest missionary had me off to the city to see the work. We went to three *mohallas* in succession. At one of them, where there is a Moody School, I baptized nine persons. And in every place the people seemed exceedingly friendly and ready for the Gospel. Next morning at six o'clock we were off on a goods train to Kishu Garh, twenty miles away, and visited a sweeper *mohalla*, where Brother Lyon had baptized about forty souls only a few months before.

Now one of the converts teaches a school in his own house on three rupees per month. Kishu Garh is a walled town under an independent raja who has no objection to our working among his people. On the morning of the 5th we pursued our journey further by goods train, leaving it at the next station—Narainiya—for a bullock-cart, which took us and our things ten miles to Rup Nagar, a walled town of 6,000 souls. Here we found a Christian community of forty or fifty—all won over in the past year. We held a number of meetings and baptized six persons. At both Kishu Garh and at Rup Nagar Brother Lyon has men stationed to look after the work.

On Saturday, 7th, we came back to Ajmere, walking ten miles and riding a camel two. (I rode in the saddle and held the nose rope, Brother Lyon rode behind and held on to me, and a

man beat up the camel from behind.) On Sunday I preached three times—twice in English and once in Hindustani—held a *mohalla* meeting, at which I baptized two souls, and visited the English Sunday-school. On Monday, 9th, our work really commenced. We drove out six miles to Barlia and found a Moody School. There within half an hour we baptized twenty cultivators (*mers*) and three musicians (*dhol* beaters). This school had only been in progress two weeks! After prayer we drove on four miles to Sri Nagar, where Brother Surju Mal, a Rajputana man, is stationed.

On the morning of the 10th we visited the Moody School and baptized thirty-two *chamars* and leather-workers (*regars*), including nearly all the school! At three P. M. we went on four miles to Bhir, and at seven o'clock held a meeting among the *chamars* and *regars*, resulting in eighteen baptisms. Next morning we visited from house to house and baptized eleven more; in all twenty-nine for this village. There is a Moody School here. Having returned to Ajmere, next day, Thursday, 12th, Brother Lyon and I went out by train nine miles to Saradna, where there is a Moody School, and held a meeting and baptized seventeen persons. On this whole tour of ten days baptisms took place as follows:

1. Ajmere— <i>Mehlers</i>	11
2. Rup Nagar— <i>Mehlers</i> 5, Christians 1,	6
3. Barlia— <i>Mers</i> 20, Musicians 3, ..	23
4. Sri Nagar— <i>Chamars</i> & <i>Regars</i> ..	32
5. Bhir— <i>Chamars</i> and <i>Regars</i> ...	29
6. Saradna— <i>Mers</i>	17
Total.....	118

Peking University.

The *Chinese Times*, of Tientsin, China, in January last contained the following notice:

Programmes have been issued to the Chinese and foreign friends of education in Peking, and invitations have been extended to all those who would like to attend the closing exhibition of the present term of the Peking University, on Friday the 30th. From the range of subjects mentioned it is evident the increased staff of professors are making themselves felt; and the most faint-hearted of 'Peking University' supporters have reason to take courage and increase their faith in what looks like becoming a glorious success. Dr. Pilcher, as principal, is guarantee that the most will be done for Chinese students placed under the care of this live and progressive "seat of learning."

If the generously inclined friends of Christian education could see the work the university is doing they would doubtless make liberal contributions to its support.

Any who may desire to assist may send their gift to Charles H. Taft (Treasurer of the Board of Trustees of Peking University), post-office box 1,116, New York, N. Y., who will promptly acknowledge receipt of the same. Those who wish circulars giving full information of the work should address Rev. Marcus L. Taft, Peking, China.

A Cold Season Campaign.

BY REV. N. L. ROCKEY.

For the past six weeks I have been on a tour throughout the large district assigned me as a field of labor. Sometimes I have traveled fairly comfortably, sometimes not so comfortably. I have occupied every sort of vehicle, from the upholstered first-class railway carriage (on free pass, as I never could afford first-class travel rates) down to a lumbering buffalo-cart, dragging its weary pace of two miles an hour through the sand. Much, however, of my riding has been done on an *ikka*, or pony cart. These are most uncomfortable little jolty affairs in which one must either sit tailor-fashion or let his legs dangle out to the side with his feet in close proximity to the revolving wheels. The hardy little pony, with the most crude proviso by way of harness, whirls this cart over the uneven road with a rapidity and endurance one can hardly believe until he has put him to the test, except where the ruts are filled with sand, as is generally the case in all country cross-roads.

The occasion of the ride was one of taking the wrong train. Mrs. R—, Miss S—, and myself, through the blunder of a railway employee, were hustled upon the wrong train. We discovered our mistake in time to get out at the first station, eight miles away. What we were to do was a problem. There was not a horse and cart in the place. The rajah's elephant was away in some marriage procession. There would be no train until night, and it was now eleven o'clock. There was also no possible eatable supply; food there might have been, but not fit for European stomachs, and in its crudest state. There was no ox-cart, but finally we found one of these little *ikkas*, whose owner agreed to land us at Brinabun, our destination, for quadruple price. The road was very, very bad, sandy and uneven; for a mile at a time we had to walk in the hot sun—one of us had to walk all the time, so we took it by turns. I was quite lame and could do little at a time.

The six miles proved eight, and the slow pony made it twelve. We were to get there by two, but it was almost four. We were the whole day without food except for some little native bazaar sweets, which

were very nauseating. However, we did the work we started out to do, caught the train, and by dark were at home again, where we had expected to be by one o'clock.

Churches and Societies.

The Primitive Methodists in the United States have 61 ministers, 171 local preachers, and 5,639 members.

The Congregational Methodist Church was organized in Georgia in 1852 and has a membership of about 40,000 scattered in twelve States.

The Bible Christians of England have 271 ministers, assisted by 1,899 local preachers, and about 30,000 members. They have eight missionaries in China.

The Methodist New Connection was organized in 1797. It has, chiefly in England, 202 traveling ministers, 1,249 local preachers, 515 churches, and about 35,000 members. It has a foreign mission in China.

The Primitive Methodist Church of England, organized in 1812, has 1,049 traveling preachers, 16,317 local preachers, and 193,658 members. It has in Africa 7 European missionaries, 44 white and 486 colored members.

The Wesleyan Methodist Connection of America was organized in 1843 and has 535 churches, 600 ministers, and 20,000 communicants. Its only foreign mission is at Freetown, West Africa. It has a publishing house at Syracuse, N. Y.

The Free Methodist Church was organized in 1860. In October, 1890, it had 29 Conferences, 700 traveling preachers, and 22,861 members. They have some missionaries in India, Africa, and Hayti, West Indies. They publish a weekly paper in Chicago, Ill., called the *Free Methodist*, and a monthly at North Chili, N. Y., called the *Earnest Christian*.

The United Methodist Free Church of England organized in 1857 and has 417 ministers, 1,608 churches, 3,341 local preachers, and 85,461 communicants. In its missions in Jamaica, Africa, China, Australia, and New Zealand it has 66 ministers, 785 assistants as local preachers and class-leaders, and 11,709 members.

The Colored Methodist Episcopal Church was organized in 1870 and then consisted chiefly of those who had been members of the Methodist Episcopal Church, South, and were then given a separate organization by that body. It has now 3,196 churches, 1,084 traveling preachers, 2,311 local preachers, and 119,982 members.

Thirty-five Scandinavian Missionaries for China.

Miss M. Geraldine Guinness, of the China Inland Mission, writes from Shanghai, February 21, to the London *Christian* as follows:

"On Tuesday morning, February 17, the largest missionary party that has ever landed upon the shores of China reached Shanghai from San Francisco. They are a band of thirty-five men and women, of earnest purpose and entire consecration. They will be followed in a few days by ten or fifteen others, making in all forty-five or fifty in one company.

"To the Scandinavian churches of the United States belongs the honor of having sent them, as their representatives; and to the China Inland Mission the privilege of receiving them as its 'associates' in the name of the Lord. Half of this band are men and half are women; the majority are Swedish by birth, though a few came originally from Norway. They all speak English with more or less fluency, having resided in America for periods varying from two to fifteen years. They belong doctrinally to different branches of the Scandinavian Church, but practically seem to be like one large family, united heart to heart in earnest longing for the salvation of China's perishing millions.

"The history of this missionary band is a profoundly interesting one, affording food for thought, and themes for thanksgiving to all who love to watch the onward march of God's providence, in the world-wide evangelization of these last days, and in the quickening of spiritual life and love in truly consecrated hearts in many lands. Six months ago the Scandinavian churches of the United States had scarcely begun to awake to a realization of their responsibility in connection with China's need and claims. A little had been done, and a little local interest was felt; nothing more. This large and earnest-minded body of believers is now stirred to its very depths, and, in proof of the profound interest aroused for China, has sent forth this devoted band of forty-five or fifty laborers, representative of their various denominations, and supported, not only by their means, but by their love and prayers.

"As is often the case, God has used one man, filled with his own Spirit, to move the hearts of the multitude. When the time was ripe he first filled and fired his servant's own soul, and then sent him back from Europe to America to accomplish his divine purpose. Rev. F. Franson, Swedish by birth, but a naturalized American subject, had been evangelizing during ten years, in his native land and elsewhere on the continent of Europe.

So wide-spread was the blessing attending his efforts, and so uncompromising the nature of his address, that opposition was aroused, and for the Gospel's sake he was twice imprisoned. But bonds could not restrain the blessing, which swept over wide regions, carrying many into the kingdom.

"In Germany Mr. Franson met with Mr. Hudson Taylor's papers about the thousand evangelists needed for China, to carry the Gospel 'to every creature.' Always interested in missionary work, his soul was now on fire to help forward the fulfillment of the Master's last command. He was used of God to raise up in Germany a very real spirit of consecration to this work, and formed there the 'German China Alliance Mission,' whose object it is to send out at least fifty of the needed thousand.

"When the first party were nearly ready to sail Mr. Franson left Germany to return to America, longing to be used in the same way among the churches of his own people in the United States. He commenced his efforts in Brooklyn in the beginning of October, 1890, finding himself without a single volunteer, either man or woman, or a single dollar to expend upon the work. But God was with his servant, and his mighty Spirit was moving in many hearts. Three and a half months later Mr. Franson arrived in the great Western city of Omaha, Neb., to bid farewell to the first detachment of this large company of forty-five or fifty departing missionaries; and besides the support of each one, lovingly guaranteed by their own churches, he had in his hand the sum of \$5,000 given him for the general expenses of the work. Considerably over one hundred candidates had applied, and those accepted had been most carefully chosen and tried before they were approved. Extensive tours of the churches had been made by little bands of four and five of them together, and very marked spiritual blessing had followed their efforts, souls being saved and consecration deepened in every place.

"On Saturday evening, January 17, they rose from their knees in that last blessed praise and prayer meeting, and marched, 300 strong, singing as they went, through the streets of Omaha city, until they reached the station where the departing missionaries were to take the train for San Francisco. 'We are going to China to tell the heathen of the love of Jesus!' was the answer to the wondering questions of the crowd—an answer that will live in many a heart.

"A warm welcome awaited them at the China Inland Mission House, where there

was room enough to take them all in, and to receive as well the blessing that they brought with them. The very same afternoon they set to work at the study of the language, with the help of one of the best of teachers, and now are all getting into Chinese garments, hoping to be transformed by the end of the week, shaven heads and all!"

Miscellany.

The next meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 10-17.

Dr. W. F. Oldham, late Superintendent of our Malaysia Mission, has become the pastor of the Butler Street Methodist Episcopal Church, Pittsburg, Pa.

Rev. James Baume writes from India: "Our beloved Methodism has paid dearly in South India in working on impracticable lines—impracticable in the sense of permanence. The Church at home must have a little patience with the English work in India. It is good seed-corn, and carries in its heart the harvest of a hundred-fold."

At a Students' Missionary Convention the Rev. Mr. Allis, of Santiago, Chili, gave the following advice to young men intending to be foreign missionaries: "*First*, cultivate your own piety; *second*, learn your own denominational methods; *third*, master the language; *fourth*, be self-reliant; *fifth*, go out married; *sixth*, select a wife who will be suited with her lot; *seventh*, take care of your health."

Rev. S. P. Craver writes from Mexico: "After fifteen years of experience in this field I think I may safely say that there never has been a time in that period when there were so many open doors as there are now. During the past year the Methodist Episcopal Church in this country organized twenty-eight new congregations, besides preaching the Gospel for the first time in a score of other places. These new congregations were almost all in small towns. The present year bids fair to be quite as productive as the last, and would be more fruitful had we the means with which to support the work."

Rev. Julius Smith writes from Rangoon, Burma: "We have here an English-speaking church with 140 members and the largest Protestant congregation in Rangoon. We have a comfortable, though not costly, church and parsonage, all paid for by our people. We also have a commodious building for a girls' school and orphanage. Most of the money for these buildings was raised here, and they

are sustained mostly by local support. We are also working among the seamen and soldiers, and support a 'Seamen's Rest.' The ladies of the Woman's Foreign Missionary Society are doing excellent work in school and orphanage."

Rev. Julius Soper writes from Japan: "Our Methodist Episcopal Mission was organized into a Conference in 1884. There are at present forty-three members—eighteen of whom are foreign missionaries. Most of the Japanese members are good workers—some of them excellent preachers. In spite of the difficulties that confront us—the active opposition of the Buddhists and the teachings of so-called 'Liberal Christianity'—we are making headway. We have no less than fifty stations and circuits connected with our Annual Conference. We have strong faith in the future success of our work and its ultimate triumph. Our great weakness is our grand and splendid opportunities. We have neither the men nor the money to carry on the work opened to us and thrust upon us."

A missionary of the Reformed Presbyterian Mission in Syria writes: "In this field many of the openings for preaching the word have been made by means of schools, taught by native converts. If the missionary goes to visit the school the parents flock in to hear their children recite, and this affords an opportunity to the missionary to preach a sermon. The Bible is the principal text-book in all schools. The truths in it are explained. The children tell what they learn to their parents. If what they tell is new to them they seek an interview with the teacher. They like to talk, and the teacher is expected to spend his evening entertaining them. In doing this he makes use of his Bible and religious newspapers and books. This cannot fail in time to have a salutary influence."

A mission map of China has been prepared by Miss M. Burt, of 58 North Limestone Street, Springfield, O. It is on cloth, 34 by 45 inches, and gives the locations of the Congregational, Episcopalian, Baptist, Presbyterian, Methodist, and China Inland Missions. It also shows all the provinces and principal rivers and lakes, and on the margin gives the leading facts concerning the people, their religion, Protestant missions, etc. The map is only \$1, postage paid, and will be found very useful for reference. Send orders to Miss Burt, care of the Hosterman Publishing Co., Springfield, O.

Rev. I. H. Correll left last month on his return to Japan. He leaves his family in the United States. Rev. Frank T. Beckwith has been appointed to re-enforce the

Japan Mission. The wife of the Rev. Julius Soper and two of his children returned last month to the United States from Japan. These all belong to the Methodist Episcopal Mission. Dr. Worden reports considerable persecution at Nagoya, Japan, and also a revival of religion.

Worship of Siva in Calcutta.

Rev. M. B. Chapman writes of a visit he made in Calcutta to a shrine dedicated to Siva: "We went through a long lane on either side of which were rows of mendicants—blind, deformed, lame, ulcerated, altogether a group of the most pitiable objects I ever saw. We exhausted our stock of coppers on them, calling forth many expressions of gratitude from the poor creatures. These rows of miserable humanity terminated in a group of naked muttering fakirs, smeared with ashes, squatting upon the pavement and receiving alms and worship from the Hindus. One of these who was in a kind of dirty pavilion was, so our guide told us, a hermit and a 'very holy man.' Siva's shrine was under a dome supported by four columns, and consisted, as it does every-where, of the "Lingam," also called *Mahadeo*, which represents the creative principle, and is a conical stone coming up several inches out of the pavement. Around this shrine was a wild mob, chiefly women, more intense and fanatical even than those we had seen worshipping Kali. They were throwing rice and flowers upon the object of their worship, and pouring over it the sacred water of the Ganges. We climbed up some steps which led to an upper room, and stood there for some time looking upon the mad, ignorant devotees, and from the bottom of our hearts we thanked God that we had been born in a Christian land."

The Bengalese.

Rev. M. B. Chapman writes of the native people of Calcutta, and of those living in that part of India:

"The Bengalese, the inhabitants of this portion of India, are inferior physically and morally to the people of other sections, and are to other Hindus what the Italian is to the English. They have been so long a servile and conquered race that they have entirely lost their manliness (if they ever had any), for during many ages they have been trampled on by men of bolder and more hardy breed. The climate has made them soft and effeminate, and I doubt if there is a single Bengalese in England's Sepoy army. They are not white like Europeans, nor red like American Indians, nor yellow like the Chinese, nor black like the Africans, but of a dark,

nut-brown color, with straight black hair, high forehead, and heads shaped like the Caucasians. They all wear turbans of various colors, and often a man will have enough cloth in his turban to clothe him. It is an inscrutable mystery to me how they can wind and twist their turbans so fancifully and gracefully around their heads, and as we drove through the crowded streets the moving mob of colored turbans looked like the countless flowers of a garden. When they wear any thing around their bodies they wear a kind of skirt, caught up in the middle so as to form the semblance of a bifurcated garment. They have a way of squatting down or sitting on their heels which would be impossible to an American. But they will sit so for hours in a broiling sun that would give an Anglo-Saxon a case of *coup de soleil* in ten minutes."

The Roman Catholic Church in Mexico.

BY BISHOP W. X. NINDE, D.D.

The Roman Catholic Church in Mexico is more pagan than Christian, and is chiefly responsible for the dense ignorance and gross immorality of the masses of the people. The Propaganda in Rome, many years ago, sent over a commissioner to inspect its condition. After performing his duty he reported that the Mexican Church was "a disgrace to the Catholic world." Large numbers of the more intelligent and liberal of the natives are drifting into unbelief or various forms of misbelief. Dr. Gordon, of the Episcopal Mission, was urging upon an army officer the importance of giving attention to personal religion. "I am only familiar," he replied, "with one religion—the Roman Catholic; and that means idolatry, ignorance, treason!" I was told that American Catholics visiting Mexico, disgusted with what they saw, have declared that the Mexicans are not Catholics, but idol-worshippers. Some of the clergy, perhaps many of them, are antichristian in their beliefs. One of the ablest of the bishops is said to be an agnostic. Penances, fetichism, Mariolatry, pilgrimages to celebrated shrines, with the adoration of saints and images, satisfy the religious instinct of the masses. The country is full of costly churches and indolent priests; but the religious idea, as a working principle in the lives of the people, seems to have no place. And this religious perversion is accompanied by a gross depravation of morals. Honesty, chastity, and truthfulness are rarely found. The clergy themselves are often the most scandalous offenders. They are celibates only in name. Most of them have a family—some of them more than one.—*Christian Advocate*.



Eugene R. Smith, D.D.,
Editor.

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Poetry and Song.

Seeking for Laborers.

BY REV. ERNEST G. WESLEY.

At early morn, before the hill-tops in the east
Have clothed themselves with glory from the rising sun,
With eager step the Master speeds to market-place,
Where idle wait the many who as yet no work
Have found. Around they stand, with folded arms at rest ;
"For work," they say, "we seek," but still from toil abstain,
Though labor for them all abounds where each may use
The strength, the time, the health most bountiful supplied
By Him whose fields so long have lain untilled, untouched ;
The vines and trees, unpruned, broke down the walls ; o'errun
With briar and thorn the vineyard where few lab'ers come
For Him to work who gladly bore deep anguish, pain,
Their souls to save from endless woe !

The Master speaks : "Through open gates
Will ye not press to toil and patiently endure
The burden and the heat of day for me ? My grace
Thy strength, my love thy shade, my hand thy help !"

To which reply is made :

"To us what wilt thou give if toil we choose instead
Of idling here ? 'Tis true our life to thee we owe ;
Thy scourging pain, thy wounds, thy shame, thy anguish deep,
By man unfelt, unknown, us all has saved from sin
And death ; yet still we ask reward, nor will we toil
Unless still more is giv'n."

"That which is right shall all receive
Who out of love for me and fellow-man will toil."

"We do not doubt that 'right'

Thou wilt bestow ; but still a bargain now we seek.
What wilt thou give ?"

"Whate'er is right for man,

To which I add far more if ye my word believe
And in it trust."

"What is this 'right' ?

"'Tis this we seek to know and then to toil we press."

"The daily wage of man, at close
Of worker's day."

And bargain made with Christ the Lord, to toil depart
The lab'ers all, till day shall close.

Three hours above the line which spans the eastern sky
The sun has risen ! With anxious eye, as speed the hours
So fast away, the Master views his fields. Untouched
By hand of man lies many a spot which patient toil
A garden sweet and fair would make. Once more he seeks
For those who to his call will glad attend and haste
His work to do. Once more to market-place he speeds
And still more idlers finds ! In home, on street, in store,
Life's hours and days with useless waste are thrown aside
And nothing done for him ! So sad the waste of time,
Of wealth and strength, which in his hands would harvest rich
Return of precious fruits. Again he speaks, again
More lab'ers to his fields are sent to whom reward
According to their toil his promise gives. Midday
Draws near ; across the sky one half its course the sun
Has sped. Once more the Master's eye the work undone
Discerns—more lab'ers for the waning day he needs,
And seeks. With voice so sad he pleads :

"O sons of men, go forth ;

My vineyard waits ! The lab'ers are too few who toil ;
The fields are vast ; the precious soil so fallow lies ;
Downtrod much golden grain—no willing hand to reap,
Nor e'en to plow the land, or sow the seed of life,
Which sown, shall yield in coming days its harvest ripe.
Go forth, dear friends, ye blood-bought hosts for whom I died !
And, reaping, gather fruit to endless life and joy."

How slowly pass the few who heed the loving call
From idle waiting in the noonday shade and rest
To toil for Christ and souls, for God and man, to fields
Where waits, beseeching waits, the fallow ground and cries
For eager hands to work, for loving heart and brain
To plan, endure, and, need arising, die beside
The furrow or the golden grain ; the dying prayer
Swift rising to the throne and thence, entwined with voice
Of Christ, to plead with men for lab'ers more.

Now shades of evening gather in the glowing west ;
Once more the Master passes swift across his fields ;
His heart is sad, tear-filled his eye—so much remains
Undone ! E'en now the shadows deepen as the sun
Sinks low and beckons with its finger beams and points
To harvest fields untrodden yet by reaper's feet.
With eager haste the vineyard's Lord returns ; tho' late,
So late the hour, he seeks more willing ones who still
May sow some seed of life for other hands to reap,
Or glean some ears of grain which other eyes have passed
Unseen. Who still may do some work for him ere robes
The eve in gloom of night the fields of toil ; for soon
The day is gone, all labor done.

For you, to-day, he calls ! The hour is late, the night
Is near. So soon, too soon your morn of toil has flown ;
Whate'er you do you now must hasten on ; few hours
Remain. And vast, so vast the harvest field to which
Our Lord now loudly calls each one his grace has saved !
Erelong your day must close ; whate'er you do, with all
Your might he bids you now attempt. To linger more
Sin's doom and death will bring to priceless souls
Who saved would be—if quick you haste for Christ to toil !
The evening comes, so soon, too soon ! A few brief hours
The summons will be heard : "Return, and what is right
To each the Lord will give." The hour e'en now grows late.
He waits ! He calls again ! Heed now his voice and come,
For earnest mind and willing hand and loving heart
Far more the Master counts than all the barren past.

"What Shall I Give Unto the Lord."

"Every man shall give as he is able, according to the blessing of the Lord thy God which he has given thee."—Deut. 16. 17.

Hark ! "Every man shall give," 'tis God's command ;
No one has naught ; for in each living hand
Is grasped some "good and perfect gift" of God,
To be re-spent for him, the living Lord.

"As he is able"—this the limit sole :
We may not give to him some scanty dole ;
To him who gives us all we ought to give
Our gold, time, talents, and the life we live.

Such is the mandate of his holy word :
"According to the blessings of the Lord ;"
As he hath blessed, as he has given to me,
Such shall my offering to my Saviour be.

 World, Work, Story.

 The Valley and City of Oaxaca.

BY REV. W. E. M'LENNAN.

The city of Oaxaca is one of the most advanced and, with its environs, one of the most interesting cities in Mexico. It is situated in the center of what is considered by many the most fertile valley in the whole country, 350 miles south of the capital and about 150 miles from the Atlantic and Pacific coasts. Starting from this city to reach Oaxaca, you take the Mexican railroad to Esperanza, there transfer to a tram railway, owned by ex-President Gonzales, and at Tehuacan, thirty-six miles south, you board an ancient diligence, and after from fifteen to eighteen hours of awful jolting, surrounded by clouds of alkali dust, you are set down at Tecomavaca—a name surely to frighten children, for in plain English it means, "The cow will eat thee." It is a source of great rejoicing that the Mexican Southern Railroad has now reached Tecomavaca, and, as a consequence, the days of the diligence are over, and travelers need no longer fear that they will be eaten by cows.

From Tecomavaca one can travel *a caballo* (horseback) or by the *littera*. On a frame eight to ten feet long, and three or four feet wide and high, is stretched a covering of thick leather. This is fastened to two strong parallel poles, eighteen to twenty feet long, between which are bound two mules arranged tandem. The motion of the *littera* is similar to that of a ship in a rolling sea, but compared to a diligence it is a luxury. Your escort consists of two Indians on horses; one to tow the "lead" mule and the other to lash the one behind. Your line of travel is through scenery which cannot be surpassed anywhere in Mexico; many think it cannot be equaled. You climb mountains in close proximity to perpetual snow, and pass through the loveliest of valleys alive with tropical birds, and clothed with a luxuriant vegetation. The inhabitants of these regions are nearly all Indians; no Toltec or Aztec descendants, but Zapotecs and Mixtecs, at one time a more numerous and more civilized people than were ever their more widely known neighbors. They are degenerated now, live in huts made of cane, wear scanty clothing, eat the poorest kind of food, and herd together in the most promiscuous manner possible. The worst feature of traveling in this part of the country is the wretched food served at the stopping places. Generally, you can get nothing but *frijoles* (Mexican beans) and extremely tough *tortillas*, or corn-cakes. Occasionally one can procure a cup of what is called coffee made of roasted beans, and sometimes a tea made of orange leaves. Milk seems to be generally unknown. One old woman said that she had never seen milk and did not know what it was.

You get the first view of the valley of Oaxaca just as you begin to descend the last spur of the mountain range. It is truly a magnificent sight, stretching away as far as the eye can reach with its streams of water winding about

like threads of silver, and its vegetation a very luxury of growth and color. The present city of Oaxaca was founded in 1486 and was called Huaxyacac, derived from the name of a vine growing near the city's site. It came under the Spaniards in 1528, when the whole valley was ceded to Cortes, from which circumstance came his title of Marquis de Valle. In 1532, by decree of Charles V. of Spain, Oaxaca took rank as a city. From that time to this its history is closely connected with that of both Church and State. It gave to Mexico the father of her liberty, the immortal Juarez, General Diaz, the nation's present chief ruler, as well as others prominent as statesmen and scholars.

The churches of Oaxaca are notable on account of their age, history, value, and, in some cases, extraordinary beauty. Of Santo Domingo, Padre Florencia says: "It has not its equal among the Dominican churches of the world, nor its equal among all the churches of Spanish America." I have seen many of the principal churches of Mexico and can well believe that the statement of the father is no idle boast. It was begun in 1505 and completed in 1535. With its convents and monasteries it covered fourteen acres. Its cost was \$13,000,000, and that, too, at a time when to the church every thing was practically free, and gifts were numerous. Like all church property in Mexico, Santo Domingo is in the possession of the government. It is now used as an army barracks. In company with Dr. Green, Presiding Elder of the Coast District, I was permitted to inspect the property, a young private being detailed as guide. On entering the great *patio* a number of soldiers were washing themselves at the fountain. All about them were statues and monuments of saints once active in laying the foundation of the Church. The splendid paintings in the monks' quarters were covered with whitewash, except where the soldiers had scraped the walls, revealing the faces of cherubs, saints, and angels in strange contrast with their present surroundings. In one room was a relic of the Inquisition—an immense wheel with an iron crank on which had been stretched the limbs of stubborn heretics. Up creaky steps, cobwebbed and dusty, we reached the roof of a convent which joined the great cathedral. Though pilaged of its rich furniture and altar the cathedral is still beautiful. On a ledge of stone, reached from a window, I viewed the whole interior. Birds had made their nests on the splendid carvings adorning dome and ceiling. To the roof still clings a fragment of the altar, heavily veneered with gold. The floor, though clad in dust, still exhibits the rich harmony of its mosaic. Every-where there is evidence that in this old cathedral the highest art of the middle ages was represented in its perfection.

Oaxaca's public institutions are worthy of more than the passing notice which I shall give. In the "Institute" are gathered more than five hundred students, pursuing collegiate and other courses. Juarez, Romero, General Diaz, and others famous in Mexican history received their education here. The state library, though not noted for its quantity of books, is unsurpassed in

volumes of great rarity and value. For a single volume of Burgoa the directors of the Paris library offered, I am told, \$10,000. I examined two volumes of Bonaventura in excellent preservation. I do not know of a modern book so elegantly printed and bound. Every capital letter is in colors, and the first letter of each chapter is brilliantly illuminated. The last sentence of the second volume indicates how very soon after the art of printing was invented these books were published: "Qui id facturi sunt, valeant et vivant felices cum felice beato Bonaventura ex Nieremberga nobilissima civitate ano MCCCCXCI."

The climate of Oaxaca and, indeed, of the whole Oaxaca valley, is as near perfection as is possible in this world. An altitude of 5,000 feet protects it from the diseases of the *tierra caliente*, while at the same time it is not subject to the extremely cold nights of the valley of Mexico. The lines of Watts might have been written of the Oaxaca valley:

"There everlasting spring abides,
And never with'ring flowers."

I can think of no place in this country where the seed of the Gospel would have a better opportunity to develop than in this valley. The people are liberal, progressive, and, with the exception of the lowest class, fairly intelligent. Something has already been done. Although our work in the city was not in the most flourishing condition when I visited it in May of last year it is now, I learn from Dr. Green, taking on new life. A large number have been taken into the church on probation, and the regular services are well attended. What we need there is property, not in some out of the way place, but centrally located and having about it the air of respectability and progress. With a few thousand dollars invested in property, and a foreign missionary in charge, we could, I firmly believe, capture, in a few years, almost the whole state for Christ.

There is no other Protestant Church besides our own (Methodist Episcopal) represented in this whole section of country. This gives us a fair field for doing our best work. The Church will miss a wonderful opportunity if she fails to send workers into these fields already white unto the harvest.

South-east of the city, about thirty miles, are the wonderful ruins of Mitla. "The original name," says Bancroft, "seems to have been Lisboa, or Yolboa, 'the place of the tombs,' called by the Aztecs Miquitlan, Mistlan or Mitla, 'place of sadness,' 'dwelling of the dead,' often used in the sense of 'hell.'" These ruins consist of three palaces and two teocallis. Bancroft speaks of four palaces, following Dupaix, who saw the ruins in 1806. Mühlenpfordt, the German traveler, made a plan of the palaces in 1830, and his is the only general plan ever published.

I took a copy of Mühlenpfordt's original plan, now in the museum in Oaxaca, and noticed particularly that he speaks of but three palaces. The first palace Mühlenpfordt arbitrarily denominates palace No. 3. There is

nothing left to mark its site but *débris* and a few fragments of wall. North-east about two hundred and fifty yards is palace No. 1. It was undoubtedly the principal building. Two edifices composed it; the north-east corner of one joining the south-west corner of the other. The principal edifice had rooms on three sides of a *patio* that measures about 110 by 130 feet. The main walls inclosing this court are $6\frac{1}{2}$ feet thick, and composed of immense blocks of porphyry, one of which measures $18\frac{1}{2}$ feet long, 5 feet wide, and $4\frac{1}{2}$ feet thick. The south and west walls have fallen down, the east wall is fairly well preserved, while the north with its rooms adjoining is in excellent preservation. This north wall as well as the rooms adjacent have their ornamentation as perfect as when made. It consists of oblong panels forming grecques of rectangular and diagonal form. It is distinguished from all other ornamentation in Mexico in not being carved out of solid stone, but made out of small pieces of stone, fitted into the walls, forming patterns similar to those on Assyrian temples and palaces. About 150 yards directly north is palace No. 2, constituting a part of the parish church and the home of the priest. The teocallis are pyramidal mounds, 50 to 75 feet high, made of adobes. You mount one by stone steps in front; the other had a spiral stairway around its circumference made of cement. Pushing aside the vegetation on the mound, I saw portions of this stairway distinctly and carried away small pieces of the cement, almost as hard as stone.

What was the purpose and who were the builders of these stupendous structures must be matters largely of conjecture. Whatever may be said of the high civilization of the Aztecs, it seems certain that the Aztecs could never have constructed such magnificent buildings as those of Mitla.

The descendants of those who occupied these palaces and sacrificed on these teocallis now inhabit the valley of Oaxaca and are awaiting and in their hearts are longing for the Gospel of Jesus Christ. That valley blooms the year round with every kind of vegetable, fruit, and cereal. There seems to be a perpetual harvest. The spiritual soil I doubt not will yield equally well if it only be cultivated. The Roman Church has had three and one-half centuries of opportunity and has done nothing. Nothing? Yes; it has taken the labor and money of these poor people to build and beautify its temples, and it has taught them the fiction of the "Mother of God." But in developing the mind, in moral quickening, in presenting the need of faith in Jesus Christ, the Roman Catholic Church has done absolutely nothing. Has not the time come for other laborers to enter this vineyard and possess it in the name of the Lord?

"THE worship of the Romish Church in Mexico is not only idolatrous and superstitious, but it contains an element of cruelty which reminds one of Oriental paganism in its lowest forms. The penances inflicted are often very severe."

The Story of the Opium Curse in India.

BY BISHOP JOHN F. HURST, LL.D.

The eyes of Christians in the East are now turned toward the fate of the opium treaty between England and China. The time is drawing near when a revision is to take place, and when it is to be decided whether England is going to continue the crime of sending opium to China, or will resolutely yield to the humane and Christian sentiment of the whole world and put an end to it. There is no want of effort in behalf of the most advanced course in this great crisis. The Indian missionaries are practically a unit in demanding a flat and uncompromising withdrawal of that part of the existing treaty which relates to opium. Petitions are being circulated and signed in both China and India. The Chinese native church presents a petition signed in behalf of 300 communicants of the London Mission at Canton, 700 Wesleyan communicants, 450 Baptists, 600 Presbyterians, 350 of the Berlin Mission, and 10 of the American Seamen's Mission. One petition is being circulated for signatures in the court of Peking. The Indian petition is already signed by 750 foreign missionaries, and by 1,200 native pastors, and 5,000 other Christians. A similar petition is signed by English and Scotch civilians resident in India.

Let us now take a glance at the tragedy of opium management in India.

Any one standing on the quay of the Hugli, at Calcutta, can frequently see a monotonous train of wagons, drawn by toiling, puffing bullocks. The progress is very slow, for the burden is heavy. The wagons are piled up with chests, all of equal size and appearance. The train is on the way to the customs. The contents are to be inspected, and then shipped to China and other countries. What are the contents? Opium, and nothing else. It is England's greatest contribution to the world's wretchedness.

When England gained control over India, chiefly in the last century, but finally in the present, she saw the peculiar adaptation of the poppy to the Indian soil, and began to develop the industry. Hitherto it had been cultivated only to a small extent. In the seventeenth century, the Mogul princes enjoyed a monopoly of the poppy culture. So far as we can learn it was the Mohammedans who introduced the plant into India, and they are still addicted to opium far more than are the Hindus. The East India Company was not slow to perceive the chances for gain. However, it was not as a company, but as individuals, that Englishmen made the first successful effort to reap a financial benefit from the monopoly of opium. The Patna Council, which was only a small part of the East India Company, was the first English company to hold the monopoly of the cultivation of the poppy and the manufacture of opium.

The good fortune of these individuals was instantly seen. It was too great to remain in private hands. Accordingly, in 1773 the East India Company took the opium monopoly entirely out of the hands of the Patna

Council, and leased the whole business to two natives for a fixed sum. But the revenue did not prove to be sufficient. Good husbandmen as are the natives of India, it was clear that they could not make the best returns for the manufacture of opium. Accordingly, the opium monopoly was put up at public auction. We may well suppose that both Englishmen and natives competed in this important sale. The Anglo-Saxon had calculated his chances, and, when the auction closed, it was known that he had out-bidden his native antagonists. Then, and probably forever, the native of India retired from his place as manager of the opium-culture of that vast land, and the gentleman from the banks of the Thames took his place. It is just to say, however, that the East India Company never called this sale an auction, and never made the pretext of hoping to reap a larger revenue from the new method. The company called the whole affair by that term, very fashionable in India, "A Grant." *

But even the auction was not satisfactory. A new plan was adopted. The local government of the East India Company, located at Calcutta, with Warren Hastings at its head, farmed out the monopoly directly to an Englishman by the name of McKenzie. This was not the act of the East India Company in any strict sense, but, rather, in violation of their rules. The company, therefore, could cancel this arrangement, but never did it. It simply reproved Hastings and his council. Hastings had in his family a man by the name of Sullivan, and it was important that this man should have funds. Accordingly, when the three years' contract with McKenzie was up, Sullivan became the possessor of it. There was no competition. He simply received the offer, and then sold his contract outright to a Mr. Benn, and he in turn to a Mr. Young. The committee of the House of Commons was right in concluding that the contract was given to Sullivan for the sole purpose of supplying that remarkable individual with a sum of money.

The next stage in the development of the opium trade was the brilliant plan of Warren Hastings to force opium on China. Already a small trade in the drug was carried on between India and China, probably overland, through the passes of the Himalaya Mountains; but Hastings proposed to do away with this slow method. He chartered a vessel, with the concurrence of his counsel, for carrying opium to foreign ports, and especially to China. A small trade in the commodity had been carried on with Batavia, but the Dutch war had put an end to the market in that country. Next, a new market had to be found, and China solved the problem. It was soon seen that one vessel was not enough to carry all the opium that could be sold. Neither must the method be a mere incident. It was necessary to develop the trade into a regular commercial system. The outcome was, that the trade in opium to Chinese ports was to be undertaken by the government of British India. The first contract is a curiosity. Colonel Watson,

* *The Poppy Plague*, p. 32. London, 1876.

an Englishman, was to carry the first ship-load of opium. His vessel bore the appropriate name of *Nonesuch*. He needed cannon to protect his vessel, for opium was contraband in every Chinese port, and in the whole interior as well. The British government in India cast some cannon for the special purpose, while others were brought from Madras, a distance of 700 miles. Soldiers and medical stores also were supplied. All was ready to make open ports for the entrance of opium into China. In due time the number of ships increased, so that the carrying-trade became large.

The first iniquity of the opium trade with China lies in the fact that it was an unmitigated smuggling operation. China was doing all in her power to keep opium out. Rulers and their advisers were resorting to all possible measures to keep the drug away from the people. They declared that no opium should cross the border. Severe penalties were visited upon any violator. These penalties were increased from time to time, and the whole power of the government was used to keep opium out of the country. Yet the English in India kept on sending it and smuggling it ashore. The Chinese succeeded in driving away the British trade from Macao; and so the dealers drifted down to the mouth of the Canton River, and anchored among the islands. Their vessels were safe here. They were well armed and could resist an attack from the Chinese, and smuggle opium into the country.

We have this picture then: The English traders trying to get the opium into China, and the Chinese using all their power to keep it out. This affair became a matter of years. The clipper ships which brought the opium into China from Calcutta were the fastest on the Oriental seas. By the year 1834 the annual amount of opium brought from Calcutta had gone up from 5,000 to 20,000 chests. Meanwhile, other ports for the enforced entrance of opium were established along the Chinese coast. But China, all the while, kept up the fight to keep it out. As a specimen of the large profit arising from the trade a Mr. Innes, in 1831, disposed of \$330,000 worth in one voyage. But Mr. Majoribanks, in the following year was less successful. He took opium to new Chinese ports, but the people knew nothing of the drug, and refused to buy. The venture proved a failure.

Now, it must be admitted that the government in Calcutta made its deliverance on the illicit character of the trade in opium with China. Here is what the directors said in 1787: "It is beneath the company to be engaged in such a clandestine trade; we therefore hereby positively prohibit any more opium being sent to China on the company's account." This sounds well enough, but Warren Hastings went on with his measures as if nothing had been said, and the company, while now and then issuing strong decrees against the illicit trade, continued to enlarge the cultivation of the poppy at home and the trade in opium in China.

But Americans, not less than Englishmen, have good reasons for blushing at the growth of this enormous

crime. The young and growing commercial spirit reached as far as those Eastern seas. The Chinese government published an edict in 1821, in which it gave an account of the recent seizure of the cargoes of one American and three English vessels at Canton, for introducing opium in violation of the Chinese laws. One half of the cargoes of the vessels was confiscated as a penalty. The Viceroy of Canton, finding that this seizure was a great affliction to merchants, remitted the penalty but forbade the sale of the cargoes and the carrying away of any tea or rhubarb. Besides, a memorandum of these ships and their merchants was made, and they were prohibited forever from coming to Canton for trade.* Here, now, we have the remarkable fact of England and the United States combining to introduce opium into China. It would have been well if the resistance to the iniquitous proceedings could have been equally successful in all other cases.

In 1836 we find the first attempt made by a Chinese official to secure the legal entry of opium from India into China. Hen Naetze memorialized the emperor to admit opium under a duty. His plea was that the imperial revenue would be enriched. But a member of the Imperial Council, Choo Tsun, opposed it. The result was that the Emperor's Council voted to renew the measures to keep opium out of the country. Violence against the illicit trade was resorted to. The opium ships were driven from Lintin in 1837. The emperor kept a close watch on his officers, and used all possible measures to keep out of the country the opium brought by English ships from India.

The final stage in the relation of the English government to the enforcement of opium upon China was brought about by war. It grew out of the death of a Chinaman in a quarrel with some English and American seamen. The Chinese felt aggrieved, and cut off supplies of food. In 1840 the British fleet arrived, under Sir Gordon Bremer. The war lasted about three years. England conquered, and the treaty of peace which she compelled was based on the following hard conditions: The payment to England of a vast indemnity within three years for meeting the expense of the war; the opening of five ports to British trade; and the ceding of the island of Hong Kong to the British crown.† The Chinese did all in their power to secure in this treaty the prohibition of the opium traffic, but the English would not consent. They were determined the opium trade should go on as before. Opium, with all the humiliation and weakness of defeat upon China, was to be kept out of the country. The Chinese who had been convicted of dealing in the drug, or even using it, were severely punished. In Canton the violators could be seen in gangs of forty or fifty, with shackles on their hands and feet. It was, indeed, death for a Chinaman to trade in opium. However, the trade still went on. The merchants of India, and the government as well, were providing fresh supplies all the time.

However, it was only by stealth that it could be

* *Nile's Register*, December 21, 1822. † *The Poppy Plague*, 75 ff.

continued. For the Chinese steadily resisted every effort to make the introduction of opium a legal matter. The Chinese emperor would not yield an inch.

But one more war was needed to throw China open legally to the opium curse. The English soon had a pretext. A Chinese vessel had bought of the local British government at Hong Kong the right to carry the British flag. The Chinese officials knew she was a Chinese ship, and boarded her as a pirate. The English claimed her as belonging to their country. War broke out again. The English were again victorious. China was compelled to pay again the cost of a war, and to suffer in the two wars the loss of 30,000 lives. More ports were open to English trade, and the Chinese government was compelled "by moral suasion, the force of which lay in an irresistible fleet and army, to legalize the importation of opium." England, therefore, on this wise, compelled China to accept her opium, and would not allow more than ten per cent. duty to be charged upon it. This state of things has gone to such a length that at the present time 8,000,000 pounds of opium, or two thirds of all the opium produced in India, go annually to China.

The most remarkable act in this terrible tragedy is yet to come. In the treaty of Tien-Tsin between England and China there was a clause by which each party should have the right to demand a revision of the commercial clauses. China was grieved over the opium which came from India. She wanted to prohibit the curse. Sir Rutherford Alcock says, "They were insisting and urging, by every argument they could adduce, the necessity of the British government consenting to the total prohibition of opium."* Sir Rutherford said, afterward, that had China even then declined to admit opium, she would have been compelled to fight England in another war.

The relation of the culture of the poppy in India to the happiness of the people is very close. The temptation is to plant the herb, for the profit from it is far greater than that from any cereal. The cultivation of the poppy in Malwah results in from three to seven times the amount derived from wheat and other cereals, and sometimes from twelve to twenty times as much. The constant tendency is to put a larger acreage into the cultivation of the poppy. Now and then large tracts of country are visited with great famines. Experience has proved that in these very districts the poppy is most cultivated. Not enough cereals are cultivated to supply the people with food when any great freshet, drought, or other calamity befalls. Behar, the very home of the poppy-culture, for example, was visited by three great famines in eight years.

The culture of the poppy and the manufacture of opium, therefore, are co-existent with famine. In 1883 the area of territory devoted to the culture of the poppy in Bengal was 876,454 acres. Any one can cultivate the poppy who desires; but the government, having still the monopoly, is the only purchaser. The native

gets about three shillings and six pence per pound. But the government must make its profit, and so it sells the opium at eleven shillings a pound.† The profit, therefore, instead of going into the laborer's hand goes into the treasury of Christian India. The price of opium in India depends upon its range of price in the Chinese markets. After all expenses are paid the annual revenue to the government is upward of nine million pounds sterling gross, and six million pounds sterling net. It is levied in two ways: one, in the eastern, or Bengal side, by opium made in state factories from poppy cultivated under state supervision, and sold by auction at Calcutta on the state account to merchants who export it to China; the other, in the western, or Bombay side, by the export duty levied on opium made by private manufacture from poppy grown in native states.‡ It is clear that the present profit of the government in the manufacture and exportation of opium cannot last a great while. Already many of the most thoughtful English residents in India are raising their voices against the enormous wrong. The English public at home are becoming thoroughly acquainted with it, and a protest is rising against it in every part of the great English empire. Gradually the forces are collecting to make war against the continuance of the crime against China. It cannot be many years before the movement will have all the momentum and consequence of a great popular uprising. All that is needed is a leader in the great reform. He who will begin this popular crusade against the monopoly of opium in India will achieve a victory beyond that of Trafalgar and Waterloo, and his name will take its place beside that of Clarkson, Wilberforce, Howard, and Florence Nightingale.—*The Chautauquan*.

African Terrors.

BY THE REV. JAMES JOHNSTON

Two of the most dreadful evils incident to native life in Africa have ever been superstition and slavery. All the principal tribes, like the Magwangwara, Makololo, and Angoni, in South Central Africa, among whom the universities and Scottish missionaries labor, are exposed to these perils, and consequently insecurity is a marked feature of tribal existence in and around Lake Nyassa. On the imagination of the Africans the witch-doctors had an awful hold, especially when the want of rain, death of cattle, and sickness of people afflicted the native communities. The witch-doctor, with his bones and his drums, played a leading part in the lives and destinies of thousands inhabiting the Dark Continent. Heathen orgies, or the witch-dances, when they danced out the demons which were supposed to possess the natives, were very common events. The hideous sounds proceeding from these pagan rites usually disturbed the missionary's sleep and even endangered his life. More terrible was the poison ordeal. Its application caused

* *Report, East India Finance*, 1871, Nos. 5,870, 5,865.

† *Encyclopedia Britannica*, Vol. XVII., pp. 787 ff.

‡ *Temple*, India, in 1880, p. 39.



AN ARAB CHIEF.

an unceasing reign of terror. In times of peace and among the strongest tribes this vile practice had sway. If any one dies who has not arrived at old age, or, peradventure, a child has been killed by a lion or leopard, the report is spread that some wicked person has bewitched or cast an evil eye on the deceased. Promptly the medicine man, the witch-doctor, is sent for, and, on pretense of smelling out the culprit, he selects two or three natives to whom he administers the cup of poison.

Chiefs have frequently given it wholesale to entire villages and afterward seized the goods of the poisoned persons or distributed them among the relatives of the supposed victim.

The cruel traffic in slaves has made the African the prey of the slave-holder from the times of Pharaoh down to the present day. Far beyond knowledge were the sorrows, misfortunes, and sufferings of the hapless negro. A track of desolation always remained behind

the forays of the slave-hunter. Arabs, and, alas, the more powerful tribes, made periodical assaults on peaceful native villages, which they burned to the ground. The men were slain, and the women and children carried off or sold into wretched captivity. As the weaker tribes were the more numerous, they lived in such fear that a child or a woman dreaded going outside the little village lest the Arabs should snatch them away.

Horrid sights, says Mr. F. L. M. Moir, may be witnessed on the shores of Lake Nyassa and Tanganyika on the passing of the slave caravans, in which scores of women are fastened to chains or thick bark ropes. In addition to their heavy burden of grain or ivory many of them carry a little brown baby, as dear to the heart of a negress slave as the child of a mother in Christian lands. On they struggle through the jungle, the dense forest, and across burning plains beneath their double load, knowing sorrowfully that when they show signs of fatigue "not the slaver's ivory, but the living child would be torn from them and thrown aside to die." Daily the foot of the missionary is piercing these dark regions in order that his mission stations may become centers of light and havens of refuge for Africa's sorely oppressed children.

Bolton, Lancashire, England.

A Coptic Wedding.

DESCRIBED BY REV. G. GREENWOOD, OF THE GORDON COLLEGE, CAIRO.

We spent Sunday afternoon and evening, February 7, 1886, at a grand Coptic wedding, to which one of our pupils—who was the bride's brother-in-law—invited Mr. Sidley, Mrs. Greenwood, and myself and Marcus Simalka. We drove down some narrow and squalid streets to the large and handsome house of the bridegroom, or rather, I suppose, of his father, where—and *not* at the house of the bride, as I had always imagined—the wedding took place. We arrived at the house about forty-five minutes past five P. M.; the bride had been brought there two or three hours before. The house, as usual, was built round a good-sized court-yard; and for this occasion a thick awning had been spread over the yard so as to convert it into a very large room. Was it not just such a covering as this that the friends of the paralytic broke through, in order to let him down before our Lord? Except passages left for locomotion, and a square place in the center arranged for a band, the whole yard was filled with divans and seats for the crowd of guests—of whom there must have been 200 men—besides a large number of women and children, whom, being in the harem, or women's apartments, we did not see. In the yard just inside the entrance was a small band, which played a strain of lively native music to welcome us as we went in.

We were conducted through the court-yard up stairs into a large room which was filled with the more favored guests, and where the marriage ceremony was being performed. On a square table toward the further end of

the room was a sort of a case in which was standing upright the Testament bound in a silver cover and the service book, which were to be used in the ceremony. Round these were arranged eight wax candles, lighted, and other wax tapers were lying on the table, to be lighted and held in the hands of the officiants when they were wanted. Round the room were divans which were crowded with the friends. In the center of the divan which ran along the side of the room furthest from the door sat the patriarch, opposite one end of the table. Next to him a place was kept on his right hand for the dean, Feltaüs, who came in later. Next to the dean's place sat the father of the bridegroom, and close to him in an arm-chair placed at right angles to the divan, sat the bridegroom himself, next to whom, on his right hand, was placed another arm-chair ready for the bride. Next to the father of the bridegroom sat two other intimate relations of the bridegroom, and then at the end of the divan, in the corner of the room, a place was assigned to me; while next to me on the divan at right angles to the one on which I sat were placed Mr. Sidley, Mrs. Greenwood, and Marcus. Several priests stood at the table, and along the side of it corresponding to the patriarch's left hand stood six or eight boys of the choir of the cathedral, wearing albs with a sort of wide, richly embroidered stole round the neck and crossed over the breast of each. There had been some singing before we entered, but the main ceremony commenced with a long prayer of thanksgiving; and I am glad to mention here that the Coptic Church, vexed and persecuted and degraded, begins all its services with a hearty form of thanksgiving to almighty God for all his goodness. In this it presents a favorable contrast to our highly privileged Church, which has thrust its rather niggardly expression of gratitude into a corner, as if it had been put in only by an afterthought; which, indeed, I believe was actually the case.

After the thanksgiving, which was said by the priest alone standing, all the company stood up and said the Lord's Prayer. Then followed various prayers with versicles and responses intermixed, which, with all the "Amen's," were sung by the choir in what we call Gregorian chants, though they are probably a couple of hundred years older than Gregory the Great, who only modified and rearranged them, being the true and original type of Oriental sacred music. It is remarkable that the "Kyrie eleison" and the "Gloria" were sung in *Greek*; which shows, I suppose, (1) that the original Church in Egypt was, as might be expected, a composite Church made up of Egyptians and Greeks, so that the services were in both languages; and (2) that the forms in question are extremely old. All the main passages of Scripture relating to man and wife were read at intervals between the prayers, sometimes in Coptic first and then in Arabic; some by one or another of the priests, one or two by the patriarch or the dean, and one, I think, by the father of the bridegroom. When one of the priests read a passage of Scripture, he held a lighted taper in his right hand; when Feltaüs read, the

service-book was brought to him by a priest, who held a taper before him; and when the patriarch stood up to read, the silver-bound Testament was brought to him from the table, and two priests held lighted tapers before him while he read from it. After some of the prefatory prayers had been said the priests and the choir went out of the room in procession to the door of the women's apartments to bring the bride. As she left the chamber where she had been sitting all the women uttered what sounded to European ears like yells, but which were intended for cries of ecstatic joy. The bride was brought in at the end of the returning procession, the priests and choir singing a joyful hymn. She was so muffled up in white garments that she was hardly able to move and seemed ready to faint with the heat and excitement. She was cautiously guided to her chair by her nurse, an old dame dressed in black, who then squatted on the ground at her side and fanned her very inefficiently with a white pocket-handkerchief.

Mrs. Greenwood, who was just behind the bride, handed them her fan, which was courteously accepted and made use of. When the bride was seated, a black cord was bound by one of the priest round the neck and under the arms of the bridegroom to show that his affections were no longer free. I could not see that this was fastened also to the bride; but I was told that something of the same kind was done, or had been done, to her, probably before she left the women's apartments. Fillets of gold were then tied round their heads. There was no putting on of a wedding-ring or other interchange of tokens. I was informed that this part of the ceremony had taken place at the bride's home two or three days before. After some more prayers and readings, Feltâis stood in front of the bride and bridegroom and read them an exhortation. Then he pronounced them man and wife, and after some more singing, accompanied by fresh yells from the women's apartments, the bride was conducted to the chamber where a feast was to be given to the women. Then we all rose, paid our respects to the patriarch and dean, congratulated the bridegroom and his father, and talked as well as we could. Then Mrs. Greenwood was carried off to see the ladies, whom she found gorgeously appareled, the mother of the bride especially, being a mass of diamonds. When Mrs. Greenwood returned, after sitting about a good while, we were taken down into the court-yard and thence in a short time into the banquet hall, a bare room with three or four round tables, with chairs for nine guests at each.

We sat down with the bridegroom at this marriage feast, and we all ate out of one dish after another placed in the center of the table, the only appliance allowed by rights being a horn spoon, though I was furnished also with a fork and plates for Mrs. Greenwood and myself. The whole thing was wonderfully scriptural; and as the wag of the evening was one of the nine at our table it was very amusing, too. When we had finished our repast we washed our hands at a sort of dresser placed at the end of the room. Then we were conducted to another apartment where all the more important male

guests were assembled, and thence after a while into the court-yard, where places were found for us near the band. There we listened to monotonous twanging music, and finally to a marriage song describing in exaggerated language the charms and good qualities of the bride. By this time it was past nine o'clock, and we were glad to get away; but the entertainment would go on for hours longer and the feasting, etc., would be repeated for several days as in our Lord's time. We were informed that every one of those assembled would have something to eat and drink, though of course only the most favored guests would fare as sumptuously as we did, who were served with ten or twelve courses.

To me the ceremony appeared a much more solemn and satisfactory one than the weddings of the Greeks. The bride and bridegroom sat quietly side by side, and there was a dignity about the whole thing which contrasted favorably with the coming of the bridegroom as well as the bride, with a chaplet of orange-blossoms, the twisting together of their streamers, the moving round the table, and the pelting with sugar-plums, which take place in the Greek weddings, and which seem to us rather puerile. I could not but be struck, too, with the fact that the Coptic service was fundamentally and in its main lines the same as our own; from which it may, I think, be safely inferred that the form of Christian marriage was settled at a very early time, probably in the age of the apostles themselves. In the light of this discovery marriage at a registrar's office seems to assume a fresh hideousness.—*Mission Life*.

The Coptic Church.

BY HOWARD HOPLEY.

All down the ages from the days of St. Mark there has existed a Christian Church in Egypt. Militant in the early centuries against a hostile, persecuting pagan world which tried and failed to crush it; triumphant for a little time—a century or two later—but enfeebled by heresy; then through a thousand years persecuted and barely tolerated by a hostile Mohammedan world, this Church has lived on till now; and there it is in Egypt still—a protest and a sign.

The Coptic Christians of to-day number nearly one sixth of the population of Egypt. While the dominant Mohammedan races have mingled and changed, so that they are now a mixture of Arab and Turk and other blood, the Copts have continued unchanged. They are the direct descendants of the Egyptians of the time of our Lord. And although, of course, their ordinary speech is modern Arabic, like the rest, yet their liturgies and Scriptures are in the tongue of old Egypt as it was spoken in the time of Christ. Nobody now, of course, speaks Coptic. Indeed, the language is very limited, being only known by the very circumscribed vocabulary of the Coptic liturgies and certain gospels. Some few of the priests are learned in it; but, as a general rule, they know no more of the language than what they

repeat at church in the public offices—and often not that.

Now, I do not want to touch upon any doctrinal matter, but I simply here draw attention to the fact that in the midst of dominant and hostile environments, through eighteen hundred years this Church has held on its existence and there it is still.

The continued existence of the Jews as a distinct race, spite of their nation having been scattered to the four winds of heaven, is generally looked upon as a sign of an overruling Providence reserving that race for some important and destined end. In like manner may we not recognize the hand of Providence in this continued existence of a Christian Church in Mohammedan Egypt? May we not believe that God has some great destiny in store for this Church? Isaiah prophesies (19. 21) of a day, "When the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day. They shall return unto the Lord, and he shall be entreated by them, and heal them: whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people." Evidently, then, there is a glorious day in store for Egypt; for certainly this looks forward to the future. But when? We are weary looking for it.

Two or three years ago it seemed as if, in the providence of God, the time was ripe for England to exercise a protectorate of some sort over Egypt. And in that case some of us thought of what great responsibilities would fall on the English Church to seize the opportunity—a high call not to be mistaken—to take this Coptic Church by the hand and try, God helping us, to stir up its dormant life into spiritual vigor; and then if by God's blessing such an attempt should succeed, who could tell what results would follow? But, alas! just now political considerations seem to cloud over that bright prospect. I know no other way, humanly speaking, by which Mohammedans can be Christianized but through the Eastern churches with whom they are in contact and who speak the same language. If the fire of God's Spirit once more burns bright in these churches it will be a beacon fire—the first sign of the Christianizing of the East.

But with regard to Egypt the conditions are singularly favorable for the working out of this. Egypt is a land long and narrow; 700 miles long by about 120 miles wide. The banks of the Nile for 700 miles are populous with towns and villages. In these Copts and Mussulmans live side by side; and I may say that while a foreign missionary would simply anger the Copts and excite with fanaticism the Mohammedans, the same missionary, in Coptic orders or in communion with the Coptic Church, would be listened to with interest and attention both by the one and the other. In this way a man would get the ear of a Mussulman, which no ordinary missionary can do. Many of these towns along the Nile banks, too, are centers of traffic by reason of caravans which take their start thence to all parts of the Mussulman world. Thus Egypt, long and narrow, is like a sword driven into the very heart of Islam. And if this Church of

Egypt were once more aflame with the Holy Spirit's fire, who could tell what the end would be?

As for the present condition of the Coptic Church it is by no means dead, but it is paralyzed by long inaction, and utterly unable to rouse itself from its spirit of slumber. I believe that the Copts would hail the advent of any power, any organization, like the English Church, for example, that, with God's blessing would help them in some great effort to struggle upward once again into something like spiritual life and activity. I can testify that there are glimmerings of spiritual life among these people, and unmistakable yearnings after better things. The machinery of the Church, venerable in its antiquity, is all there. The patriarch is elected by the great body of the clergy and is every-where implicitly obeyed. There are orders of bishops, priests, and deacons, and an organization of churches and chapels, provinces, dioceses, and monasteries—all very interesting archæologically. But, alas! over all these things is spread the spirit of slumber. The Church is asleep. And as in the fable, Christianity in Egypt seems to be waiting for the kiss of the coming prince who is to touch it all again into life. The great body of the Copts are utterly ignorant, but they are amiable and intelligent and very easily led. From Cairo, 700 miles up the river, there is a succession of towns and villages and churches, all waiting for the advent of preachers to proclaim the old story of God's love in the Gospel. I remember being one day drawn up into a monastery that was built like an eagle's nest, high up on one of those strange cliffs overhanging the Nile valley. We looked down from it on the green plain stretching away with its cornfields four miles to the river. On this plain, each in its own circle of palms, there were mapped, a mile or two apart, four or five rather populous villages, each, so I learned, with a large quota of Copts.

"Is there any priest or minister in those towns?" I asked.

"No," said a monk; "but I go once a fortnight to each of them and take a service."

"Is that all the pastoral care they get?" I asked.

"Yes; that is all."

Socially and politically the Copt is downtrodden by his fellow-countrymen. The faithful Mussulman thinks it a virtue to treat him as a dog. Thus, in whatever place or city the Copts are found, they form societies and inhabit quarters of their own; so that in any sudden fanatical outbreak they may be the more protected and able to organize a defense. This is no idle precaution, for these outbreaks are, so to speak, chronic, and in most cases the Copts have the worst of the encounter. There is a Coptic quarter in Cairo and most of the large towns.

Physically the Copt has the advantage over the Mussulman. He belongs to a purer race; his features are finer and the look more intelligent, though it is not free from a servile air. This is also to be noticed in his expression and manner—a look as of one long kept in subjection. In dress there is not much difference between him and the Mussulman, save that the Copt's

turban is black, except in the case of his being employed under government, when he is permitted to use white about the head. Red and green are totally forbidden, being the principal colors adopted by the "faithful," though now, I believe, the red *tarboosh* is worn under the turban. The women, I believe, differ in no respect in dress from their sisters the Moslems, only they may not deck themselves in green, the color sacred to the prophet.

The superior intelligence of the native Christians accounts for the fact that many of the minor offices under government, and most of the municipal clerkships, are held by Copts, the more respectable of whom are generally educated for the profession of scribe from childhood. These are to be distinguished by their black robe and ink-horn stuck in the girdle; their seat is in the public places of the streets and bazaars, where they write letters or other documents for those who are incapable themselves or otherwise desire to save their own labor. Their ink-horn is a contrivance of very ancient date, and consists of a flat brass tube capable of holding two or three reed pens and a small, square receptacle of the same metal attached to it for the purpose of receiving a sponge saturated with ink. This affair is stuck in the girdle, pistol fashion, and gives him who carries it a literary air (Ezek. 9. 3). (See page 241.)

In passing through the Coptic quarters of any large town one often comes upon a court-yard—where the sun flickers down through foliage of orange and palm—or large chamber, as the case may be, from which, as you pass on your way, your ears are greeted with the hum of children's voices, and looking in you perceive the place full of boys of early age hard at work learning to read and write. The little people have no forms to sit on, but squat in rows on the ground, Eastern fashion, and use square sheets of tin or zinc instead of slates, writing on them with a reed pen and ink, beginning in the right-hand upper corner and working from right to left all the way down. I believe that now in many of the schools, both in Cairo and Upper Egypt, English is taught and quickly acquired, so that there will soon be a large English-speaking community in Egypt. All this seems a providential smoothing of the way of the Gospel of Christ.

In proof of the willingness of these Coptic Christians to receive any brotherly help to the furtherance of their religious knowledge I may mention this fact: that some years ago the American missionaries took a supply of Arabic Bibles up the Nile into Upper Egypt to sell. These missionaries met with a welcome every-where. When their boat anchored near any town or village they communicated with the Coptic priest or pastor and informed him of their business. They sold—I forget how many Bibles, but a great many.

Usually people flocked down to the river banks and greeted them with every demonstration of respect and esteem, inviting them to preach, and listening to their words with all attention and seriousness. In several villages along their passage these Copts, knowing who

they were and the purport of their journey, supplied them gratuitously with fresh food, bringing down to them presents of eggs, milk, chickens, and their bread in such quantities as to materially lighten the expenses of journey; thus exhibiting a degree of Christian hospitality marvelous among a people one of whose characteristics is intense selfishness.

I mention this fact simply to show what a welcome the English Church might hope to have if in happier times and under easier political circumstances it should recognize its call to Egypt and be able, as a Church, to hold out a helping, brotherly hand to these Christians; not to proselytize, but to further and establish some movement for the awakening and energizing of spiritual life in this ancient and venerable, but now slumbering, Coptic Church.—*Mission Life*.

United States of Africa.

BY W. H. MORSE, M.D.

When Miss Prudence Crandall was arrested and persecuted for teaching colored girls at her school in Canterbury, Conn., in 1833, there were among the pupils two sisters, the daughters of Cæsar Tucker, a laboring man of the town, who had been given some eight months' tuition by the brave little Quakeress. When the power of the State of Connecticut was invoked to crush the daring school-ma'am, and she was thrown into jail, the parents of these two girls became frightened at the tumult of indignation that burst forth, and fled to Massachusetts, finding a home in Springfield, in that State. There the girls grew to womanhood, and married. The elder, Julia, became the helpmeet of Jared Finnemore, a farm hand; and the younger, Virginia, chose as a husband Pompey Johnson, an employee of John Brown, at that time a wool-merchant in Springfield. The great abolitionist had even then begun his work for the negro, and manifesting an interest in the Johnsons, he was instrumental in getting them to emigrate to Liberia, just then declared independent.

Among several young ladies who went South to teach the slaves in 1856, at the invitation of ex-Governor Slade, of Vermont, was Miss Harriet E. Pratt, of Pittsfield, Mass. Returning home for a short vacation two years later, she occupied her time in advocating the cause in which she was engaged, and in inspiring the colored people of her native town to take up the service that was at her hand. Her most appreciative listener was Jared Finnemore, then employed by Amos C. Morse, a Pittsfield farmer, and the writer's father. He became very enthusiastic for the betterment of his race, and when he and his wife volunteered to go to Liberia as emigrants, Miss Pratt and Governor Briggs furnished the necessary aid, and they sailed. Arriving in Africa, the emigrants found that their relatives, the Johnsons, were both dead, and had left two sons, George Washington and John Brown. Settling on the banks of St. Paul's river, Jared adopted his nephews, and trained them both well and carefully. But before their training

was a twelvemonth under way the lads were attacked with the dread coast-fever. George recovered, but John died, and was followed within a few days by Jared. Leaving her surviving nephew in the charge of a leading Liberian, Mr. C. T. O. King, and bestowing upon him a well-worn Bible, Mrs. Finnemore returned to America, and is still living at an advanced age in Pittsfield.

Shortly after the United States recognized the independence of Liberia, in 1861, Mr. King became the agent of the American Colonization Society, an office which he still retains. Recognizing more than ordinary talent in young Johnson, he assisted him in obtaining an elementary education and in developing the distinctive American ideas which the boy's uncle had instilled. When Johnson attained his majority he left Sierra Leone and Monrovia, and made his way along the gold coast to Abbeokuta, a West African town in the Yoruba country. This step was taken undoubtedly at the instance of his guardian, who was a native of the country and fully understood its possibilities.

Those possibilities were such as to be inviting to an enterprising young negro. Abbeokuta was the leading town of the Slave Coast, and had long been the scene of that most disgraceful traffic. It was, moreover, the capital of the "State" called Egbaland; it had 200,000 inhabitants, and from its situation and relations it bade fair to become the most promising of the towns of West Africa. But this was not all. In 1861 the Egba chief, Docemo, had been constrained by the English to give up his jurisdiction over his sea-port Lagos, in return for a pension of £1,000; and, deeply chagrined, had retired to his capital, and there died under suspicious circumstances. His successor, Alake Oyekon, was a mere boy, and had succeeded to the chieftainship in place of his uncle, Shomoye Bashorun, who, though the son and direct heir of Docemo, preferred a regency rather than a chieftainship, for the reason that as regent he would enjoy a better opportunity to follow the profession of a Baptist missionary, which profession had been his for several years, much to the improvement and civilization of his people.

His Christianity was of the muscular and aggressive description to a degree; but he proved a first-class premier, and it was generally known that he was going to wide extremes to procure a wise government for his people. Possessing this knowledge, young Johnson saw his opportunity for advancements, and placed himself and his services at Shomoye's disposal, who, together with the young chief, received him cordially. Unfortunately the Egba premier died soon after, and Johnson was chosen his successor.

That this arrangement was a wise one was soon made evident. Johnson's first efforts were directed toward the development of the Egba united board of management, which Shomoye had established in 1865. A year later the tribes of Alake, Olowa, Osile, and Agura were induced to cast in their lot with the Egbas, and to make their several governments one, with the designation of the "United States of Africa." The long-timed preju-

dice against the Liberian republic rendered it necessary that the style of government should not be democratic. A monarchy was accordingly proclaimed, and Alake Oyekon exchanged the title of chieftain for the more assuming title of king. Johnson was invested with the office of "amono oba," which may be translated secretary of state, or prime minister, but which literally signifies "one who knows the conscience of the king," or "the keeper of the king's conscience."

The United States of Africa enjoys a most remarkable prosperity, and inasmuch as its people and officials are all colored men, it is in many respects a wonderful kingdom. Although scarcely ten years of age, it conforms with care to the canons of Christian civilization, and presents unmistakable evidence that its people appreciate the necessity of good government, and understand the means to be put forth to possess it. The nation is an aggregation of tribes, all of one powerful savage family, and the confederation is similar to that of the German Empire. The king is supreme, but in recognition of his secretary's services in forming the confederation he performs nothing in the way of government without his advice and consent. There is also a royal council, the Board of Management, composed of Abbeokutans, and a congressional body, the Prince United House of Assembly, composed of any and all men of the five tribes who may see fit to attend its sessions. These sessions are not unlike a New England town meeting, and are held twice a year. The adult males all meet together, and though nominally they are supposed to suggest and discuss matters of government, practically they do little more than to listen to the "regulations" which Johnson has made and which they are expected to enforce without question. Luckily the secretary is in the habit of making good laws, and, therefore, there is no clashing. In point of fact every thing has been conducted harmoniously, with the single exception of something like a morbid dread of the British at Lagos. It is undeniable that the commerce of Lagos has increased in importance within the last five years in consequence of the growing civilization of the Abbeokutan states and its influence upon the contiguous interior. Knowing this, the people of the United States look with suspicion upon the British approaches, commercial or political, fearing that the outcome will be territorial acquisition.

Of Secretary Johnson his friend, Mr. King, says: "He has the instincts of the race strongly developed in him, and knows how to guide his country to prosperity. He has the instinctive sense of an independent negro government, and that it should be strong and self-sustaining." To this testimony is added that of John H. Smyth, late American consul-general at Liberia. Mr. Smyth says: "Johnson is a man of sterling sense, a statesman of no ordinary ability, and a loyal negro to his race. I cannot," he continues, "as fully express my admiration of this gentleman as it exists in me. That God should give us such men wherever a remnant of the negro race is, and especially in the father-land, is my

earnest desire, and strengthens and confirms my confidence in the prophecy that Ethiopia shall stretch forth her hand to him."

A single evidence of the man's statesmanship relates to his introduction of the collection of customs. Five or six years ago he made for himself the office of collector of customs, and has held it well, collecting the duties in cowries, the current money of accounts used among African tribes as the expression of payments, bargains, and exchange from time immemorial. That this is eminently proper can be seen from the fact that all natives collect their duties in money made current for such purposes, and cowries are money in Africa. Doubtless in time the material will be gold, but at present the cowry will stand. A cowry is a small white mollusk shell. They are fastened together in strings of forty or one hundred each, so that fifty or twenty strings represent a dollar. A string of either kind is equivalent to two cents, unless otherwise stated and agreed. It stands lowest among modern expressions of monetary value, but it cannot fail to be evident that a shell may be made as good a legal tender as a piece of paper.

The Abbeokutan law reads as follows :

"On all goods exported from Abbeokuta to Lagos by the River Ogun or elsewhere there shall be paid the following duty, namely: On ivory, three strings of cowries (6c.) per pound; shea butter, one string of cowries (2c.); cotton, thirty cowries (75c.); Benni seed, three cowries ($\frac{1}{3}$ c.); palm or nut oil, two strings of cowries (4c.) per gallon.

"All goods and merchandise, excepting rum and gin, are imported free of duty."

This document is pretentiously signed thus :

"Passed in the Board of Managements, Rock Hill, Abbeokuta, this 1st day of January, and confirmed by the king on the 17th, under the national flag seal of the United Kingdom of the Egba, Alake, Olown, Osile, and Agura.

GEORGE W. JOHNSON, *Amona Oba*."

The document, and all other official papers of the kingdom, bear the motto in English, "Africa shall rise."

It is stated on good commercial authority that the African United States influences a considerable portion of the Soudan, and in view of this fact it may be a question as to whether our income may not be increased by direct commercial relations with it. The fact of the station which the son of an American colored woman has reached may influence thought on suffrage which is of rare value, but it is of much more consequence to find such a kingdom as he has founded on the very spot from which America's slaves were stolen. The wonder is that there should be a United States of Africa, with the son of a Connecticut negress at its helm, and prosperity attending its existence.—*Hartford (Ct.) Times*.

THE AMERICAN COLONIZATION SOCIETY, since its organization, seventy-four years ago, has sent out to Liberia 16,165 emigrants.

The American "Sphere of Influence" in Africa.

I. America has had a mighty influence upon portions of the Dark Continent. It was the market for slaves that this country afforded which aided prodigiously in the development of the African slave-trade. In 1620, the same year that the Pilgrim fathers landed at Plymouth, the first cargo of negroes was landed at Jamestown, Va., and from that day on for nearly 200 years the demand for slaves from this side of the Atlantic wrought devastation and woe in Africa. Not merely were myriads of her people made captives, but those who were left were made tenfold worse by being incited to deeds of cruelty and hate in order to get slaves for the foreigners. It is estimated that during the hundred years preceding the close of the Revolutionary War no less than 2,000,000 negroes were brought to America and the West Indies; an annual average of about 20,000. For every slave reaching these shores it has been said that ten persons died, either being slaughtered when the raid for their capture was made upon the native village or succumbing to the horrors of the "middle passage." Slave-ships sailed from our northern as well as our southern ports, plowing the Atlantic on their accursed errand. God be praised that the traffic is at an end so far as America is concerned! But what a fearful "sphere of influence" we have covered in Africa.

II. There is another sphere in Africa in which the influence of the United States has been most deleterious. For generations we have been pouring into that smitten continent a flood of intoxicants, aiding other nations in developing a rum-trade, which Thomson and others who know Africa well have declared to be even worse in its results than was the slave-trade. We have no arithmetic which can measure the wretchedness and corruption caused by this traffic. But unlike the slave-trade, this sphere of influence is still open to us. Can any thing be done to close it?

For some reason, we know not what, there has been in recent years a gradual falling off in the exportation of distilled liquors from the United States to Africa. The latest figures we have been able to obtain cover the year ending June 30, 1890. During that period 1,707,464 gallons of distilled liquors were exported from the United States to different parts of the world, of which amount 1,367,726 gallons were "withdrawn from bond" for exportation. Only of this portion so "withdrawn from bond," which is eighty per cent. of the whole quantity exported, we are able to trace the distribution, and we find that 273,638 gallons went to Africa and to the following ports of entry :

	Gallons.
Cape Coast (Gold Coast).....	107,153
Elmina (Gold Coast).....	71,167
Grand Bassam.....	89,466
Goree (Cape Verd).....	2,338
Sierra Leone.....	3,514
Total.....	273,638

This quantity is slightly less than that of the previous year (297,008 gallons), but it is a decided improvement on the 803,437 gallons of five years ago. It is through

the port of Boston that the whole of this deadly stream flows to Africa. Cannot the vile fountain be closed altogether? It certainly behooves Christians and philanthropists to make the most strenuous exertions, both by the development of a public opinion and as far as possible by law, to put an end to this destructive traffic.

III. But we gladly turn our attention to some spheres open to us in Africa in which our influence has been, and is, beneficent. We may well mention what has been accomplished in making known the Dark Continent to the world through the explorations of our fellow-countrymen. Our missionaries have had other work to do than this, but incidentally they have rendered no little service as explorers. Mention might be made of the revelations early made concerning Zululand by missionaries of the American Board, and the more recent investigations by missionaries connected with our West Central and East Central Missions. But as an explorer no man can compare with Mr. Henry M. Stanley, who has always claimed American citizenship, and whose earlier expeditions were conducted under American auspices. That he has rendered service of greatest value to the cause of African exploration and civilization no one can deny. There may be a question as to the expediency of conducting armed expeditions through regions which have never yet seen white men, but to speak of the Emin Relief Expedition as "piratical," as has recently been done in a prominent review, is a total misuse of terms. To affirm this is to make no account of motives, and to confound a man whose purpose is noble, and whose methods are as gentle and humane as his surroundings will admit, with a freebooter, whose object is robbery and plunder. The testimony of Mackay is sufficient to show that the influence of this explorer in Africa has been wholesome. He says: "Wherever I find myself in Stanley's track in Uganda, Ugogo, or even Ukerewe itself, I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man."

IV. But it is in the line of missionary effort that we find America's best spheres of influence in Africa. We are not doing there what we might do or ought to do, but we are doing something that is of real value for the redemption of the tribes we have done so much to degrade. We can only glance at these spheres of influence. On the north, in Egypt, the United Presbyterian Church has a most vigorous Mission, with over thirty-five missionaries from America, and over 3,000 communicants in their churches. Their educational work is far advanced, and in the regions about Cairo and Asyoot Christian enterprises are most successfully prosecuted. Passing down the west coast we reach the Mendi Mission, originally established by the American Missionary Association, but passed over a few years since to the Church of the United Brethren in Christ. Next we find the Protestant Episcopal and Methodist Episcopal and the American Presbyterian Churches laboring together in seeking to build up the Republic of Liberia, which is modeled after the institutions of the United States. Here, too,

the Evangelical Lutheran General Synod has a prosperous work at Muhlenberg, on the St. Paul's River. The Presbyterian Board has a Mission at the Gaboon and Corisco, with an encouraging outlook. On the Congo the leading American Mission is that of the Baptist Church, which is expending over \$40,000 in extending its outposts along the Upper and Lower river. Bishop Taylor's Mission is also prosecuting work on the Lower river and in the Province of Angola. South of Angola comes the West Central African Mission of the American Board, which after ten years of labor gives promise of great efficiency. Turning northward at the Cape of Good Hope and passing up the eastern coast, we reach Natal, where our own Board has labored for fifty-five years, having now sixteen churches with nearly 1,200 members. North of Natal is our East Central African Mission, near Inhambane, which is just now being re-enforced in the hope of extending its operations ultimately toward the interior. So far as we know there are nine American Missionary Boards laboring for the redemption of the Dark Continent. We give here a table

SOCIETIES.	Annual Expenditure in Africa.	Missionaries—Male and Female.	Native Laborers.	No. of Churches.	Communicants.	Stations and Out-stations.
Baptist Missionary Union, Congo.....	\$43,746	35	485	5	386	4
Protestant Episcopal, Liberia.....	44,093	8	48	17	709	69
United Brethren in Christ, Mendi.....	20,318	7	43	55	317	61
United Presbyterian Church, Egypt.....	49,000	35	256	29	2,071	112
American Board, Natal.....	45,265	53	137	17	1,174	37
Methodist Episcopal Church, West Coast.....	7,500	9	57	38	2,755	38
Bishop Taylor's Mission, Congo and Angola.....	13,000	27	128	...	141	10
Evangelical Lutheran.....	31,155	28	24	17	1,398	25
Totals.....	\$237,077	204	617	181	10,051	359

exhibiting their work, which, though incomplete in some items, shows that the United States has in Africa 204 missionaries, male and female, and is occupying 359 stations and out-stations, and is expending in missionary work over \$237,000. These are not insignificant figures, and yet we are forced to exclaim, "What are these among so many!" Two hundred million souls at least in Africa! —*Missionary Herald*.

Africans Not all Negroes.

"The popular notion that all Africans are Negroes is a delusion. The greater part are not Negroes. Their proper home is the immense Soudan—a tract of country 4,000 miles broad by about 500 deep, extending from the basin of the Congo River on the south to the Sahara on the north, and from Egypt in the east to Senegambia in the west. We regard them as the sin-degraded descendants of originally purer, wiser, and happier races. Degradation, like death, is the wages of sin; and in this world, as all experience teaches, it attaches to nations as well as to individuals. Sin reigns in Africa, and sin which, in spite of their heathenism, the people know to be sin. But they are ashamed of their cannibalism, and try to conceal it from the white man, and so with other crimes. Religion they have none, for the fetich-worship to which they are addicted cannot be called a religion. They are not even idol-worshippers, though they have certain images which they regard as charms more than as gods. They do not worship the sun or deify the elements. Their ignorance of all religious truth is utter, and their sole point of sound philosophy is a hazy belief in a future life. But they are teachable, for they are of childlike natures." —*New World of Central Africa*.



SCENE ON THE CONGO RIVER.

The Partition of Africa.

The partition of Africa among the powers is so far accomplished that it is possible to take stock of the share which has fallen to each. In certain directions the limits of the different claims have been laid down by international agreement; in other cases "spheres of influence" have been acknowledged; while in some instances only treaties with the native chiefs can be put forward as the bases of claims. Still, what with the recent Anglo-German and Anglo-French agreements, the Anglo-Portuguese agreement, and the arrangements made at the Berlin Congress, it is possible to form some idea of the areas claimed by the powers. The new number of the *Mouvement Géographique*, in a series of tables, shows (1) the position of the various powers in Africa in 1876 and (2) at the present date, when each power is counting what it has gained.

First comes Portugal, which has gained in territory since 1876:

Portuguese Africa, 1876.—Madeira, 314 square miles; Cape Verd Islands, 1,486; Islands of S. Thomé and Príncipe, 417; Angola, 310,000; Mozambique, 300,000. Total, 612,217 square miles.

Portuguese Africa, 1890.—Maderia, 314 square miles; Cape Verd Islands, 1,486; Guinea and Bissagos Islands, 2,316; S. Thomé and Príncipe, 417; Cabinda, 460; Angola, 470,000; Mozambique, 300,000. Total, 774,993 square miles.

The area given for Mozambique in 1876 is excessive, for at that time Portugal's claims were not admitted to extend to Lake Nyassa, and her dominion was only recognized on the coast. Thus 80,000 square miles would have been nearer the mark. While the accession which Portugal has acquired in the Angola interior is admitted, her claim over Lunda cannot be regarded as valid. Of course the Anglo-Portuguese arrangement is not ratified; but we cannot widen the bounds of our concessions, and the areas given for 1890 may be found to be too great. Moreover, the eastern extension of Angola possession impinges on the Barotse territory acquired by the British South Africa Company.

The position of Spain in Africa is at present uncertain. She will have to settle with France both in Western Sahara and in the Muni district, in the neighborhood of Gaboon. In 1876 her total claims amounted to 3,660 square miles. Now she claims the coast from Cape Blanco to Cape Bojador, and is stated to have made treaties with the chiefs of Adrar and neighboring districts, giving her an addition of 200,000 square miles, while in the Muni she claims, according to some estimates, 40,000 square miles. If all the claims of Spain are admitted, she will have a territory of some 220,000 square miles in Africa and its islands, but probably she will have to reduce her pretensions. On the most recent French maps the western limit of the French Sahara cuts through the center of the territory claimed by Spain.

As to France, so far as mere area goes she has since 1876 succeeded in winning more out of the scramble

than any other power. In 1876 the areas of the French possessions in Africa stood as follows:

French Africa, 1876.—Algeria, 123,000 square miles; Senegambia, 154,400; Gaboon, 4,830; Réunion, 964; Mayotte, Nossi-Bé, and Ste. Marie, 256. Total, 213,450 square miles.

French Africa, 1890.—Algeria, 123,480 square miles; Tunis, 44,790; Senegal and dependencies, 580,000; Sahara and Western Soudan, 965,000; Gold Coast, 19,300; Gaboon and French Congo, 270,000; Madagascar and islands, 232,600; Réunion, 964; Comoro Islands, 798; Obock, 2,316. Total, 2,300,248 square miles.

In the Sahara and Soudan the adjustment of boundaries has still to be made, while the claims made in the Senegambia region will be subject to modification; so that the areas given cannot be regarded as precise. At present the hold of France over Madagascar is slender, but she is not likely to let go.

In 1876 Germany had no claim to a mile of land in Africa, though so long ago as 1866 Von der Decken urged the annexation of the region now included in British East Africa. The remarkable feature about German acquisitions in Africa is that they were virtually obtained within a few months in 1884-85; all else has been mere adjustment of boundaries. On the Gold Coast and in the Cameroons precise delimitations have to be carried out, and in the former region in the meantime Germany is creeping inland. The following may be taken as approximately the areas of the German claims in 1890:

German Africa, 1890.—Togoland, 7,720 square miles; Cameroons, 193,000; South-west Africa, 385,000; East Africa, 450,000. Total, 1,035,720 square miles.

The Congo Free State did not exist in 1876. Its limits were fixed at the time of the Berlin Congress, and embraced about 800,000 square miles. If the kingdom of Lunda, which has been turned into the Eastern Quango province, be included in the Free State, the total area will be about 1,000,000 square miles.

Although an Italian firm had a station at Assab, on the Red Sea, about 1864, it was not until 1880 that it was taken possession of officially. Now Italy claims an area of 360,000 square miles. So far there has been no international arrangement, but there is not likely to be much difficulty in arranging boundaries. Abyssinia, Shoa, and Kaffa alone cover 305,000 square miles; Mas-sowah and Assab, Harrar, and a part of Somaliland cover the rest.

Turkey's claim to Tripoli embraces 380,000 square miles. Nor does any one doubt that she is nominally the suzerain of Egypt; but, as a matter of fact, that country is held and administered by England. The total area still held by the khedive is probably about 400,000 square miles, while the Egyptian Soudan covers about 1,000,000.

Coming to Great Britain's share in the scramble, and taking the limits prescribed by the Anglo-Portuguese arrangement, we find the following results:

British Africa, 1876.—West Coast Colonies, 15,640

square miles; Atlantic Islands, 125; Cape Colony and dependencies, 241,500; Natal, 21,000; Mauritius and dependencies, 900. Total, 279,165 square miles.

British Africa, 1890.—West Coast Colonies, 45,000 square miles; Royal Niger Company, 400,000; Atlantic Islands, 125; Walfish Bay, 460; Cape Colony and dependencies, 500,000; Natal, 21,000; British South Africa Company and Nyassaland, 500,000; Mauritius, etc., 900; Zanzibar and Pemba, 760; British East Africa, 400,000; Somali Coast region, 38,000; Socotra, 3,000. Total, 1,909,445 square miles.

The British East Africa Company has no northern limit to its sphere, and English troops occupy Wada Halfa, Cairo, and Suakin. In mere area France considerably exceeds England in her share of the scramble, but so far as value goes England has no rival in Africa.

To sum up, the various European powers have acquired the following areas in Africa, Turkey being excluded and Egypt being left aside:

	1876.	1890.
Portugal.....	612,217 sq. miles.	774,993 sq. miles.
Spain.....	3,500 "	210,000 "
France.....	283,450 "	2,300,248 "
Germany.....	" "	1,035,720 "
Congo Free State.....	" "	1,000,000 "
Italy.....	" "	360,000 "
Great Britain....	279,165 "	1,909,445 "

Total.....1,178,332 sq. miles. 7,590,406 sq. miles.

If to this we add the areas of Egypt and the Egyptian Soudan, of Tripoli, Morocco, the independent Central Soudan States, the Transvaal, and Orange Free State, it will be found that of the 11,900,000 square miles of Africa not more than 2,500,000 remain to be appropriated.

—*The (London) African Times.*

White Men in the Dark Continent.

BY H. CH.

Six years ago, when *en route* for Africa, I spent some time in England and Germany. I had occasion to notice that only a few circles outside the missionary societies took an intelligent interest in Africa. The general public still held that African territory would not repay the outlay of money and lives its development demanded. Three years later, on my return to Europe, even the lowest strata of society were fond of hearing and talking about Africa, while the commercial world was entertaining exaggerated hopes of finding there a ready market. Politicians, too, were taking up the subject, but the governments were still apparently cold. Now, on my second return from Africa, I find the Dark Continent with its complex problems to be the burning question of the day. Even in this country the former indifference to and prejudice against the negro's fatherland is beginning to give way. Any one coming back from the African field is sure to be asked, "What do you think of the white nations as colonizers?" I shall attempt in this article to give the results of my own impressions and experiences.

Beginning with Portugal, much abuse has been showered in all languages on this hermit-like nation. Foreigners are honest when they say the Portuguese are "awfully bad," and yet many of the accusations are unfounded, while much of the evil that actually exists in the Portuguese colonies is not known. Though most of the territory in Africa claimed by Portugal has been occupied by other powers, never have her colonies been richer or more prosperous than now. What is even now left to her by other European powers is too large for her to keep long in subjection. It is generally believed that the Portuguese treat the natives more brutally than others, and hold them in stricter bondage. This is incorrect. Wherever they go the Portuguese mix with the native population and bring up a large class of half-castes whom they recognize as their children, forgetting almost completely the distinction of color. In this the Portuguese shine in comparison with the Anglo-Saxon, who will not, as a rule, even while in Africa, recognize his offspring for fear of what his relations would say at home. Portugal gives every native who pays taxes the right to vote; in fact, she admits of no distinction because of color or African birth. Several natives hold high offices in the army and in the civil service. If the natives had education, by a united vote they could practically and legally obtain a kind of self-government. As to the press, the natives are allowed to publish severe criticisms of the government and other matters that English or German colonial authorities would not tolerate. The Portuguese, though great wine-drinkers from the cradle, abhor intoxication. This does not hinder them, however, from retailing every kind of strong and cheap liquor to the natives. It must also be noticed that a great change for the better has been going on in most departments since plantations have been started and the rubber trade has superseded the export slave traffic. It should also be said that the absurd way in which the whole colonial administration is carried out is even worse than is generally known.

When speaking of the English in Africa distinctions should be made, first, between mammon-worshipping traders or settlers and Christian philanthropic workers, and also between Englishmen whose conduct is influenced by the presence of white ladies and those who are free from this check. Without the strenuous efforts of Christian philanthropists there is little doubt that the money-seeking Englishman would crush out the native wherever the climate would invite him to settle for good, or demoralize, if not destroy him, every-where by rum and other poisons. Though extermination would take longer in African tribes, they surely would finally share the fate of the Australians and Maoris. There is cause for congratulation that the influence of British Christianity is in the ascendancy both in the British government and in the new chartered African companies. Still it is incontestible that as soon as a country becomes British there is an in-pouring of capital and enterprise and an energetic development of native resources. Commerce or industrial pursuits are carried out on a large scale. The small

retail business is generally left to the natives or foreigners, so that these, too, profit by the advent of British rule. Now that England has such formidable rivals as Germany and France it may be anticipated that she will try to surpass herself in the Central African field, where hitherto she had not become distinguished. The lesson she has received from Germany was deserved, as she was beginning to sleep on her laurels, fancying she alone had the secret of colonization.

I think the Germans will make a success. Like all novices they blunder, but they will learn by experience

independent of foreign help, both for the supply to her of raw material and for providing markets for her productions. In his colonial life the Frenchman's efforts are not so much directed to adapting himself to his new surroundings as to creating around him a "*petite France*." His admiration for France and all that is French is so sincere and ardent that naturally some of it is caught by his native attendants. Unlike Englishmen, the French do not refuse to carry on small trade alongside great commercial enterprises. In their factories or trading-posts there is less display of discipline and wealth; but



BOMA, CAPITAL OF CONGO FREE STATE.

and fully realize the expectations that thoughtful foreigners have conceived of their colonial capabilities. The torrents of fusel rum with which they are flooding and cursing Africa, worse than the Arabs with their slave-hunting, will be an eternal stain on their history; but for all that they are sure to push through. They will doubtless form a well-disciplined native army which may one day prove more than a match for white troops, unused as they are to a malarial climate.

For a long time the French were considered incapable of colonizing, partly because they had no overflow of population, and partly because they lacked colonizing spirit. Now both Algeria and Senegambia are held up as glorious colonial successes. The French have proved that they can colonize, although they do not do so in the same way as England or Holland. The French colonies are founded not with the idea of making new homes for Frenchmen, but to keep French commerce

there seems to be more economy than in the English stations.

The Dutch have been long in Africa; have had golden opportunities of acquiring empire; but have knowingly let them slip, because they thought that a small nation like their own had scope enough for all her energies in her East Indian possessions. Here we find the peculiar trait of the Dutch, namely, their methodical thoroughness. "We would rather not undertake," they say, "what we might not prove able to do as well as our standard requires." The territory they had in Africa, the Cape of Good Hope and Elmina, they ceded to the English. In Angola they made no special effort to hold what their adventurous soldiers conquered in the seventeenth century. On the Congo Holland had equal chances with Portugal to secure herself predominance in the upper regions before European jealousy made it impossible. To-day Holland is represented in Africa

only by her descendants, the Boers, whose sterling qualities do her much honor; also by the great trading company whose African head-quarters are at Banana, at the mouth of the Congo, but whose factories are found north and south along the coast, and at several inland points. It has probably the largest trading company in Africa. All its agents are carefully picked, educated men: its houses are always the best in the place; and all stations are governed by a uniform code of rules. These Dutch gentlemen form the aristocracy of the trading communities. They do not mix with other white society, but are very pleasant hosts when they judge one worthy of their hospitality.

Though the Belgians have as yet only played the part of Congo Free State officials or traders, they should be mentioned, as the Congo Free State is destined by its founder to become a Belgian colony. The Congo Free State was organized by an American and an Englishman, Stanley and Sir Francis de Winton, both of whom preferred Anglo-Saxon and Scandinavian subordinates to those of Belgian origin. Whether Belgians alone could have made a success of the undertaking is doubtful; but since the pioneering stage is over, and the whole State is administered by Belgians, they have shown as much ability as any. The cosmopolitan white population of the Congo State had, on the whole, little ground for complaint concerning their treatment by the State so long as the latter was considered, in a measure, subject to international control. Since then, however, some new measures have caused surprise and disappointment in some quarters. To Americans the red-tape connected with every little thing in this new country seems very irksome and almost unbearable. In the treatment of the natives, whose country the State comes uninvited to possess, it has shown considerable tact, resorting to force only when persuasion fails. The natives around their stations at first objected to law, but are getting used to their new masters, and so it will probably be at all new stations.

The Italians have not been so fortunate as the Belgians in getting a share in the partition of Africa. They have had to fight from the start, and much fighting is still to be expected before their African colony may be considered safely established. Abyssinia has accepted the Italian protectorate without enthusiasm, and will certainly not give up her autonomy without a desperate struggle. Their record in North Africa and South America seems to show that the inhabitants of North Italy are, all things considered, the most successful agricultural and industrial colonists in hot countries.

Of the Spaniards nothing is to be said, as they have done nothing to improve their opportunities, which were excellent. The little bits left to Spain by the new African powers are a standing rebuke to her lack of political foresight.

The United States of America have their African colony, though some laugh at the idea. Liberia is more truly an American colony than Gaboon is French, or the Gold Coast English, or German East Africa German.

The United States is represented on African soil by 20,000 of her children, who love her in the Dark Continent more than they did at home, in spite of the cold shoulder turned on them by the United States government. The flow of emigration from the United States to Liberia has not ceased a single year, and is promising to take, ere long, unprecedented proportions. No European power is ever likely to show in Central Africa a colony equal to ours in the number of permanent colonists; in the autonomy freely granted to the colonists; in just dealings with the natives; in the wisdom of the laws; and in the patriotic spirit of the population. Some mistakes have been made, no doubt; but for these Liberia would now be a model African republic, extending to the Upper Niger, and America would have the most flourishing navigation company of the West Coast. Our colored brethren in Liberia have not attained the ideal some conceived for them; but they have done better than an equal number of white Europeans would have done under similar circumstances. The white race can never compete with the black race in its native home, after the latter has adopted civilization.

The white American has not yet gone to Africa in large numbers. After the suppression of the slave traffic on the seas some Americans lingered on the West Coast. That class did not honor their country. Since then a few traders have gone to the Upper Guinea Coast; but they, too, are poor representatives of the United States. The largest class, and a fast growing class, are the American missionaries. Their work compares favorably with that of any nation and may some day take the first place. The white American has, more than any other white man, the qualities required for final success in Africa. He is the best jack-of-all-trades, the least subject to home-sickness, and the most stoical in adversity. As a rule, however, the average American starts with blunders when he gets to Africa. He thinks he knows every thing much better than any body else; so he laughs at older residents who try to give him advice. Only personal experience can make him modify his preconceived ideas. He won't even believe in fever or death without having put them to the test, and thus he may fall a victim to his "smartness." But, as a rule, experience will test him, and, after serving his apprenticeship, he will surprise those who shook their heads at his first blunders.—*Goldthwaite's Geographical Magazine.*

The Financial Possibilities of the Methodist Episcopal Church.

BY C. C. M'CABE, D.D.

Money is the great question of the hour. Every prayer seems to be answered but the prayer for money. The doors of opportunity are opened. The laborers are ready for the harvest field. But by the very reason of our success every great cause of the Church is embarrassed for want of money. We make ceaseless and importunate ap-

peals which seem to be successful, but we are not getting more than one fourth as much money as we absolutely need.

THERE MUST BE A REVOLUTION. Presiding elders and pastors must unite together to bring it about. Somehow we must drill the host—call into action every communicant and every friend of the Church for a world-wide movement to evangelize the world.

Turn to the thirtieth chapter of Exodus; begin at the eleventh verse and read to the seventeenth. Is there not a hint which we will do well to follow? There is a law for the collection for the service of the tabernacle, and in that collection the rich man could not give more and the poor man could not give less than one half shekel. The result demonstrated the power of a united movement.

ONE PENNY A DAY

ought to be the least sum that any man or woman or child who takes the sacrament of the broken body and shed blood of Jesus ought to be willing to contribute for the forward movement of the Church.

Is there no way to bring every body up to this? Is there no way to follow out the divine suggestion in this thirtieth chapter of Exodus? Let the poor man and the rich man alike give one penny a day. There are other collections in which the rich man can give as much as he pleases, but let us have one grand, glorious collection that shall represent before God the equality of all souls, as the half shekel of silver, which was the atonement money, represented that quality in the wilderness.

We have struck a possible mine of great riches. There are 2,283,967 communicants in our Church. There are at least 500,000 friends who could be rallied into this blessed alliance, making a giving host of 2,783,967.

A penny a day would bring us a daily income of \$27,839.67, and an annual income of \$10,161,479. Now, what shall we do with it? Imagine a great committee appointed by the General Conference with such an amount at their disposal. Let us give:

To Missions.....	\$3,000,000
" Freedmen's Aid and Southern Education...	750,000
" Church Extension.....	750,000
" Woman's Foreign Missionary Society....	400,000
" Woman's Home " "	400,000
" the Educational Society.....	100,000
" the Bible Society... ..	150,000
" Sunday-School Union.....	50,000
" Tract Society.....	50,000
" worn-out preachers.....	600,000
" widows and orphans.....	300,000
" evangelistic work in cities.....	1,000,000
Let us add \$50,000 to the endowment of one University in each State in the Union, each year, making.....	2,150,000
Let us give for the building and endowment fund of Bishop Hurst's University in Washington per annum for ten years.....	500,000
Total.....	\$10,200,000

Do not say that this is a wild dream. It is possible! It is practicable! It only needs the baptism of fire to bring it about. Every poor girl in the kitchen can do it; every mechanic can do it; every little girl and boy can do it. And the preachers can drill the people into it; and the presiding elders can drill the preachers into it; and the bishops can drill the presiding elders into it. And we trust the bishops need no one to drill *them* into it.

But after this universal collection let others who are not satisfied with giving so small a sum give more. Let the heart have play. Let them plant missions, endow colleges, educate poor young men for the ministry, plant schools among the freedmen, support teachers. John F. Goucher, a wealthy member of our Missionary Board, is educating 3,000 boys and girls at this time in India.

The financial possibilities of the Methodist Episcopal Church are bewildering. We stand a great army. But we are not drilled. We need another John Wesley. Ponder these statements. Pray for the advent of the drill-master.

A Brief Review of Mission Work in India.

BY PROFESSOR H. L. MUKERJIE.

Some have ventured the assertion that mission work in India is a failure, and others have said that it is almost entirely confined to the non-caste people of the country. Both these assertions are, however, far from facts, the former being extremely extravagant, and the latter hasty and superficial. It is a matter of astonishment to those who live in the country to find such expressions ventilated in papers by those who are looked upon as men of high culture and religion in presence of a series of different varieties of facts against their statements confronting them in the face. It seems that these people have been led astray by their preconceived ideas, or else they would not have hazarded such palpable misrepresentation of facts. We shall try to show this as briefly as possible. Let us consider certain facts:

1. The number of native Christians in general all over the peninsula was, according to the Decennial Missionary Conference held in Calcutta in 1882, 1883, 417,000 souls in 1881; and *The Christian Treasury* of October 15, 1890, published at Allahabad, estimates it at about 2,000,000 souls, and this is the result of combined efforts put forth by different missions working in India for a period of about a century, and the number of native Christians in particular in connection with the Methodist North India Conference alone, which has been working for only about thirty-five years, was, according to its report of 1891, 19,492 souls in the year ending September 30, 1890.

2. The physical, social, intellectual, and moral status of these people has now been far above that in which they have stood for years past. Among these people the practice of polygamy and infant marriage is a thing of the past, and widow re-marriage and female

emancipation from seclusion have been in vogue. Caste has no longer hold on them; women are being respected, and parents and children enjoy together the common hearth and table. Female education is being appreciated and encouraged, some having passed the B.A., M.A., and M.B. standards. Thus the wife is being made a helpmeet and companion indeed. The male members of the community have been trying hard to compete with their countrymen (the high-caste Hindus and Mohammedans) for university degrees and government positions. The deep-rooted idolatry and superstition are losing their power on them, and they are now learning to "worship God in spirit and in truth," and to keep a clear conscience. The wife occupies a seat in the house of God beside her husband—a privilege which she never enjoyed in this country, excepting in the Vedic ages, but in a different form altogether, when she was allowed to take part in an extraordinary sacrifice; but the weekly public worship with her husband and children was altogether unknown to her. Many of our young men and women have consecrated their lives for the service of Christ. All this is mostly due to mission efforts. Is it, in the face of these facts, a failure? Let the world judge about it.

The second assertion, that mission work is almost entirely confined to the non-caste people of India, is, we repeat, hasty and superficial. Our work is not limited to a particular sect or people. It is spread in the country at large, and all have the privilege of the Gospel. We acknowledge that direct evangelistic effort has not been so vigorously put forth for conversion of the higher classes as for that of the common masses, and that most of our converts are from the non-caste people; but they are by no means the only converts we have. We have among us converts from Brahmans, Kshatriyas, Vaishyas, and Mohammedans, thus representing all the higher classes of India. If it be asked, How is it that while the number of converts from non-caste people has been steadily increasing the number of converts from higher classes does not keep pace with it, we would in answer ask, How was it that while the poor Jews received Christ by thousands by the preaching of the apostles, the Pharisees and the priests did not keep pace with them? or how was it that while the Gentiles filled the Church of God the Jews in general disregarded the gospel message? It was the pride and self-complacency of the Pharisees, the priests, and the Jews that kept them back from accepting the lowly Jesus and salvation. The same is true with the higher classes of Indian people; nay, more than that, for they have to renounce their ancestral faith and suffer expulsion from society. But still the leaven is spreading. There was a time when they looked upon Christians as gluttons, whose chief object to embrace Christianity was to be permitted to eat fowls and beef. But those days have gone by. These very people now look upon them with better feelings. Not long ago Christ himself did not fare better in India than in Palestine, where he was called a gluttonous man and wine-bibber; but now he

is installed by many above all teachers, sages, and prophets. The English-educated non-Christian native gentleman may be classed under four heads. First, there are some who look upon Christ as the greatest of all the teachers, philosophers, moralists, sages, and prophets the world has ever produced; nay, more than this, they look upon him as the Son of God who came from heaven to teach mankind the way of salvation and die for their sins, but do not join the visible Church of Christ by baptism, some having reasons best known to themselves, and others being followers of eclecticism. Second, there are others who highly honor Christ and Christianity, but seem satisfied with the idea that every religion of the world, if followed strictly, is powerful enough to save sinners; and hence they consider it unnecessary and foolish to forsake their ancestral faith and embrace a foreign one. Third, there are many who scoff at religion and make sport of it but do not dare to disavow God and human duty, though they talk of God and of morality like sages, and live pure, epicurean lives. The fourth and last class includes those who try to find fault with Christ and Christianity. These are men chiefly of Dayanada's persuasion, but we are inclined to believe that the number of such people, even among them, is few and far between.

Such has been the effect of mission work upon the higher and educated people of India. Will it be reasonable and proper to affirm, before these facts, that mission work in India is almost entirely confined to the non-caste people? We think we have shown enough to prove that mission work in India is neither a failure nor almost entirely confined to the non-Aryan races.

Let us now have a glance at the different departments of mission work, its trials and difficulties, and its future prospects.

1. *Village Work.*—There is a missionary superintendent posted in every city, called a district, which is surrounded by thousands of villages and many towns, out of which about a dozen are selected, where a few preachers, exhorters, and teachers are stationed to carry the gospel message to surrounding villages. These good brethren, under the superintendence of our worthy missionaries, are doing good work, and hundreds of people are annually added to the fold of Jesus through their instrumentality. But what is such a small number of workers among hundreds of thousands of people? This work is in its infant stage; it requires development, which, however, means men and money. The field is ripe, but the laborers are few. May the Lord of the harvest send laborers enough to gather in the harvest! This work has a very good prospect of success. It has, however, its difficulties and trials. The village people are, as a rule, of simpler habits and disposition than their city brethren, but they are by no means less bigoted. They do not hesitate to devise means to persecute the new converts, and strive their utmost that the preacher might not get a resting-place among them; but the good Lord is helping his cause.

2. *Work in Special Localities.*—This work is chiefly car-

ried on in cities and towns, which are divided into several localities, a few of which, occupied by the poor laboring class of people, are selected and visited by the preachers in evenings, when the people, after finishing their hard work of the day, repair home. This work is being carried on successfully, but it also has the same difficulties and trials as the village work has. It needs re-enforcement.

3. *Street Preaching.*—This work is carried on in thoroughfares of cities and towns, not with very bright results, as the audience is composed of passers-by; but still it is a work which should not be abandoned, as people are stirred up to think of their future destiny. The presentation of Christianity is the main topic of the preaching, but discussions often follow in which the unreasonableness of other religions is shown in a spirit generally not disagreeable to the audience. We are sorry we have to write "generally not disagreeable," for there are some among us who are not experts in handling the weapon of controversy. Hence, more of very able and wise preachers are needed for this department of work.

4. *Lecturing to the Educated Native Gentlemen and Visiting Them at Home.*—This department of work, we are sorry to say, is not pushed in the way it should be. There are millions of young men of respectable families, most of whom are fairly, and many of whom are highly, educated, for whose conversion very little direct effort is being exerted. There is only one educated native preacher set apart for these people by the North India Conference of the Methodist Episcopal Church. The other Conferences of the same Mission have none. So the Methodist Mission, represented by three Conferences,—namely, Bengal, North India, and South India Conferences—has only one preacher set apart for the millions of educated natives of India! There are 6 missionaries belonging to the Oxford Mission, of whom 4 are Europeans and 2 Bengalis, who are set apart for this sort of work to carry it on in only one city—the capital of India; and about the same number of Church of England missionaries, called the Cowley Fathers, are working in Bombay. A few more belonging to some other missions may be found. These good brethren are toiling on patiently and hopefully, and the good Lord has been gracious to encourage them in their work by saving some through their instrumentality.

But considering the demand of the work the number of missionaries in this department is like a morsel of bread for a hungry man. If it were possible to increase their number a hundred-fold, even then it would not be sufficient to meet the demand. How is it, the question may be asked, that the educated natives of India—the flower and pride of the country—are so sadly thrown into the background? The reason may be either the discouragement resulting from not having much visible fruits from among them or the lack of funds for securing a competent native ministry to carry on this work, or both. Let us, in reply to the reasons, be permitted, with due submission, to remind our authorities that the high-caste people of India have a code of moral precepts not

to be ignored with contempt, and a philosophy (Hindu theology) and religious literature which are admired by scholars for their acute reasoning. They are a people famous for religious proclivities, and their ancestors, called by them the sages of old, are held by them with far greater esteem for their learning, austerity, and holiness than the apostles are held by us. For such people to renounce their ancestral faith and embrace a foreign one means a revolution which cannot take place in a few years' missionary labor.

The citadel of Hinduism is considered caste, which the general missionary effort has succeeded in partially demolishing, there being few among the modern English-educated Hindus who do not abhor to abide by its rules, but are compelled to do so simply with a view to avoid disturbances in their society, in which the element of ignorance and superstition abounds; but in its place a more formidable edifice is being built by our educated Hindus, which is an extravagant respect and praise lavished upon the Rishis and sages of old.

They are now trying to find every thing reasonable, sublime, and holy which they learn from the Bible in their Vedas and Shastras, and hence they are getting up a variety of religious associations, such as the Brahmo Samaj, the Arya Samaj, and the Vedic Sava, etc., etc., to find shelter in their old religion and shield the young from the encroachment of Christianity. They are thus evidently in consternation. Now is the time, therefore, for such vigorous exertion of missionary effort for fruits of the future as has never been exerted before. We congratulate our authorities on their success so far, and beseech them to take courage to carry on this conflict with might and main, as Satan seems to fight in desperation.

It is no time for us to abandon the field, for if we do so these awakened millions will fall, an easy prey, into the grasp of our enemy and perish. Let our authorities, therefore, make some arrangements to raise a competent native ministry to be able to instruct them by delivering public lectures, writing tracts, books, and newspaper articles, and holding friendly conversation with them at their homes. Such men can be raised from among our promising youths, who, although in a very small number, graduate as B.A. and M.A. every year. Some of these youths who have a heart for the ministry can be selected and trained for a certain period in our theological seminaries, and thus be made fit for this important work. But this proposal, we fear, might be objected to on the ground that such people would cost much more than our ordinary preachers. Of course they would, but this should not dissuade us from having them. We require such men, for the work in this department is of such nature that it cannot be performed by preachers of primary education. It has been thought by some that the conversion of the higher classes will be brought about by and by through the voluntary effort put forth by our educated people occupying high positions in government offices and mission schools and colleges, as is being done by them at present. But it is to be remembered that

these brethren cannot spare their best time and give their best thought, as this important work demands, whatever may be their desires.

The little that they can do and are doing is greatly valued by us, but this is neither equal to the emergency of the time nor satisfactory to the missionary aspiration; hence it is an absolute necessity that some of our educated youths, who may be in a position to devote all their time and thought and energy to this work, should be entirely set apart. Our fund is indeed limited, but this is no reason why a portion of it should not be allotted to this important work. We again, therefore, beseech our authorities to give a favorable consideration to this department of mission work and try to get more appropriations of money for it. We would do wrong if we should omit mentioning that some missions in India have already planned to raise the educated native ministry, and we heartily sympathize with them and wish them all success, and sincerely desire that their example may spread all over the country before long.

5. *School and College Work.*—We are glad that missionaries in India believe in education, and much effort is put forth for this department of mission work. Our schools are of various stages, namely: primary, middle, and high, according to the Goot standard. We have a good many primary schools where Christian and non-Christian boys and girls receive an education; but their number is far from being sufficient, for the need of the people is far greater than our funds can supply. Our middle schools are few in number. They are at present found in big cities only, and their existence in towns is a felt demand; but our limited funds cannot allow us to open them there. Our high-schools and colleges are still fewer; but these schools and colleges are doing a great work; they are a blessing to our countrymen in general, and to our Christian people in particular. In these institutions the minds of our youths—both Christian and non-Christian—are cultivated and prepared for a rational acceptance of the truth of our holy religion. The Bible is a text-book in all these institutions.

We have some theological seminaries and normal schools, for without them we cannot carry on our mission work. They are training many youths for the ministry and for teaching; but our funds are so limited that they can neither be increased in number nor raised in grade. With great difficulty their present position is maintained. Students of moderate education enter them at present, and when they graduate they are very usefully employed in general mission work. The number of graduates sent out every year from these institutions does not meet the demand, hence an increase in their number is a necessity; but the condition of our funds for scholarship for students and salary for professors is such that it cannot be realized. There is an urgent need for another department in connection with our theological seminaries, where young men of higher education can be admitted and trained for the ministry, the need of whose services has been amply shown above.

But this means money. Who will stand up and help in this department of the Lord's work?

We should do injustice if we omitted mentioning the Sunday-school work. The field for this work is as extensive as it is promising. Tens of thousands of young children of both sexes attend our Sunday-schools once every week and study the Lord's word. Their number is steadily increasing. The teaching staff is a perfectly voluntary one. All our Christian teachers, preachers, and workers in government offices gladly contribute their help to this work. But still this department needs money for Sunday-school libraries, for lessons printed, and for pictures, tracts, and books, etc., given to the children in the way of encouragement. It is not much, but still it is hardly met by our limited mission funds.

6. *Work Among the Secluded Women of India.*—Our lady missionaries, both foreign and indigenous, have our best sympathy and thanks for carrying on this noble and urgently needed work with indefatigable zeal, patience, and love. Without their hearty co-operation India cannot be evangelized. This work is by no means as encouraging as the work among the male members of the non-Christian community. Our ladies have to wade through disadvantages great and many, but still they are patiently carrying it on, and God will surely bless them with abundant fruits. Already the eyes of our countrywomen have been opened. Our missionary ladies are living examples of true piety and civilization to them. They are perceiving the wrong done to them by their religions in denying them the same social and religious privileges which the men enjoy, and are seeking for emancipation. Some of them, being fully convinced of their wretchedness in sin and of the love of God for mankind manifested in Christ Jesus, have repented of their sins and accepted Christ as their Saviour, taking baptism in his name; but there are others who accept Christ at heart, put implicit trust in him, and try to walk in his footsteps, but have not the courage to confess him openly, for if they do so they cannot live among their relatives, and their circumstances are such that they are not in a position to support themselves. Thus the leaven of Christianity is spreading among our women also, whose sympathy in regard to Christianity will facilitate the conversion of India. May our ladies have more unction of the Holy Spirit for this great and glorious work intrusted to them.

7. *Medical Work.*—It is noble to minister to the body, and to minister to the soul is nobler, but the noblest of all is to minister to both body and soul. Christ attended to both body and soul, and the missionaries in general are treading in his footsteps; but who has a greater or better opportunity of doing so than a medical missionary? Hence the work of a medical missionary is greatly valued. He is loved by all because he is looked upon as a well-wisher, and hence his teaching is listened to with greater attention. We have a few such medical missionaries in our midst. Would that their number could be increased.

8. *Press Work.*—We have some presses to propagate Christian truth by means of tracts, books, magazines, and newspapers; but their number is very small, and they are hard up for lack of money. They cannot publish all that can be sent, for they have to take up much secular printing for their support. However, they are doing a grand and needful work. Lectures and tracts are being printed and thrown out broadcast, in this manner reaching the homes of the people. The tracts, for instance, written every week by Bishop Thoburn are widely circulated, and they are doing an immense amount of good. The lectures of Mr. Basu are also occasionally printed, for the press cannot publish them for free distribution. Such lectures and tracts should abound. Our enemy is on the alert. He knows the power of the press and utilizes it. Literature against Christianity is published and circulated. Let our presses be strengthened.

9. *Revival Meetings.*—The number of our Christian community is every year increasing. Take, for instance, the reports of the Methodist North India Conference for 1890 and 1891 and it will be found that 2,291 adults and 1,500 children received baptism in the year ending October 31, 1889, and a total of membership was estimated at 13,529 souls; whereas in the year ending September 30, 1890, 3,547 adults and 2,551 children were baptized, and a total of membership was estimated at 19,462 souls. What is done for their spiritual growth is an important inquiry. They are not only taught the Bible in day and Sunday schools, and instructed in class-meetings, prayer-meetings, and Sabbath congregations, but especial religious meetings called revival meetings are held for them from time to time, where many receive new hearts and pardon of sin, and many consecrate their lives to the service of Christ. May the example set by the Methodists in this department of work spread in every mission in the country!

Bareilly, March 27, 1891.

Notes from the Methodist Episcopal Zenana and Medical Mission at Baroda, India.

BY MISS ANNA THOMPSON.

I should like to tell you a little about some of the homes we have been visiting the last few days. The first is the home of Munjulabai, a sister of our native king. It was ten A. M. when we reached her home. We were greeted at the foot of the steps by ten barking dogs, which are our terror every week when we go there. These people are quite wealthy, and make their boasts how little they do. We tell them that they are very lazy.

The daughter whom we teach is very anxious to learn, and spends a great deal of time studying. The older members of the family listen to the Bible, but do not like the younger ones to listen. The older ones seem to feel that they are established in their religious beliefs, but that the children might be influenced to

become Christians. This day we had a very pleasant time.

The same day we visited the house of Whithal Nager, a high man who wants to become a Christian; but his father, who is an old man, will not consent. The son thinks that he will be able to persuade the father, but we fear that he will lose his own soul in the attempt. We teach two in this home, the mother and the daughter-in-law; the latter, though but seventeen years old, has been married some years to a boy the same age. This family is an interesting one; we would like all who read this letter to join us in praying for them.

We went from this house to the home of a Mohammedan, where we have been visiting for the past year. We found one daughter and the father at home; they were glad to see us, and listened to the reading and singing.

While we were there one of their priests called. He was very pleasant, and said that he believed what we told him; but there is so much deception among the Mohammedans that we cannot believe all they say. We left there and went out to attend to some business, and had occasion to wait on the street for awhile, and the people gathered around us to look at us, as they do not see white people very often. While they looked at us we sold tracts to them, and they bought quite a number.

On February 7 we started out at ten A. M. The first house we visited was the home of an old blind woman. We found this old woman very angry with her grandson. We waited a few moments, hoping that she would become quiet, but as she seemed to get more angry at our being there, we left and went to another house near by. We found the people in this house quite busy bathing one of the children, a girl of twelve or thirteen years. She was all covered with ashes first, then the mother and a sister washed her with very warm water. The mother threw the water over the girl, and the sister combed her hair with a wooden comb, and with such vigor that you would have wondered that she had any hair left. After they had finished the girl rubbed her own body until she thought it was clean, then she put on a small skirt without wiping her body, wrapped a cotton cloth around her, and sat down beside us and shivered, as it is quite cold here now. After they all got settled we read and sang to them, they listening very attentively.

I should like to try to describe this house. We went up a very narrow pair of stairs, and through a dark room, and were ushered into a small room. In one corner was an old cupboard, in which were a lot of dirty papers, cloth, etc., etc.—a sort of a catch all. In another corner was a roll of dirty bedding on the floor. In the third was a place to bathe with no curtains around it. There were a few old chairs in the room, and a few dirty things hanging on the wall. Now from this description you may think that these are very poor people, but they are not; they are high-caste, and are among the ones who earn a good living.

In another house to which we went we found a widow among the women, who was visiting Baroda. We asked her if she was happy. She wanted to know how she could be happy, or how any widow could be happy. She gave us a little of her history. She had been a widow for twenty years, as she had been married at the age of nine, and her husband died when she was twelve years old. When he died she was considered disgraced, her head was shaved, and all her jewels were taken off from her. She had to live on one meal a day, and fast once a week. She must do all the housework, and must not enjoy any of their festival days.

Think of a child twelve years old set aside in that way, and of the many who have been thus treated who are much younger, as many are married when they are but mere infants, and a great number of them are widows before they are old enough to know what marriage is. How sad we felt when we looked at that poor woman. We could not convince her that she might be happy. She shook her head and said, "I can never be happy."

We left there and went to another quarter of the city, about which I would like to tell you. The street is about six feet wide, and the dogs, cows, goats, etc., live in it. The drains are on both sides of the street, and water stands in them the year round, and this the refuse-water of the houses. The smell is not very pleasant. The houses are high, and we have to climb narrow steps and hold on to a rope to keep from falling. The houses are very dirty, and if any thing more offensive than the street is. It takes all the courage and grace we have to visit this street, but the souls are precious. The following day we went to a number of new, interesting houses, about which I will tell you some other time. Do not forget to pray for the people of Baroda.

Baroda, March 11, 1891.

Christian Witnesses in Japan.

BY REV. H. LOOMIS.

In the town of Mishima lives a man who was formerly a brewer, and when he became a Christian gave up that business and donated the brewery to be used for the spread of Christianity. A part of the building was converted into a church, with the casks made into seats, and the other part is used as a school for girls. In the upper story are dormitories for the pupils and rooms for the teachers.

The man himself has long been an elder of the church, and a most useful worker in that locality as well as in the general cause of Christianity in Japan. His wife was much beloved as a devout and faithful Christian, and manifested in her daily life the power of the Gospel in her heart.

When the cholera appeared last summer this woman had a most unaccountable dread of the disease, and spoke of it always as that dreadful sickness, and with evident fear and horror. Two of the older children

had been away at school for a time, but lest they might contract the cholera they were kept at home. Although living in a healthy section of the country, and at considerable distance from the places where the cholera was most likely to prevail, this fear continued and seemed to give her no rest. At length her little babe was taken sick and died in a few hours. After its death it was pronounced to be a case of the cholera. Very soon after the mother was taken with the same disease, and at first was in great terror lest she should die. Earnest prayer was offered for her recovery, and at one time the disease abated, and it was thought by many that there had been special answer to prayer, and that she would recover. But it was only a temporary change. She soon became worse and felt that her days on earth were numbered.

This was a severe trial to the faith of the Christians and they were in great trouble. But her fear of death all passed away. She became perfectly resigned to the will of God, and only asked that he might take her to himself soon. She lingered for a short time, and then gently and joyfully passed to the home above.

The head of the police department in the city went to see her during her last illness, as it was required in cases of contagious diseases that such persons should be watched and kept isolated from the community. After her death this man said to the pastor of the church that he had visited 150 persons who were sick with the cholera, but had never before seen any one who had died like that. With all others there was either great fear, or at least doubt, as to what was in the future, and death was looked upon as a great calamity. But he said that this woman was perfectly calm and peaceful, and was evidently strengthened and comforted by some unseen and mighty power. "I am so confident," said he, "that such is the case, that I want that religion when I come to die."

From that time he began to attend church and to inquire in regard to the way of life. After awhile he professed his faith in Christ as his Saviour, and has since become a most active and useful worker for the Lord among his friends and companions. And best of all, he is not satisfied to work in private, but uses his voice and influence in public gatherings, testifying to the truth and reality of the religion which he now professes.

So the Lord has been pleased to use the death of one of his children as a means of preaching Christ to this people. We can see now that God's plans are wiser than ours, and the best answers to prayer may be just the opposite of what we ask.

Several very marked changes have come over the work in Japan. Once it was the fashion to learn English, and the missionaries were sought after by all classes as teachers. In this way many were influenced to become Christians, and such persons are of just the class that is needed to spread the Gospel throughout the country. Now, there is a cry in many places that Christian Japanese are disloyal to their native land, and a general impression seems to prevail that Japan should be exclu-

sively for the Japanese, and as far as possible there is to be no place given to foreigners.

Then, too, the political discussions that have taken place in connection with treaty revision and the meeting of the Diet have done much to distract the minds of the people from the subject of religion, and has also produced to some extent alienations and divisions among the professors of Christianity. But in general the Christians have pursued a wise and consistent course, and it will help them and the cause of Christ in the future.

But what is, perhaps, the worst of all is the coming in of so much error in the form of Unitarianism, Universalism, the Plymouth Brethren, higher criticism, and infidelity in the guise of the latest science. These have all combined to distract the minds of the Japanese preachers and teachers, and now, instead of seeking to save souls by the simple methods heretofore used, there is quite a general inquiry, "What is truth?"

Even the religious and orthodox papers that defend the faith are responsible for the circulation of many of these erroneous views, which they publish and then attempt to answer. The mere statement of false teachings has often had the opposite effect from what was intended. Doubts are thus raised in the minds of those who are not able to investigate these questions thoroughly, and decide in view of all the light that is needed in such grave matters.

The Japanese are now passing through a most critical and trying period, and need the sympathy and prayers of all God's people that they may be illumined from on high, and thus enabled to see the truth as it is in Jesus. In some places there is reported to be new and increased interest in religious things, and it is to be hoped that we shall now see a change in all directions for the better.

Yokohama, March 26, 1891.

The Worship of the Emperor of China.

BY H. BLODGET, D.D.

The Emperor of China, on December 22, 1890, engaged in his worship of Heaven at the winter solstice. On a magnificent round altar constructed of white marble, under the open sky, without any image, using only a tablet upon which is inscribed in gilt letters, "the throne of Imperial Heaven, the Supreme Ruler," with libations of wine, with a burnt-offering of an entire bullock, with twenty-four offerings of various kinds of viands and cereals, an offering of jade stone and silk, this young man as head and high-priest of the many millions of China, in accordance with customs handed down for more than 4,000 years, paid his devotions to high Heaven.

A great controversy has raged among Christians in regard to this worship, a controversy which to this day divides, most deeply and widely, the Protestant missionaries of China. For 120 years this controversy agitated the Missions of the Roman Church in China, and engaged the attention of some of the leading minds in

Europe. The Jesuits contended that this is the worship of the true God; that this *Shang-Ti* (Supreme Ruler) is the God of the Scriptures; that upon this we are to build the superstructure of Christian theism and Christian doctrine, removing only the pagan accretions which have grown up around this worship. The other view, and that which finally prevailed in the Church of Rome, was that the worship of Heaven, or *Shang-Ti*, could not be accepted as the basis of Christian theism; that the Chinese were atheistic, or, in our more modern way of speaking, pantheistic in their worship; that, therefore, the word *Tien Chu* must be used for God, and not the term employed by the Emperor of China for the chief object of his worship—namely, Heaven, or *Shang-Ti*.

There are those who seem to forget that it is as much a part of the imperial ritual to worship Imperial Earth at the summer solstice as it is to worship Imperial Heaven at the winter solstice, and that the Earth is worshiped with the same offerings and ceremonies as is Heaven; that with both the ancestors of the emperor are worshiped by tablets as of equal rank with Heaven and with Earth; that the sun, the moon, the five planets, the "twenty-eight" constellations, all the stars of heaven, the wind, the clouds, the rain, the thunder, are all worshiped with Heaven; that the high mountains, the four great rivers, the four seas, are worshiped with the Earth; that the sun is worshiped at his own altar on the east side of Peking at the vernal equinox, and the moon on the west side of the city at the autumnal equinox, and that this imperial worship is pervaded in every part by the dualistic system of the Chinese philosophy, and has been so from the first.

It seems difficult to see in all this worship, which represents the historic religion of China and is thoroughly Confucian, any thing other than the worship of nature, and of the various parts of nature pervaded by a certain force, or forces, represented sometimes with greater, at other times with less, of personality; yet a worship always pantheistic, never rising to the dignity of the worship of the true God, who created the heavens and the earth and was before all, as well as is in all and through all.

Such, after long and weary discussion, was the decision of the Church of Rome. Had the early Protestant missionaries to China accepted the results of that discussion there would have been, and would be now, no "Term Controversy." Had they known more of the old controversy, perhaps they would have accepted its results. Why not use the same word for God which the Roman Catholics use as well in China as in the United States or in Great Britain? Why use a word which they have rejected, as involving a compromise with paganism?

Neander's words in regard to the Manicheans ought certainly to be considered by missionaries in China:

"In those nature-religions instead of the idea of the personal, living God, such as he declares himself to be in revelation, the pantheistic view predominates. Hence the seeming resemblance must transform itself into an

essential difference; and if those old religions in consideration of such a supposed relationship were to be transported into Christianity, it could be no otherwise effected than by severing Christianity itself from its natural connection with the preparatory revelation of religion in Judaism, and by fusing it with a pantheistic nature-religion transforming it into an entirely different thing."

During the last thirty years not a few Protestant missionaries have adopted the word for God which the Roman Catholics use; and they seem to see in this course unity in the future in regard to the word for God in China, unity of the whole Church, and great gain in orthodox teaching.—*Independent*.

The Audience in Peking With the Emperor of China.

On the fifth of March, 1891, all the foreign ministers, with their secretaries, interpreters, and *attachés*, left the different legations, all in green chairs, for the Tzu Kuang Ko. Comment was provoked by this indiscriminate mode of progression, for nobody knew which was the minister and which the subordinate; the green chair, a mark of the highest distinction, being used even by young and quite inconsiderable persons not officially attached to the legations. When the procession reached the North gate leading into the garden near the Marble Bridge, the ministers and others left their chairs and proceeded on foot to a kind of small pavilion, where a collation was served, and where the party waited an hour surrounded by mandarins and a crowd of roughs, chair coolies (not those of the legations, who had been left outside), workmen, gardeners, porters, and coolies, who peered in at the windows and even allowed themselves to make digital examination of the uniforms and decorations of the ministers. After the lapse of an hour the party were conducted into three tents erected at the foot of the steps of the Tzu Kuang Ko, where divided into three groups—ministers, *attachés*, and interpreters—they remained half an hour. Then the emperor arrived, and M. Von Brandt was the first to enter the presence, where he remained exactly five minutes, all ceremonies included. He was followed by the other ministers in turn, the audience occupying barely five minutes for each. Then the *suites* of the ministers entered in three ranks. Three salvos were given on entrance and three on retiring backward.

A later issue of the *Chinese Times* gives the following fuller account of this important audience:

The Tzu Kuang Ko (or Shining Purple Hall) is a pavilion-like hall, facing south and standing perhaps fifty yards back from the lake. The style of its architecture and ornament is the same as that of Chinese temples generally, a bright yellow tiled roof with wooden eaves, gorgeously carved and painted in red, yellow, and green. The whole height of the building is about fifty feet. Three flights of white stone steps with carved stone

balustrades lead up to a large terrace in front of the hall doors, of which there are five, on the southern face of the hall. The middle door and middle steps being reserved for the emperor's use, the envoys passed up the eastern flight of steps and entered the door to the right hand of the central one.

Four tents, elegantly provided with stoves, carpets, tables, and chairs, had been erected under the eastern side of the hall. Here the ministers and their staff awaited the summons to the imperial presence.

About twenty minutes passed. Then Herr von Brandt, the German minister, accompanied by his interpreter, Baron von der Goltz, were conducted to the hall by two of the ministers of the Yamên.

THE CEREMONY

was as follows: According to the agreement the ministers entered and stepped forward to between the "dragon pillars" (two pillars at about six feet from the platform on which the emperor sat), making on their way the three obeisances usually made at a court in the presence of the sovereign. Prince Ch'ing, kneeling by the side of the emperor, then introduced the minister by name, the latter thereupon reading an address, which was repeated in Chinese by his interpreter. On its conclusion the minister advanced with his letter of credence to the foot of the estrade, where he found himself at a distance of eight feet from the emperor, when Prince Ch'ing, descending the side steps, took the letters of credence from the minister, re-ascended the estrade, and, making a deep bow, laid them on a table immediately in front of his majesty, who bowed in acknowledgment. Thereupon the minister bowed and retired to his former position.

The emperor then addressed a reply to Prince Ch'ing, who listened kneeling, and then the prince, descending the steps with his arms spread out like wings (according to classic Confucian style), repeated it aloud to the interpreter, who in turn translated it to the minister.

His majesty then bowed to dismiss the audience, whereupon the minister retired bowing as before.

THE SPEECHES.

Herr von Brandt, speaking for the ministers, etc., said:

"To-day the ministers and *chargés d'affaires* have for the first time the honor of appearing in person before his majesty. We therefore respectfully present our compliments to the emperor. We believe that the inauguration of this custom will tend to the peace and honor of the empire and the friendliness of all treaty nations, which is our sincere desire. At this new-year season we cordially and respectfully present our congratulations, and hope the great virtue of the emperor will benefit the people high and low, so that all may enjoy peace and prosperity."

The emperor in reply said:

"We desire to convey to all the ministers, *chargés d'affaires*, and secretaries who have presented your congratulations to us that we truly appreciate and are very

pleased with all your kind expressions, and we sincerely wish that your respective sovereigns may this year have all things according to their hearts' desires and that their happiness and prosperity may daily increase. We also hope that you ministers shall stay long in China and in the full enjoyment of health, and that friendly relations between China and foreign countries shall never cease."

Some minutes elapsed, and they returned, having had their audience. The American minister, Colonel Denby; the British minister, Sir John Walsham; the Japanese minister, Mr. Otori; the Italian minister, the Chevalier Pansa; and minister of the Netherlands, Mr. Ferguson, then followed in turn, each accompanied by his interpreter and escorted by two ministers of the Tsung-li Yamên.

The interior of the Tzu Kuang Ko was practically in the open air, owing to the five large doors being open. Both sides of the hall were lined by military officials, who remained absolutely silent and motionless during the ceremony.

The emperor was seated about three feet above the floor of the hall on a sort of estrade with steps leading up in the middle and on both sides, the banisters of which were richly carved and molded in a dragon pattern. On the floor of the hall was spread a foreign carpet, and in front of the estrade were two or three ornamental stands. On the right, *brûles parfum* of ancient cloisonné on a gilded table; on the left, a wooden stand containing a naked sword, of which the dragon hilt alone projected. Behind the emperor was a large slab of black marble covered with white inscriptions in Manchu and Chinese, and forming a sort of background to the scene. At either side stood the grand chamberlain, Prince Ko (one of the "iron-capped" princes), and Prince Po, son of the famous General Sanko-lin-sin.

THE EMPEROR.

All interest, however, naturally centered in the emperor himself. He looks younger even than he is, not more than sixteen or seventeen. Although his features are essentially Chinese, or rather Manchu, they wear a particular air of personal distinction. Rather pale and dark, with a well-shaped forehead, long black arched eyebrows, large mournful dark eyes, a sensitive mouth, and an unusually long chin, the young emperor, together with an air of great gentleness and intelligence, wore an expression of melancholy, due, naturally enough, to the deprivation of nearly all the pleasures of his age and to the strict life which the hard and complicated duties of his high position force him to lead.

He was dressed like his ministers, in a pure colored silk robe, with dragon embroideries on the shoulders and breast, a large felt hat of the ordinary official pattern, and only wore a knotted button of red silk. As he sat cross-legged, the table in front hid the lower part of his person. In addressing Prince Ch'ing he spoke in Manchu, rather low and rapidly, being perhaps a little nervous.—*Shanghai Messenger*.

False Notions About the Evangelization of the World.

BY REV. CHARLES C. TRACY, OF ANATOLIA COLLEGE, MARSOVAN, TURKEY.

Not long since an English gentleman noted for his missionary zeal expressed to one of the laborers from Turkey an opinion like this: The Gospel is to be preached to all nations, and then Christ will come. We should not expect or wait for a great many conversions, but hasten to complete the testimony before all peoples, and so hasten the coming of the Lord. This testimony has been sufficiently given in Turkey. Now you should move on to other lands where the Gospel has not been preached. From time to time we notice similar sentiments in publications.

After nearly a quarter century's experience in the Turkish work, I beg the privilege of expressing an opinion on the question whether sufficient testimony has been given in this empire. I can conceive of no testimony to any nation other than testimony to the people of that nation. If some enthusiastic person were to post handbills containing the gospel message on various street corners in Constantinople, Smyrna, Damascus, and Cairo, in some language known or unknown, he would hardly be justified in saying: "The Gospel testimony is now given to the Turks; let us go on to the next nation. In two years we will make the circuit of the globe; the Gospel will then have been preached to the world, and Christ will come." Yet, in kind, though not in degree, this is about what the "testimony" indicated amounts to.

It seems absurd to consider the Gospel preached to any people before it has, at least, been brought to the attention of the major part of them in such a way as to make it possible for them to accept or reject it. It has not yet been so brought to the attention of one twentieth of the people in the Turkish empire. Some one cries out: "Then what have you missionaries and native preachers been doing the past fifty years?" I answer: We have been preaching to large and small assemblies, in metropolis and mountain valley, in palace and hut, to learned and unlearned, to fossilized Christians, to Jews and to Mohammedans, sometimes with blessing and pentecostal gladness, sometimes in sackcloth and ashes. Many have heard the voice of the Son of man, and have come out of their graves. Many a stream has broken forth in the desert, many an oasis has been formed. But the Sahara is vast. There is a score of languages in the empire, and we have no miraculous gift of tongues. These languages are, moreover, in an uncertain state. To fix a translation of the Scriptures is a problem of the utmost difficulty. It has taken a quarter century or more to fix the Turkish version. Other languages present similar difficulties, yet this is not by any means the greatest hinderance we have to meet. Prejudices of race and religion are higher and longer than Chinese walls. It requires a weary journey to get round them, a tremendous embankment to get over them. The population of the country is divided into sects and cliques and

clans and classes, as loth to mix as water and oil. The quarrels of hoary centuries still rage here. Many of the people are quite accessible, when one has mastered their language, but there are multitudes as hard to approach as the chamois on the Alps. Without miraculous powers how are we to give our testimony without dispatch, and move on to other lands? The ridiculous crudity of ideas in regard to the state of things in these lands sometimes has illustration in the sending of English tracts for general distribution. This has occurred in my own experience, at least. Some, understanding the magnitude of the difficulties confronting the missionary, have resorted to the hope of miraculous assistance, and plunged into heathendom without preparation, expecting to receive the gift of tongues and supply of needs by direct interference of Providence. As far as known the Lord has not honored this class of hopes.

In Turkey the large majority of the people are Mohammedans. They have been scandalized for centuries, as well they might be, with the absurdities, inconsistencies, and immoralities of nominal Christianity. Who can wonder that they do not rush to hear the Christian missionary or evangelist preach? When we recollect all the Moslems have seen of Christianity since the Crusades, who can expect that, in half a century even, their prejudices will so give way that the mass of the people may be able to hear the Gospel and judge of it with intelligence? They very reasonably ask to see visible evidently in the lives of Christians of the superiority of the Testament over the Koran, before casting away the latter to accept the former. Can Christians marvel that it takes sixty years to live down the scandals of six hundred? Have we been too long testifying when we ought to have moved on to the regions beyond? What, then, means the Lord's blessing sent down more bountifully in the later years than in the former? What means the vast increase in the dimensions of the work on our hands? What means the conversion of souls in large numbers at Aintab and in the surrounding region? What mean the revival scenes of Marsovan and on the Black Sea coast, and in other parts where missionaries and native brethren labor together in love? What is signified in the fact that so far every graduate of Anatolia College has publicly declared his determination to serve the Lord Jesus Christ? Why is it that undergraduates of different nationalities come to us with the burden of sin upon them, desiring counsel and prayer, if we are out of place and ought to be off in other lands? How is it that we ought to leave when we see the iceberg of Mohammedanism beginning to melt, some followers of the prophet desiring to come to our schools, while others have embraced the blessed hope which sustains us? What does Providence mean by laying the helm of higher education in our hands, when others have struggled so hard to seize it? Are these indications which should prompt us to say, "Arise, let us go hence?" Has the time come? Have we sufficiently testified to the people of Turkey? With the lever newly put in our hands, with the immense advantages newly gained, shall

we now quit? Is it the time to cease, or the time to bear on hard?

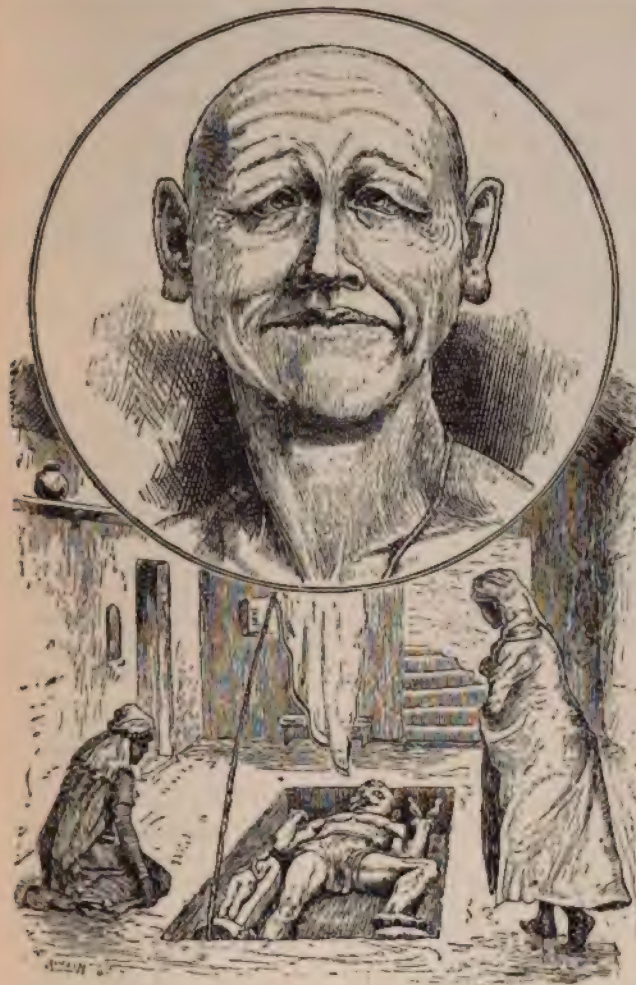
I have no doubt in regard to the matter. My conviction is absolute; the indication of Providence is hard work, not abandonment. Holiday parade and huzza have little place here. I have my doubt that the Church's work will be done when she has sent out a few scouts. I have no expectation that the world will be brought to Christ till the Church works harder than she has in this century. God works hitherto, but he requires us to work also. "Go *disciple* all nations."—*Independent*.

Superstitions of the Arabs of Algiers.

Next to a commercial grandee you will find a patriarch versed in the Koran, and possessing the power of writing extracts from the Book of the Prophet, and through them and his own venerated mediation of insuring the individual—made happy possessor of the valuable document by paying a few sous—against disease, bad luck, the evil eye, and innumerable misfortunes. A charming old acquaintance of mine, near whose sanctified abode I made several studies, and took refuge when it rained, seemed to have an extensive practice in writing these charms on eggs, perhaps three times a week, at one sou each. These charms are more frequently written on paper, to be folded and inclosed in amulets, which are generally square or triangular in shape, and made of silk, leather, and tin.

As they believe in the efficiency of these scraps of paper, so are they superstitious about paper generally; they object, for instance, to going before French authorities to settle their grievances against each other, preferring verbal discussions of their case in presence of their *cadi*, for they fear that all sorts of harmful words may be written besides the name of God—and subsequently used to their condemnation. Children wear them around the neck or tied to their cap; men and women wear them on their person, sometimes above the elbow, and in their garments; horses have them attached to the band passing across their chest to protect them from the evil eye.

Those worn by the women of the higher and wealthier classes are inclosed in richly engraved cases of gold and silver, and suspended to chains slung over the shoulder and passing around the waist. They add greatly to the richness of their costume, and form part of their wealth. "Tell me, Baia, what do you do when you fall ill? I suppose you call in a doctor." "Oh, no; the men may do so when they are sick, for our Arab doctors are far superior to the French; but we women go to the *marabout*; he writes a few words from certain chapters in the Koran, such as these, 'God is the best protector,' 'He is the most merciful of those who show mercy,' or 'A guard against every rebellious devil,' etc. This paper we chew and swallow, and with a little water which he gives us from the sacred well in a few days we recover."—*Harper's Monthly*.



The Blind Fakir and the Idol Hanumân.

BY REV. J. J. DOKE.

Not far from the throne of Baba Surada, the blind fakir, but below the bank on the dry bed of the river at Allahabad, India, reclines the hideous idol called "Hanumân," the monkey-god. A large room has been formed by excavation in the river bed, and roofed in by reeds, with the customary adornment of flags. Steps—hardly approachable in flood-time—lead down to the floor at either end, in which a large grave has been made. Here reclines, on his back, the large vermilion-colored image—about five or six feet long—as represented in the sketch. Mr. Dann kept the repulsive-looking Brahman in conversation for a time to enable me to snatch a portrait, and meanwhile men and women were tramping round the idol, bowing, offering baskets of flowers, sprinkling it with Ganges water, and shouting: "Ram! Ram! Ram!"

Of course, we were not allowed to enter so sacred a place.

This Hanumân has a somewhat peculiar history, accounting for the reverence now paid to his memory. He is said to have helped the divine king, Ram, some 5,000 years ago, to rescue his wife Seta from the king of the demons. The story is a very foolish one, and not worth

recording, save as revealing the absurdities of Hindu mythology. The legend runs thus: After his loss poor Ram was greatly troubled. He asked all manner of beasts and birds where Seta was in hiding, but they could not tell. At length, after bathing here at this junction of the waters, while the multitude of gods lined the banks, filled with wonder, he discovered that Seta was a prisoner in Ceylon. He then gathered a large army of monkeys divided into regiments with officers, but was unable to cross the Gulf of Manqar. On this, Hanumân appeared, and told Ram to go to sleep, and in the morning he should see what he would see. During the night this eccentric gentleman brought down a mountain from the Himalayas, and thus Ram with his army was enabled to cross, fight the demon, and rescue Seta. From that time Hanumân has been worshiped as the monkey-god.

There is one point in the narrative more luminous than the rest. That is where Seta is beguiled out of the circle which Ram had prohibited her to leave by Ravan, the demon king, appearing as a holy fakir. Truths may lie beneath this absurd covering touching fakirs in general. Or the fact may be implied thus—that evil may assume the appearance of good, "Satan be transformed into an angel of light" for a purpose.

But whatever spiritual meaning once shone through these legends it is lost now to the people, and these tales are undoubtedly regarded as history, and the stone idol as a god.

Look at this Brahman's face! How utterly idolatry appears to rob the devotee of even human likeness. This, you know, is what some call *harmless* idolatry! Harmless, indeed, when the god is so much below the man, and to reach godliness one must struggle downward! The very features are influenced; but the life—alas! how sad.—*Missionary Herald*.

Combined Statistics of India Conferences.

BY B. H. BADLEY, D.D.

The following compilation has been made from the Annual Reports of the three Conferences of the Methodist Episcopal Church in India, just published; the increase during the past two decades is very marked:

1890.	North India.	South India.	Bengal.	Total.	In 1870.	Increase.
Foreign missionaries.....	28	22	22	72	19	53
Missionaries' wives.....	24	17	21	62	17	45
Hindustani missionaries..	47	3	4	54	5	49
Zenana missionaries.....	21	6	6	33	2	31
Local preachers.....	167	31	36	234	31	203
Baptisms in 1890.....	6,888	271	1,302	7,661	471	7,190
Members.....	7,728	768	972	9,468	541	8,927
Probationers.....	5,969	349	1,212	7,521	526	6,995
Native Christians.....	19,492	1,274	1,974	22,740	(800)	14,740
Native communicants....	9,728	852	1,411	11,991	(600)	5,991
Day-schools.....	694	80	79	853	117	736
Scholars.....	19,141	3,359	2,840	25,340	4,309	21,031
Sunday-schools.....	824	137	117	1,078	35	1,043
Scholars.....	31,767	9,182	4,229	45,878	1,177	44,701
Churches.....	66	25	17	108	14	94
Parsonages.....	104	14	11	129	24	105
Money collected in India during the year: rupees.	98,922	55,965	62,400	217,287	24,478	192,709

This table will be useful for reference.

Siamese Girls.

BY IDA BUXTON COLE.

(Miss Emily and four girls.)

NETTIE: Another rainy day! How doleful! One cannot enjoy reading, or walking and thinking; soon turn to moping. I don't like rain.

DORA: I've read somewhere that in Siam they have their rain all in one season; then they go about in boats and even fish from their houses. I should think that would be fine. You would know just when the rain was coming and so prepare for it.

LORNA: I don't believe the Siamese girls would like our weather—rain at any time and making mud instead of boating. If I lived in Siam I should enjoy the rainy season. Think of going to school in a boat, and sitting right in the house and catching fish from the window—no going out and getting wet.

FANNIE: I should be scared in the boat and afraid the fish would just swim in the house without an invitation.

MISS E. [*laying aside her book*]: Perhaps, my dears, you would find girlhood in Siam less enjoyable than rainy weather in America. You might have to carry heavy baskets of rice or sugar; or sit in the market all day and sell wares; or pound cummin; or you might be sold as a slave to pay your parents' debts. I pity the Siamese girls and women.

LORNA: Tell us about them, Miss Emily; please do.

MISS E.: They have no nice homes like yours—know nothing of your girlish pleasures, books, or toys. If they are homely or deformed fun is made of them and they are sneeringly called "Blind-eye" or "Hunch-back."

DORA: How cruel; they cannot have kind hearts.

NETTIE: Do the parents there love their sons better as they do in China?

MISS E.: They do not kill their daughters as some heathen nations do, but the sons are the pride of the parents. They often sell their girls to wicked theaters and dances, where they are taught very bad ways. If a nobleman sees a girl he wants for a dancing-girl, he sends a present to her parents and they have to let her go. She is then his property and he can sell her if he likes. Sometimes a slave will give his daughter to a noble to buy his liberty.

FANNIE: The parents are inhuman. They might love their children if they are not Christians.

MISS E.: This is the way they have been taught, and the way their parents lived before them, so they see no better way until the loving father-heart of God has been revealed to them.

NETTIE: Do they work in the fields like the African girls?

MISS E.: Some of them do. Those in the country work very hard. While the men are idle or gambling the girls and women plow the rice fields sometimes in water to their knees. They also transplant rice. That is a very fatiguing task. They creep along, their backs bent over, with hands under water planting the rice stalks in the mud. They also help harvest the rice and hull it.

DORA: Don't they make sugar, too?

MISS E.: Yes. The men climb and bring down the palm joints full of sap. Then the girls and women make them into sugar. Some of the girls can spin and weave. Husbands do not consider their wives as their equals, and they sell or leave them whenever they like. So you see Siamese girls have many days much gloomier than a rainy day.

FANNIE: When I'm a woman I should like to go to Siam or some other country like it and teach girls to love the dear Saviour as Mary and Martha did, and to tell others about him as the prophetess Anna did.

MISS E.: God may lead you in that very path, my dear.

Many Christian men and women have left their homes to carry the Gospel to them, and to-day Siam has Christian churches where Christ crucified is held up to their wondering gaze.

LORNA: How strange the Gospel must seem to them at first.

MISS E.: Yes; and what glad tidings it is for them—a Saviour who offers pardon, peace, and eternal life! No wonder that some of them on accepting the blessed message exclaim: "Nobody ever has told me before." (Sing missionary song "Nobody Ever has told Me Before," in E. O. Excell's *Triumphant Songs*.)

Amen and Ahem.

BY MRS. N. C. ALGER.

Two good friends, 'tis said, named Desire and Prayer,
Made a call upon Pocket, who lived o'er the way;
For the saving of souls these two saints had a care,
But they said, "It depends on what Pocket shall say."

"Now, we wish," said Desire, "that throughout our whole land,

North and south, east and west, even once and again
All the people may hear of our Gospel so grand."

Pocket seemed greatly moved, and responded, "Amen!"

Then said Prayer, "Long time I have made earnest plea,
That dark lands might be reached by the Gospel, and then

Shall their heathen the beauty of holiness see."

And with eloquence great, Pocket answered, "Amen!"

"We would have the whole world love the name of the Lord;

So our prayers must be fervent, our faith must be strong;

And we know there is peace in obeying his word."

Pocket's rapturous "Amen" sounded out loud and long.

"And the earth must be filled with the knowledge of God,
Through all lands, as the waters now cover the sea."

Now Desire thought good Pocket's benevolence broad

And devout, for "Amen!" and "Amen!" shouted he.

"How the heathen must suffer till help to them come.

If we send no relief to their pain, then we mock it.

Now, we know you are ready to give a large sum."

"H—m! ahem!" very solemnly said Mr. Pocket.

"Here are papers; we ought to have asked you before,

As you may want your name upon each one of them;

And this year there's a call for a million and more.

'Tis a pleasure to give." Pocket answered, "Ahem!"

"There are those of my name who dispose of their store

Who will give 'till their friends should their actions

condemn;

But I can't rob myself." Then he showed them the door

As he bade them "Good-day," with a "H—m!" and

"Ahem!"

Dearest friends, say "Amen" to each call from the Lord;

Let our prayers rise to heaven again and again.

But remember, if we would have all hear his word,

Every pocket must learn how to echo "Amen!"

—*Woman's Home Missions.*

Monthly Missionary Concert.

SUBJECTS FOR 1891.

June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY and BULGARIA.
September.....	JAPAN and KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

"Black, but comely." We can understand this if we note that "comely" is literally "become-like!" With joy the black man can join in our song—"We shall be like Him!"

"Their visage is blacker than a coal; they are not known in the streets." That is very true indeed. In the streets the African brother is unknown, but in the courts of the house of the Lord he is known of God.

It could not have seemed possible twenty-six centuries ago, but in the Christian dispensation the words of Amos are verified, and the children of Israel are as children of the Ethiopians before the Saviour.

Look at it with awe! The chosen people of God are actually no better in his sight than the Ethiopians; and the Ethiopians are exalted to occupy the place of a once exclusive divine favor.

Why do we forget Egypt? Why are not our missionaries there? There are weeds in the field, and here and there a strange cultivated plant; but the ground is fertile, and the crops will repay a careful tillage.

Lord Salisbury used an expression the other day which to my mind describes the Congo rum traffic. It was, "The surf upon the advancing wave of civilization." Can you think of a more apt description?

To-day that surf is on the crest of a high and on-sweeping wave. To-morrow it will assuredly be swept underneath the surge. Pray and work for the advent of that good to-morrow's speedy coming.

The King of Abyssinia and Ethiopia signs himself "King of Kings," and invariably addresses his salutations "In the presence of God." Instead of "How do you do?" he asks, "What are you doing?"

Mr. Joseph Thompson, speaking for an English political clique, accuses Great Britain of "selling the Sultan of Zanzibar to the Germans," instancing the act as an incident of the East African slave-trade.

Shall we deny admiration to the new *Frères Armes du Sahara*, the aim of which is the abolition of slavery in the Sahara? It is a "consecrated" Roman

Catholic society, and its purpose is of the grandest.

When the *Frères* have seen slavery abolished it is announced that they will devote themselves to genuine missionary work, and to opening up the interior—in the interests of the Holy See.

It is refreshing to know that committees from different Conferences of the Methodist Church will appeal to our government to adopt a treaty to prohibit the importation of rum into Africa and the abolition of slavery.

"But it will not amount to any thing," some one says. Perhaps not. I was not using my spectacles thirty years ago, but "the fathers have told us" of similar remarks about American slavery.

The Roman Catholic missionaries in Nyassa Land buy African children by the hundreds and train them up in the strictest fashion of their Church, making them intermarry, so as to form purely Roman Catholic villages.

Bishop Kephart, of the United Brethren Church, who has recently been in Africa, says that he never saw people more anxious to hear the Word than the Africans, to whom it is indeed the "good news."

In his wretchedness and his life of sin and degradation the native African is as low in the social scale as a human being well can be. In fact, he is to be regarded as actually out of the scale.

And there Christ finds him, a born heathen! He "hears the word, and with joy receives it." This joy is described as touching and heart-felt. "They make," says a traveler, "good, joyful Christians."

The Colored Baptists of the United States have a prosperous mission in the Vey country, which lies to the east of Liberia. Statistics show that the work done there is both aggressive and progressive.

The African missionary unfamiliar with the languages may not be undeserving of the Italian proverb, *Traduttori, Traditori*, or "Translators, Traitors;" that is, men who "surrender" an author, rather than render him.

Ah, what a grand and tremendous crisis has arrived in a language when for the first time it is made the vehicle of the truths of divine revelation! Well may the translator of the Word tremble at such a task!

At first sight it is with difficulty that we can imagine a probationer in our Church from among the African tribes. There is something peculiarly unique about such a one seeking full membership.

The playing with African dialect on the part of otherwise well-meaning people is reprehensible, showing a crude subordina-

tion of the writing and speaking to thought and expression that savors of nonsense.

Suetonius, among other gossip about Augustus, says of that emperor: "*Videtur eorum sequi opinionem, qui perinde scribendum ac loquamur, existiment.*" The passage occurs to me in view of African phonetics.

The Abbeokutan negro is wont to term all books "Bibles." In Chaucer, and in Chaucer's time, the name "Bible" was employed, in much the same way, for any book, our present restriction being but hinted at.

The only words for colors among some African races are those to designate the colors of cattle and game—black, white, red, yellow, and gray. They have no words for green (green grass), blue (blue sky), etc.

Speaking of words, I wonder if it is generally recognized that the word *sar'a* (sahara), which in Africa is applied to a desert tract, in Sanskrit signifies water? The paradox is of interest and philological value.

Some one may ask what mere words have to do with the preaching of the word of Christ? Much every way. Upon the complex meanings of common words may depend the "entrance of the word that giveth life."

The African languages have comparatively few loan-words, that is, words loaned them out of other languages, but they readily assimilate foreign phrases, receiving them with wholesome discrimination.

Lou cannot see what a negro can find in a negress to love, as they are "so homely." It isn't face or form, but manual ability, character, and worth, instead, that captivates. Tom and George might emulate him.

"Reversion of type" is to savagery and heathenism. The Griquas—half-breeds between Boers and Hottentots—were formerly numerous and converted. They have now reverted to the heathen type altogether.

It is very true that there is a difference between the Americanized negro and his cousin in the Dark Continent, but in every respect the former is typical of the latter. The reverse is not true.

The negro of South Africa pronounces "gold" as *igolide*, and "sugar" as *isugila*, but the difficult Hottentot clicks he readily acquires. We all know how our Afro-Americans transform *th* into *d*.

It is worthy of note that the Shiah-Mohammedans craftily read into the Koran doctrines which approximate very curiously to those of Swedenborg, Tauler, and other

Teutonic mystics. The Shiah is Islam Protestants.

There is a great possibility that the Roman Catholic Church—the Church of Authority—will do as good mission work in the Congo country as the Protestants—the Church of Reason. The negro admires authority a little.

The fricative character of the languages of Africa would seem to render them difficult of acquisition; but the English and Germans readily acquire them. The French learn them with difficulty.

A young man writes me that formerly he was very enthusiastic about entering the foreign field, but that he has "changed his mind." I doubt it. In such a case it is to be doubted that the mind was "made up."

We want all the bright colored boys for missionaries in Africa. They are the ones for the place. Let us educate them for the work. And girls, too. Make yourselves known, children. You are advertised for.

It was a printer's mistake. It read "light" for "night"—"The intense darkness of the heathen light." It had a queer look, but the sound was first-rate in its originality. "Dark light!"

Butler, in his *Analogy*, speaks of "how unapt for speculation rude and uncultivated minds are." The Congoman is "rude and uncultivated" in the lowest degree, but his powers of speculation are extreme.

I mean just what I say. The word "speculation" in its original meaning fits the negro's originality wondrous well. Who will deny that he is adept at the art of "spying out a matter."

Yes, Brother Jonathan, that was a pretty good sort of a trade when England exchanged the sovereignty of Heligoland for the protectorate of Zanzibar. The missionary cause is gaining by the transfer.

A Mohammedan, who was apparently of the Sunni persuasion, told Professor Monier Williams that "the Mahdi is the devil." The remark shows the *odium theologicum* between the two Islamic schools, and no more.

Long ago Lord Brougham said that the only way of dealing effectually with the African slave-trade was to make the trade a piracy, and to hang every slaver caught. Wonder what Lavigerie thinks of that!

Count Herbert Bismarck says that England and Germany have been married in East Africa. There were no wedding cards, but the "at homes" are now being sent out, their borders daintily stained with blood.

I am quite unable to discover precisely as to whether the dervishes of Africa belong to the order of Kadri or Djelali, but

one thing is certain, their chief is a descendant of the famous Sheik Senoussi.

The *St. James Gazette* contradicts this, I know, and says the dervishes are not Senoussians. Despite my ignorance *in rebus Africanus* I cannot agree with this demurrer, or understand it.

At any rate, the dervishes emanate from Kairouan in the desert, and Kairouan is the greatest hot-bed of fanaticism in the world, and the stronghold of Moslem propaganda in the Dark Continent. Please note this.

Leaving out the question of politics, the dervishes enjoy great consideration in Africa, and have a notable weight and power with the uncivilized natives. Knowing this, we need to pray the more earnestly against them.

There is a very valuable and interesting paper in the last number of the *Asiatic Quarterly Review* on "The Italians in Africa," by H. E. Roger Bonghi. It is worthy the attention of all lovers of missions.

I am a chemist by specialty of profession, and at times I mix "incompatibles" with ill results. Such experimentation suggests a conception of the state of things in Italian Africa.

Mix Italian Catholics, Arab Mussulmans, Christian Abyssinians, and fanatic Mahdists, or Dervishes, and it must be like attempting to combine three or four acids and alkalis. It would—burst the vessel holding them.

In all of the languages of Western Europe the once glorious and honorable name of Slave has been fastened upon the lowest and most degraded condition of men. How strange to call a negro a "Slave!"

It is pathetic that the appropriate terms are well-nigh or wholly wanting in the dialects of the Africans whereby to impart to them heavenly truths, or wherein they can express the heart's noblest emotions.

There is one tribe that has no word for "thanks," for instance. No wonder, though, as the feeling of gratitude is altogether wanting among them. Although inveterate beggars, they never show the slightest appreciation.

"Heathen" is a name of curious derivation, meaning originally the wild Teutonic dwellers on the heaths, who were the last to accept of the Christian faith in the gray old mediæval times.

One would hardly look for an etymology in *Piers Plowman*, but we find

"Hethen is to mene after heeth,
And untiled earth."

There is a temptation to speak rather strongly of East African affairs. But how

can we help it when we think upon the missionaries who have toiled there and are now confronted by suave diplomatic rebuffs.

Acknowledgment is made of indebtedness to M. Louis Delmer, Secretary of the Société Anti-Esclavagiste, for a copy of Schmeinfurth's *Au Cœur de l'Afrique*, but I have no time to read it. Slavery is *heartless* always.

The lightning of Cardinal Lavigerie's wrath has flashed innocuous over the slave-traders, and the bolt has fallen on the Church of England. Not on its endowments, but on the Universities' Mission, East Africa.

Two years have passed, it is true, since the thunder-storm, but still there lingers the smell of smoke and the cries of bitter pain. Zanzibar is "protected" now, and the lightning is but on the horizon.

It will be worth while to the missionary cause if M. Hitrovo's proposal for the neutralization of the Red Sea prevails, as thus the sultan will be cut off from Arabia, in which is Mecca.

Do not let us ask if the religion of Islam can afford to commit suicide in Africa. It is not relevant. The question is rather, What will it pay to commit the crime? Would it be a paying speculation?

The sun sets in Cairo, and as the last ray has given away its gold, there comes from some unseen minaret the beautiful call, "La Allah, illah, Allah!" more solemn than any vesper call. A moment, a prayer—peace.

The Khalifa Abdullah-ben-Mohamed, writing to the queen, says of the African Mohammedans, "God gave them a nature to love death. He made it sweeter to them than cold water to the thirsty." F-a-n-a-t-i-c-i-s-m.

Mrs. S. L. Baldwin has favored me with a copy of her little work, *Must the Chinese Go?* It thoroughly examines the Chinese question, and should be read by every Christian voter in the American nation.

There lies before me as I write a work in which is this expression: "Priest of the blessed Christ." It vexes me. Think of it, "Priest of Christ!" Thank God, our Saviour needs no priest.

I have a communication from "Constant Reader," who asks if it would be right to present her Catholic maid with a prayer-book. Certainly it would. Such a present would be eminently proper.

There are people who would refuse a needy Catholic the means to pay for the masses for a deceased child. It may be just, but it is not the true missionary spirit that inspires such a feeling. Is it?

A young lady remarked to me that she had rather be a heathen than a Catholic.

I agreed with her, but at the same time it is debatable as to whether we can judge aright, not fully knowing both parties in the case.

Because the Japanese language has no words to express profanity, it is no evidence that the Japanese are never profane. Mere words are not necessary to profanity. Note the word: *Pro*, "before;" *Fanum*, "temple."

It is somewhat curious that nearly all, possibly all, African tribes have a name for the smith, and quite invariably the name is appropriated as a family name. Our neighbor, John Smith, has many strange cousins.

The St. Paul *Pioneer-Press* says that Sir Edwin Arnold's *Light of the World* may "outdo the missionaries in Christianizing." Perhaps; but the missionary will adopt none of Arnold's blundering methods.

The buying of African girls to save them may be a sure way, but it seems to me that it will tend to confirm the chiefs in the belief that Christians are slave-traders, and therefore under a merited stigma.

When I see a torn and mutilated Bible I have a desire to speak to the mutilator and tell him that a Muslim never touches a Koran with unwashed hands, but preserves it immaculate. An example for—some one.

Mr. Wilfred Woodruff, Salt Lake City, Utah: If you are looking for new fields for Mormon missions, please consider Africa. Your missionaries will not have to defend polygamy there, or urge their hearers to adopt it.

The "inefficient missionary." You have but to see him to depreciate him. He did not remain out there in Africa very long. The "climate," you know! He was in my office to-day, canvassing for some book or other.

The rich man who wants to do real good might undertake to support a missionary in Africa. It would not be very expensive, and it would pay the interest on manifold transgressions, saving virtue from discount.

"Her stomach was so delicate that she had hard work to get used to a missionary's life." I heard a man say that of his sister, a missionary. Immediately I moralized on the gastric impediments of mission life!

If I were an esoteric Buddhist my highest esteem would be extended to esoteric Christians, and in community of sentiment it would be comparatively easy to comprehend the spiritual measurements of Christianity.

That word "measurements" fits the case nicely. A thirty-five-inches-to-the-

yard Christianity makes a fifteen-ounces-to-the-pound Christian, and has been at the bottom of some notable missionary failures.

King Leopold is fully determined upon "civilizing" the Congo country. Missionaries are sent out, and with them go gunpowder, rum, and gin, all on the same ship, and under the king's imprimatur.

Who knows what "U. S. A." stands for? "United States of—" Of what? "America." No; Africa. The United States of Africa, of which Abbeokuta is the capital. George W. Johnson, an Afro-American, rules there.

It does not do to measure the Mohammedans of Africa by the Arabian standard. I cannot agree with Wilfrid Scawen Blunt in his exceedingly liberal discriminative contrast, but the Africans are nearest the "true ideal."

The Wesleyan Church has a very strong staff of clergy and local preachers in Natal. The members of this Church are quite largely the descendants of the early refugees from Zululand.

Very lowly in the tropical vegetable world of Africa are the myrtle and the mignonette, but surpassingly beautiful are they in that which they represent. A grand lesson is obvious. "Not many wise . . . are called."

"*Ilium fuit*," in letters of scarlet on a ground of blue, is plainly written on the history of Abyssinia. But the past was far from glorious. The future may be, however, in the providence of God.

"Full of the faith of the Son of God,
Full of his grace and love,
Strong in the trust of the Holy One,
Trust in the home above."

The young man who wrote those lines was a heathen yesterday; to-day he has the spirit of the sweet singer of Israel in a warm heart. You do not know Tndil Raya, of Maritzburg. You should, however.

How wonderful has been the progress of the faith of Christ in Madagascar. Statistics are gifted with peculiar eloquence there, "figures fulfilling facts" indeed, and telling a strangely beautiful story.

"The colored brother" is an expression that has a good trite sound, but when we get beyond the mere sound the name and its nomination savors all too much of a downright feeling of conceit, self-conceit.

Suppose we change the term, and speak of "that colored brother of ours." That has a better ring to it, and is really that which we mean when we speak of our friend, who, after all, may be only a cousin.

The now famous toast of Cardinal Lavigerie at Algiers has really nothing to

do with African matters; but underlying the pope's attitude toward France is an evidence of the treatment that Africa may receive.

"But—" There is no "but" about it. When the decisive hour strikes the primate of Africa will most certainly raise the same rallying cry to summon—or coax—his followers.

It may be a mere "matter of course" for the Italian government to assassinate 210 natives during General Baldisser's régime at Massowah, but to us in this country it hardly looks right.

Were it properly written, no more interesting story could be put on paper than the romance of Monrovia. That its foundation was virtually romantic was very evident to our fathers who witnessed it.

Now, Robbie, to be frank with you, I must say that I have never had a very exalted opinion of the value of Liberia as a missionary factor in Africa. It reminds me of some of our Christian Churches.

A Boer is not a boor, but nine-tenths of the good world seem to think so. He is not a burgher, either. He is not a savage or a semi-savage. He is properly a unique character, however, and makes a good Christian.

Those names which are given to the children in Madagascar, and which look so formidable for pronunciation, are wonderfully musical in the Malagasy tongue. Those children are never nicknamed.

WESTFIELD, N. J.

Mission Statistics of Africa.

The following note has been received by the editor, signed by "Truth Seeker:"

"I find the following statement in some of the journals: '*There are over 500 missionary stations in the Dark Continent, with which 400,000 converts are associated, whose number is increasing at a yearly average of 25,000 souls.*' All this may be true. We dare not say it is not. We would be delighted to be assured that it is true by satisfactory vouchers. These are very large figures. How are the statistics gathered? Are they reliable? An annual increase of 25,000 converts would mean an average yearly increase of 50 converts at each station. This would be unprecedented in the history of foreign missions. We venture the opinion that there were not over 50,000 African Christians when Livingstone and Stanley opened up Africa to Christian Missions. This would mean an average annual increase of 17,500 souls since Africa's redemption in good earnest began."

Those who are familiar with the annual reports of the Missions in Africa need not

be informed that the above report is incorrect if it refers to Protestant Missions.

The Rev. Dean Vahl, of Denmark, a student of missionary matters for many years, prepared a paper which was read before the Evangelical Alliance which met in Florence, Italy, in April last. In it, speaking of Protestant Missions in Africa, he says:

"In Africa there were in 1845, 249 missionaries, 3 female missionaries, 2 native missionaries, 257 native helpers, 8,030 communicants.

"In 1890, 1,004 missionaries, 206 female missionaries, 878 native missionaries, 8,389 native helpers, 214,561 communicants."

These figures are probably as correct as can be compiled.

The American Missions in Africa are: the American Board, Baptist Missionary Union, Presbyterians North, Presbyterians South, United Presbyterians, Protestant Episcopalians, Colored Baptists, African Methodist Episcopalians, Methodist Episcopal Church, and Bishop Taylor's Missions.

The British Missions in Africa are: Church Missionary Society, Universities' Mission, London Missionary Society, Wesleyan Baptist, Scotch Free Church, Church of Scotland, Balalo Mission, North African Mission, Society for the Propagation of the Gospel, Mr. Arnot's Mission.

The Continental Missions are: French Evangelical Society, Moravians, Lutherans, and Germans.

METHODIST EPISCOPAL MISSIONS IN AFRICA.

The Africa Conference of the Methodist Episcopal Church met in Virginia, Liberia, in January last, under the presidency of Bishop Taylor. This Conference embraces all the Methodist Episcopal mission work in Africa, the statistics of the old and the new work being kept separate by Bishop Taylor. There are forty-one members of the Conference, their names being as follows in the order of seniority:

W. P. Kennedy, Sr., C. A. Pitman, D. Ware, J. H. Deputie, W. P. Kennedy, Jr., W. T. Hagan, J. P. Artis, T. A. Sims, J. W. Cooper, E. L. Brumskine, G. W. Parker, A. H. Watson, F. C. Holderness, J. W. Bonner, J. W. Draper, A. E. Withey, W. P. Dodson, W. H. Mead, Charles W. Gordon, B. J. Turner, J. D. A. Scott, R. Boyce, C. B. McLain, P. E. Walker, J. C. Teter, L. B. Walker, W. O. White, W. Rasmussen, J. E. Clarke, H. Wright, I. N. Holder, J. B. Robertson, L. C. Burling, B. K. McKeever, E. O. Harris, S. J. Mead, M. D. Collins,

Alfred Kalin, J. C. Tate, R. Shields, Bertie Withey.

The old Liberian work reported as follows:

Probationers.....	160
Full members.....	3,034
Local preachers.....	51
Children baptized in 1890.....	93
Adults baptized in 1890.....	97
Churches.....	35
Sunday-schools.....	37
S.-S. officers and teachers.....	437
S.-S. scholars.....	2,691
Collections for missions.....	\$24 00
Collections for S.-S. Union.....	12 00
Collections for education.....	8 00
Collections for pastors, presiding elders, and bishops.....	1,208 00
Collections for Conference claimants.....	42 59

The districts belonging to this work are Monrovia, St. Paul's River, and Bassa.

Bishop Taylor's work reported as follows:

Probationers.....	50
Full members.....	271

In Bishop Taylor's work are four districts—two in Liberia, one in Angola, and one on the Congo. The two in Liberia are the Cape Palmas and Cavalla District, with fifteen appointments, and Sinoe District, with four appointments. The Angola District has appointments at Loanda, Dondo, Nhangupepo, Pungo Andongo, and Malange. The Congo District has appointments at Luluaburg, Kimpoko, Isangala, Vivi, Natombi, Mamby, and Matadi.

The reports made at the Conference respecting the different charges are interesting. We quote from them as given in the advanced sheets of the Conference *Minutes*.

Report of the Monrovia District.

BY REV. C. A. PITMAN, PRESIDING ELDER.

General peace has pervaded the district. I know of no jars between the standard-bearers upon the district. We give glory to the Head of Zion for this inestimable love, peace, and good-will.

Monrovia Station.—Rev. W. T. Hagan, pastor, has held the fort at this very important point under the weight of the increased responsibilities which the Church saw fit to impose upon him at our last Conference. The church is still progressing; the Sabbath-school is well managed and therefore growing and vigorous. The Methodist Episcopal Seminary is completed, but more than this I am not advised to report to the Conference. Sister Mary Sharp's schools, day and Sabbath, on this charge, in consequence of the absence of Sister Sharp in America, have not been vigorously prosecuted. I am as much as ever convinced that this is a great and good work. It deserves our sympathy, and more, it should have the support of this Conference and the people of this country generally.

Robertsport and Talla.—This circuit was left to be supplied. I put Brother C. W. Houston, local preacher, in charge. He has done well. The work of the circuit has been efficiently managed, and the results are, the Lord revived his work in quickening believers. The church is gratifyingly reviving from the effects of the late fearful assaults of the enemy. Thank God for this! We are blessed with a fine Sabbath-school here.

New Georgia. Rev. A. H. Watson, in charge, reports a general awakening on this old battle-ground, resulting in conversions and accessions.

This is Brother Watson's first year on this station, and it appears that he has made a fine impression on the minds of the people. They have an interesting Sunday-school.

Marshall.—This is also one of our old stations, W. G. Mathis, local elder. The station holds its own. There is on this circuit a nice, healthy, and growing work among the natives of the Junk Country, supported and carried on in the main by the indefatigable worker, J. J. Powell. I had the honor of baptizing, by immersion, on last Sabbath morning ten native youths and one native woman, all the product or fruits of the labors of Brother Powell and his worthy co-worker, Sister Powell. We have good Sabbath-schools at these points. Brother Powell's self-denial and apostolic zeal and labor for the souls of the heathen are worthy of imitation.

Johnsonville and Geewhrong.—These places are under the oversight of J. W. Davis, local preacher. Brother Davis is especially assigned to Johnsonville.

Report of the Bassa District.

BY REV. JAMES H. DEPUTIE, PRESIDING ELDER.

Our work on the *Lower Buchanan*, under Rev. F. A. Overton, a local elder ordained at the last session of the Conference, has been laboring under many disadvantages. The Church for some time has been closed for repairs and in the early part of the year the trustees decided to take the old building down and put up a new one. They at once set to work to secure the material, and Bishop Taylor visiting that charge, shortly after the adjournment of the Conference, gave to the trustees a contribution of a quantity of planks, nails, and shingles. The building is frame, and is now raised and partly shut in. Laborers are hard to get, and the means to pay them very scarce, so the work has been greatly retarded. Not having a regular place of worship, our meetings have been irregular, and the interest of our beloved Zion waned. Notwithstanding the discouragements, our few members stood firm, and in the month of November the Lord visited this people, blessed their souls, and blessed their families. A revival began in the Baptist church and continued for three weeks, resulting in the conversion of many precious souls. Many young men and women were brought to the saving knowledge of Christ, also a few native youths, who are living in the families of the Americo-Liberians.

Our house of worship is not finished, and will not be for some time, and during

this revival, our preacher-in-charge received eighteen on probation. We have a few members who remain true to the old flag, notwithstanding the opposition, and the many inducements to leave and go to other churches.

The little church at *Gibboom*, composed of a few faithful members, is still in existence. Brother Overton has given as much of his time to the work as his circumstances would admit. The charge is a poor one. The few members cannot and do not give him sufficient to pay his traveling expenses. He visits them as often as he can and breaks to them the bread of life. The heathen around this interesting station desire to take greater interest in the education of their children, but I have not a man that I can send, nor a house to put him in, nor a dozen of books to put in a day or Sabbath school. I have not been able to give this important station my personal oversight, from the fact that I have no boat to travel the route along the sea-coast, which is necessary to reach the place, or walk the sand-beach. This charge is too favorable to abandon.

Carterstown, also under the oversight of Rev. Overton, is in a very good condition. The members have recently been revived and fifteen received into the Church on probation. Books are greatly needed for the Sabbath-school, and, with the assistance of the government, a day-school has recently been opened and taught by J. T. Corney, a local preacher in our church. We expect great things from this charge.

Upper Buchanan, under the watchful care of Rev. W. Brumskine, is in a very good spiritual condition. Brother Brumskine has been very sick during the year, and at one time we thought his work among us was about finished, but the Lord spared him for further usefulness, and he still stands as the leader of this little flock. This is an important charge—one of the oldest in the district—and needs a good brick church. It must not go down. They are trying to raise money to make brick and build, but the progress is very slow. Having to support the pastor, keep up the church, and meet the incidental expenses, with a majority of the members females, with no other support than what they can pick up from day to day, makes it very hard upon both pastor and members.

Paynesbury, under the care of Rev. E. L. Brumskine, is increasing in interest. Brother Brumskine is bringing up some young men from the Congo tribe as exhorters, stewards, and superintendents of the Sabbath-schools that are an honor to the church. This young brother, the only traveling elder on this part of this district, has been laboring under severe afflictions during the rainy season, and several times thought that he would have to go away to recuperate, but he stood firm amid his afflictions and kept his flock together.

Edina Charge has its disappointments, and is greatly in need of a church. Several years ago a new brick church was begun under the administration of the Rev. C. W. Bryant. The building is forty-five feet long and thirty wide, and was up to window-level when he was taken from the charge. Recently the building committee resumed

the work; contracted at two different times for making 75,000 bricks, and after considerable outlay of money both kilns of bricks were spoiled. The membership became discouraged, and had almost concluded that it was impossible for them to have a brick church in Edina. The little church in which they have been worshipping for years is growing dilapidated and is too small for the congregation. A few days ago we held the District Conference in this place, and had a very interesting session. At the close of the session a revival broke out, which resulted in the conversion of quite a number of sinners and the reclaiming of backsliders. The Baptists united with us in the meeting, and after the close of the meeting we received ten on probation. Brother H. C. Russ, the pastor, writes me that they have been encouraged to make another contract for bricks, and I hope that in this they will be more successful. They have a very interesting Sabbath-school under the superintendency of Mr. James E. Johnson, who is sparing no pains to make it a success.

Rev. I. N. Roberts, a local elder on this circuit, made a visit to a native chief, who sent for him to teach him the way of salvation more perfectly. This old native chief told Brother Roberts that he was not going to live here much longer, and for twelve years he had been waiting for a "God-man" to go to his town to teach him and his people the way to God. Brother Roberts reports that he spent a happy time with this old man and his people, and is determined to do all in his power to open a work in that section of country that will have for its object the salvation of those heathen people. The main town, in which the old chief resides, is about forty miles from Hartford, on the St. John's River, and Brother Roberts thinks that with a little encouragement and some financial aid to make a beginning with a grand work can be effected.

The Bexley Circuit has been moving on grandly during the entire year. Rev. A. Morgan, the preacher in charge of this large circuit, has much to encourage him. For over two months he has been living in the midst of a grand revival. Many sinners have been brought to a saving knowledge of Christ, and quite a large number of the members have made a profession of the blessings of the higher life. During my visit there, in November, to hold the Fourth Quarterly Meeting, I found them all alive, young and old rejoicing in the promises of the Son of God. I felt that it was good to be there. After love-feast in the morning twelve or thirteen were baptized. There are many native converts, and if we were able to put them together in a church, under a leader who could preach to them in their own language, and give them his personal oversight, it would be the beginning of a grand work in this direction. On this circuit there is a "Church Aid Society," laying the foundation for a grand missionary work among the heathen, under the direction of a few zealous females whose hearts are devoted to the service of the Lord, and are very anxious to go out into the hedges and highways, and compel the heathen to come in. They have made a beginning, and the God whom we

worship does not despise the day of small things.

Farmington, on Meclin River, under the care of Rev. James E. Miller, has not enlarged her borders nor built the long contemplated church. This is but a very small village with a small membership. For some time they have been without a house of worship, holding their services in private houses. This has greatly retarded the work, and more especially among the Congo and the native membership. Near this place the old Durbenville Mission once existed, and some signs remain as an evidence that good seed was planted.

And now I come to the *Mount Olive Mission Station*, made up mostly of converts from heathenism of this section of country. Here I have served as preacher in charge in connection with my labors as presiding elder over the district. I can assure you that I have not been idle during the year, and while I am somewhat out of the general line of travel, and our bishop and very few of my Conference brethren visit me, yet we have very often the visits of the King of kings in the person of the Holy Spirit, who comes to bless our labors. We have had no great revivals during the year, and yet we have had some accessions. We have had wars and rumors of wars around us among the natives, but these hostile people have not been allowed to come near our dwellings. Our church stands as a beacon-light to the heathen around, and on the Sabbath is crowded with eager listeners to hear the word of God. The Lord has abundantly blessed us in the work on our new church, and it is now under cover and will soon be ready for the inside work. We have to wait so long here for material and the means that we cannot always make the desired progress. We hope soon to be able to get in our new house of worship, and then will be able to extend our borders and strengthen our status. In the early part of the year I visited the station formerly occupied by Dr. Daniel Williams—one of Bishop Taylor's self-supporting mission stations. I found the place in charge of Mr. Wiley Fort, a young man full of zeal. There was a small house there occupied by the temporary missionary, and the blocks set for a large mission-house. There was an abundance of fine cassaduis, several hundred coffee-trees recently set out, and a large quantity of lumber on hand for building purposes. I had an interview with the natives and they regretted very much the causes leading to Mr. Williams's removal, and requested me to use my influence with the bishop to send them another good missionary and not abandon the work among them. They are still looking for a missionary to hold up the light of the Gospel.

In submitting this report I can only assure you that the brethren on the Bassa District, who are mostly local men, have greatly assisted me in keeping up the interest of the work in the several relations they sustain to the district, and those in the pastoral office have been poorly paid for their services, and yet they have been faithful and true and rendered efficient service to the Church. I commend them to the care of Him who watches over their labors.

Report of the St. Paul's River District.

BY REV. W. T. HAGAN, PRESIDING ELDER.

Caldwell, the old battle-ground where the standard of Christianity has long been reared and many a Christian warrior has shouted high the praise to the Captain of our salvation, and from whence many have gone up with flying colors with the shout of victory, has been favored of the Lord with a gracious revival, and many who were strangers to God were brought to a saving knowledge of the truth as it is in Christ Jesus. Several of the number were native men and boys, who gave clear testimonies of their conversion. I witnessed the baptism of ten, by immersion, while holding the Fourth Quarterly Meeting. There are two Sabbath-schools connected with the charge reported to be in good condition. They have no day-school. I am sorry to say. Temporarily nothing has been done toward finishing the church in Lower Caldwell. An amount has been collected for building the church in Upper Caldwell, and to procure the roofing, which has been arranged for and ordered.

The next session of the District Conference is to be held in Jamesontown, December 8, 1891.

Virginia holds her own, though no spiritual shower has followed during the year. The brethren have been engaged with their church building, getting it ready for your reception; you can see what has been done, and that by a few, as is generally the case. These deserve credit for the voluntary and sacrificing way in which they have so far and so nicely fixed the church. This is all under the leadership of Rev. F. C. Holderness, the pastor. Brother A. H. Watson, a resident of Virginia, made the church a present of the chandelier. I regard it as a fine present. Messrs. H. Cooper and Son ordered the Bible and Hymnal and presented them to the church.

Breuerville is moving on gradually and successfully, for she has richly shared in the blessing of a refreshing visitation of the Holy Spirit; many souls were born of God, and have found peace and joy for their souls. Some very healthy accessions have been made. God speed her on her journey! Two Sabbath-schools are reported to be in good condition. I regret to report that no day-schools connected with the Methodist Episcopal Church are on the district. I trust that this sad fact will not be the case much longer, but that the Church will become so awakened to the importance of the education of the youth that no pains or means will be spared to develop the educational interests of the Church and country.

Clay Ashland and Sastown Circuit*, Rev. J. W. Cooper, pastor, still moves on gradually. A Sabbath-school in good condition is connected with this circuit. A very good and efficient board of officers sustains the pastor in his administration. The Sastown people have not built the frame house of worship yet, as proposed by them, but they still promise to build it. I visited Sastown last month and held the Fourth Quarterly Meeting for the circuit, which was attended with

much interest and refreshment of the members there.

Millsburg and White Plains.—Rev. G. W. Parker, pastor. His labors have been crowned with success. To use his own words, he says that "He went to his charge with a heavy heart, yet relying on God, whose word faileth not;" but his experience is that "God's blessed word did part each cloud, and bid the sunshine smile;" for before the year ended light took the place of darkness, and the heaviness of heart was moved, and his horizon became brighter. The officers and members responded to his call and they soon raised the means and procured the planks for the ceiling and the lime for plastering the walls; and when these were on the spot he applied himself to the work in person, assisted by Brother Hustan and one or two of his brethren, also his son and W. H. Carter, a trustee. Then the shutters were made, fitted, and hung. The pulpit and altar were made and donated by a friend and brother who is identified with the Methodist Episcopal Church, and is greatly interested in her cause. The eighth session of the District Conference was held there, and at the opening of the session the house was formally dedicated to God. The services were very interesting and impressive, the elder, together with Rev. R. A. M. Deputie, of the Presbyterian Church, taking part in the services. Several individuals became serious and interested about the salvation of their souls, and when we adjourned several were at the altar seeking Jesus's pardoning love. The people of Millsburg have become greatly attached to their pastor, for which I am really glad.

Robertsville.—Joseph E. Clarke was appointed the pastor to this place, and has labored there, though under many disadvantages. He has kept up his work as far as he could. The brethren have begun to get out the material for the new church building, which they greatly need. There has been a land difficulty which is now nearly settled, which will give them a better basis than they have ever had before. There is just beyond Robertsville 100 acres of land known as the Heddington mission property—a beautiful place and site for a mission station and farm—and as the spirit of missions seems to be reviving, the day may not be far distant when this old historic place will be re-occupied and a mission farm and industrial school be opened there. Pray for Brother Clarke's success. He is an earnest and sincere worker. His health has not been good during the year, yet he is worthy of the confidence of the brethren, and I commend him to your prayers and sympathies.

Arthington comes next, under the pastoral charge of Rev. C. B. McLean. No outbreak of a revival there during the year, yet he has kept together that part of the flock of Christ. One died this year. There is a small Sabbath-school, and notwithstanding the opposition, he is encouraged to work on and wait for results.

Careysburg and Bensonville Circuit.—Rev. T. A. Sims, pastor, and I. N. Holder, assistant. Brother Sims's health has been poor nearly all the year, and but for the vigorous efforts of Brother Holder and

another local preacher, and the exhorters, the work of this circuit would have suffered greatly, or more than it did. There are two Sabbath-schools connected with this circuit, and the possibility is a third one will be organized before the end of the next year. These schools are reported to be in good condition. There have been some accessions to the churches in both places. I had thought to recommend Brother Sims to take a supernumerary relation for at least a year, or till his health improved, but on consultation with him, he thinks that he is so much improved that he will be able to take work.

Brown Station.—Rev. R. Boyce was reappointed to this place last Conference. He has labored under many disadvantages, and yet he is hopeful. Last year the Legislature granted us on petition 100 acres of land, and the president gave an order for the survey of said land out of any public land not otherwise appropriated. The land has been surveyed on a beautiful site of splendid soil. The deed will be drawn soon. Brother Boyce, in connection with his other work, has nearly gotten out with his own hands, unaided, a house-frame, such is his zeal and anxiety to do something that will tell in the near future for the Master. He has also begun to cut a farm on the lands granted, where he expects, if returned there for another year, to plant a good lot of coffee and other products for self-support. The District Conference gave him \$8 to aid him in carrying the timber to the place selected for the house. Can any thing be done for this place this year so as to get the farm properly on foot and get the building up? I trust so. I commend this to your favorable consideration.

For *White Plains* premises, according to arrangements at the last Conference, I was authorized to collect material and build a two-story brick house 36x22, on the hill where the mission farm once flourished; also to open the farm. I cut and cleared about six or eight acres last April and planted cassada, which didn't do much because the farm did not burn; but later on I had potatoes planted on a part of the place. I got from Rev. A. H. Watson, on an order from Bishop Taylor, 2,000 coffee scions and had them planted, and I bought 3,000 more at two cents apiece and had them all set out at the cost of one cent apiece on the farm. They are doing tolerably well, all things considered. I also had the old walls on the water side taken down and the brick and rock carried up on the hill, and Brother G. W. Parker, our mason and preacher, laid the foundation (36x22) with stone. The walls would have been up but for the native war, that began in April and is not yet fully settled. Native laborers could not be gotten, so great was the excitement among them. Mr. Thomas Mitchell was greatly hindered in getting out the timber for the work—the joists, rafters, sleepers, girders, etc.—as per agreement; but recently he notified me that he would be ready to deliver them soon. I have brick, sand, and lime on the spot to begin the walls with just as soon as Brother Parker can get relieved from a pre-engagement at Monrovia. The window and door frames are all made of durable timber—cherry and

* Not the Sastown of Bishop Taylor's work.

white gum. The iron roofing-nails and washer-nails, paints and oil, sash and glass, the locks and hinges, from Liverpool, are all to hand for the house. I have a good quantity of inch cedar and brimstone plank saved, ready to be brought to the spot. To say the least, brethren, notwithstanding the many drawbacks, we have the work of White Plains in good progress. Brother J. D. Carter has rendered efficient service in seeing after and superintending the work in my absence. In connection with the building materials as named, that were sent out, I received other packages of goods, provisions to pay for the work, etc., a detailed account of which I cannot give in this report. I hope to be able to prosecute the work to better advantage this year and season. Pray for our success! Brother Buckwalter, mission carpenter, sent out by the bishop to assist in the buildings, has had severe attacks of fever, but is nearly acclimated now and is ready to go to work. He says he will soon be able to do it.

The Mount Coffee work was begun by Rev. W. P. Kennedy, Sr. Just as he was well begun the Gollah war broke out, and that section of country was entirely broken up and he had to flee. Since it has somewhat abated he has resumed his work, and the natives are returning and rebuilding their towns. Brother Kennedy has planted some coffee and collected lumber for a house.

Report of the Sinoe District.

BY REV. W. P. KENNEDY, JR., PRESIDING ELDER.

DEAR FATHERS AND BRETHREN: In reporting the work on the Sinoe District for the year I can but give praise and thanks to Almighty God for his mysterious providences toward us. With profound gratitude we acknowledge his unfailing goodness, eternal sovereignty, and tender care over the interests of our Zion.

Greenville.—W. P. Kennedy, Jr., preacher in charge. The year dawned on us here not as bright as we desired. Our skies suddenly became clouded, and there were signs of a terrific storm. The enemy had gathered a host under disguise and rapidly approached the camp. So masterly and cunning were his maneuvers that he almost succeeded in entering undiscovered. His purposes were to tear, to divide, to destroy, and to break down. But

"Behind a frowning providence
God hid his smiling face."

These fearful-looking clouds, that for a moment hid our sun from view and caused a little gloominess to prevail over our Zion, soon passed away and left a bright and glorious sun. In the month of April we began a protracted meeting; the results were great and grand. Forty-six precious souls, who were in the gall of bitterness and the bonds of iniquity, were saved from their sins—saved by grace divine from the power of the devil—and are now sitting at the feet of Jesus clothed in their right minds.

Brethren, what wondrous love is this! Twenty-six joined the Methodist Episcopal church in Greenville, faithfully served out their probation, and have been received into full membership. Some joined the Protestant Episcopal Church,

the remainder the Presbyterian and Baptist. During the revival the church received a baptismal shower from on high; and I believe the Christian Church of all denominations in Sinoe were benefited. Brother P. E. Walker, my assistant, rendered good service this year. Our Sabbath-school is not in as healthy a condition as we desire, but efforts are being made to bring it to its old landmark. The temporal condition of the church is not encouraging. Our house of worship needs a good repairing. With no funds on hand, and owing to the hardness of the times and the scarcity of money, we were compelled to let it stand just as it has been until something can be done, which I hope will not be very long. The parsonage, the only one in Liberia of our denomination belonging to the Board, is in a very bad condition, and unless something is done it cannot stand long. I think as this house was built by the pastor of the charge, aided by a few brethren and friends, without one dollar from the Board of Missions, and at the same time the pastor having had to live in a rented house, rentage being \$40, and pay it himself, there should be an appropriation, even though small, by the Committee on Estimates, or somebody, for its repairs. As the pastor is wholly unable to do it himself I hope the committee will act favorably.

Louisiana Circuit.—This charge, embracing the settlements of Louisiana and Bluntsville, is under the pastoral care of Rev. Murray Raily, an excellent local deacon. For a number of years Brother Raily has been a faithful worker of Christ on this circuit, and has done not a little in fostering Methodism and advancing the cause of true holiness. His members love him, and the old man loves them. The work is still progressing; many have already advanced in holiness. Regular services are held at both places on Sabbaths, notwithstanding the great odds that are against them—I mean by having no church house; two are being erected, but neither of them is finished. But notwithstanding this their class and prayer meetings are held regularly. No accessions on this circuit this year. The people are poor, but pushing onward. They are loyal to Christ and Methodism. Our two Sabbath-schools are progressing. Their progress would be greater if they had suitable books.

Lexington.—J. W. Bonner, preacher in charge. Brother Bonner did not give the attention this year that the work demanded, consequently we cannot speak as favorably as we did last year. I am very sorry to say, spiritually, the work in Lexington is on a decline. The membership, though small, has become much discouraged and dissatisfied. I recommend a change here.

Native Work.—To Niffo, Bishop Taylor's self-supporting work, Brother E. O. Harris was appointed by Bishop Taylor. Under many disadvantages the young brother has labored. The great spiritual success, I trust, will be seen in the sweet by and by. He has no accessions this year. There were a few who at the time of his entering the field desired baptism and admission into the Church. Before I could

get to Niffo three had gone to sea. A plurality of wives, or polygamy, at present prevents the others from being received. They are willing to give up their *grees*, but they hold tenaciously to their wives. May the great Head of the Church help them to yield speedily to the teachings of the Spirit of Christ. Divine services are held by Brother Harris regularly, and the people of Niffo seem interested. A few of them from the preaching of the word have become truly serious. About December 1 I visited this place and was with Brother Harris three days. I had an interview in the mission-house with the old king, governors, chiefs, and other leading men of the place. They expressed gratitude to God for the operation of the mission among them, and a willingness to do whatever they could in its behalf. They were extremely pleased with Brother Harris, and faithfully promised to build a thatch house for worship and school. Brother Harris contemplates doing a great work here for the Master. He is very active in the field and is willing to suffer for Christ. He has about one acre of ground under cultivation. He has a week-day and Sabbath school. Our District Conference recommended him for reception into the traveling connection.

Nanna Kru.—Henly Wright, preacher in charge, has had a hard time of it with the Nanna Kru people. He had almost given up hopes for this place—was preparing to leave. He came to Sinoe to see me as his presiding elder. After hearing his complaint, together with the many threats of the natives, I concluded, for his safety, to allow him to go to Niffo with Brother Harris until the meeting of the Annual Conference in January, 1891. Just before Brother Wright had made preparation for leaving Nanna Kru the storm subsided, and there was a perfect calm, the clouds disappeared, and there was sunshine. His people confessed their wrongs and desired him to remain. I visited Nanna Kru on December 23, 1890, and left on the 24th for Sinoe. My stay was short, in consequence of having no boat of my own nor belonging to the mission at my command; hence I did not have the time to have an interview with the people as I desired; but from observation I believe it is all well now with Brother Wright and his people. He expressed to me his satisfaction, and prefers remaining still as a missionary in Nanna Kru. No accessions to the Church, but he is laboring faithfully on, and watching the signs of time and earnestly praying for success. Brother Wright is really a hard-working missionary, and he means self-support in the future. He has also about an acre of ground, I think, under cultivation.

Settra Kru.—B. J. Turner, preacher in charge. Brother Turner is still hard at work for the Master. I visited Settra Kru on December 20, 1890, and remained until the 23d. While there I had an interview with several of the leading men, preached twice on the Sabbath to interesting throngs of native men, women, and children, and was much encouraged. I think in the near future Brother Turner will begin to see the fruits of his labor. I discovered while there a great interest paid to the operations of the Mission, and

an earnest desire to have their children educated. Brother Turner has a few boys living with him who are making fine advancement. Some children go from the town to school and return home again. No accessions to the church as yet.

Like at Niffu, I saw a man who professes a change of heart and seems very serious and religious; he bows to Christ alone. Having abandoned his idolatry, he wishes baptism and connection with the Christian Church; but having two wives I could not baptize or receive him. He seems hopeful and looks forward to the time in the near future when God shall bring about a change, when he will be the husband of one wife only. Brother Turner has a fine farm of cassadas and potatoes, and about five hundred coffee-trees set out.

Ebenezer. Z. B. Roberts, local elder, preacher in charge, is still advancing. Brother Roberts really seems to have the work at heart, and he is regularly found at his post. Many serious difficulties attended this field during the year. The enemy used one of his powerful weapons with some force against it for its utter destruction. But those who put their trust in the Lord shall never be confounded. Hence he was disappointed, defeated, and put to flight, perhaps only to rally and come again in another form. Sometime during the year—I think in June or July—I was requested by Brother Roberts to visit the station to assist in baptizing some infants or children. Twenty-two were baptized that day by Brother Roberts and myself; many friends from the settlements were present, as well as many natives.

Brother Roberts has a very fine day-school, well attended by many children, taught by his nephew, Henry Ward Beecher Roberts, as well as a good Sabbath-school. The children are making rapid improvement. Some have learned to read and write and cipher. No accessions to the Church as yet, but in due time the precious seed sown here will bring forth good fruit to the honor and glory of God. Roberts has during the year, out of his own means, with a little aid from friends interested in the Mission, built a fine dwelling-house, 12 feet by 18 feet, for mission purposes, also a wattle and daubed thatch house for the boys. This year he set out one thousand coffee-trees, making sixteen hundred trees now out. This station bids fair to do a great work for the Master. Its locality is grand, promising, and favorable. Its light, if continued to be properly conducted and diffused with godly zeal, must penetrate into the far interior. It is situated on the main road that leads to the Bush Country, where hundreds of Bushmen come down annually to trade. The first American house seen by the Bushmen in coming to trade is the mission-house, where dwells the missionary with his Bible in hand ready to teach them; the second is the church where he will receive the word of God.

Jacktown Station. situated on the Sinoe River, a few miles below Ebenezer Station, is occupied by Brother J. W. Bonner. During the year Brother Bonner

has made some sacrifices in trying to establish himself among these hard, idolatrous people. He built at his own expense a thatch house, a portion of it wattle and daubed, the other matted around. He supported for three or four months a teacher, who gave himself to the work and has been working faithfully ever since, namely: Brother Willis Gatlin, an exhorter from the Greenville Charge. In the month of October Brother Roberts received a supply from Bishop Taylor to aid in planting a mission at which he is now working. He has taught on the station a day and Sabbath school. During the year he has also set out a good quantity of coffee. We hope for this station a grand success. Like Ebenezer, situated on the opposite side of the river, it is on the road to the interior and is a grand location. Here the Bushmen will be able to buy gospel grace without money and without price. May the Lord graciously pour out his Spirit here!

Blue Barrah Station.—The last Annual Conference appointed the Rev. J. W. Draper to this field, but since then a change has been made, as Brother Draper preferred going to War Country. By the consent of the bishop I included Blue Barrah with my work. I cannot report any thing permanent. I have visited this place often, and tried hard to get a house erected. Notwithstanding the many faithful promises made by the king, governors, and leading men, I have not as yet succeeded. We must not expect the natives to build houses for us without some remuneration; and they will not work without pay, though they are glad to have us among them. A great work can be done here, and I do earnestly recommend it now to the serious consideration of the Conference and Board. "Let us go up at once and possess it; why tarry any longer?" Having labored myself as a missionary among the Americo-Liberian for twenty years or more, going from place to place as a Methodist itinerant, sowing the precious seed of life, I would now turn my attention with zeal and vigor to these benighted people who are in darkness, idolatry, and superstition. I ask the brethren, "May I go to carry them the Gospel, the glad tidings of great joy?" Christ is willing; will you send me? There I would plant the standard of Jesus! There would I unfurl his blood-stained banner! There I would spend the remainder of my days! There I would die, and there I would be buried, and rest till the resurrection morn!

War Country.—J. W. Draper, preacher in charge. In the month of July Brother Draper, after having recovered from sickness, entered upon his arduous labors. I have not visited this place as yet, but from what I can gather Brother Draper is doing the best he can. He seems earnest in his labors, and desires to spend and be spent for his Lord and Master. I believe a great work will eventually be effected here for the King of glory. Thousands are coming from the far interior, where darkness abounds, unto the great light of the Gospel. The War Country people are all Bushmen, who have come from a very great distance and planted themselves near the coast. Shall we refuse to give them light?

Before closing my report I will say that our home mission work is still advancing or progressing. We have not funds sufficient on hand yet to make a beginning, but, God willing and aiding, we, or the Methodist Episcopal Church on the Sinoe District, have concluded to plant and foster a mission station itself in the near future, for which we are laboring, hoping, and praying.

I will also call your attention to the educational interests of our children. Brethren, unless something is done in this direction I am afraid that we will lose ground. The intellectual part of our Church seems to be on a decline. Other denominations are looking out and educating their youths. Are we asleep to our own interests in this country? Awake! or else we will suffer loss. Let us as Methodists educate our children, that they go not from us to get an education and never return. Let us educate the children, that they may be able to defend the doctrines of our church when we are dead and gone.

Report of the Cape Palmas and Cavalla River District.

BY BISHOP TAYLOR.

Mount Scott and Tubmantown are reported by Brother Thompson, pastor *pro tem*.

Pluky.—In charge of Lizzie McNeal, assisted by Miss Benson. Owing to Miss McNeal's illness but little direct work has been done in the town, but their family of adopted children of about a dozen are saved and witnessing for Jesus. We find it difficult to get good farming land for Pluky Station, hence it is not forward in self-support.

Garaway.—Agnes McAllister. The war is over and peace and prosperity are resting on Garaway Station. Plentiful food supplies from their farm, a boarding-school of twelve boys, seven baptized. Services are held for her native people on the Sabbath and one or two nights during the week. She has 4,000 coffee scions in nursery, and a good supply of indigenous food.

Tataka.—Annie Whitfield in charge. Miss Whitfield has been ill, but has recovered. She has two acres of fine ripe sugar-cane, 1,000 coffee-trees planted out, and 6,000 in nursery, with farm supplies in variety. She has seven or eight adopted children who know God, and who are "glorifying him as God" before the evil days of apostasy can sweep them into the abyss of ruin by the flood which sweeps down all who do not thus timely glorify God. Annie holds services regularly in the big town of King Caharry, and when she cannot go she sends her children to testify for Jesus, and they invariably get a respectful hearing.

Beabo.—H. Garwood in charge. He has a good crop of food supplies, has a few hundred coffee scions set out and 3,000 in nursery, also a good crop of sugar-cane. He is teaching children, preaching to adults, and doing in every way a good preparatory work, but reports no conversions to God as yet.

Bararobo.—Miss Dingman in charge. She has been there but a little over a year, and found not a hill of potatoes growing on the mission farm; but already she has a good outset of coffee-trees and 3,000

in nursery, and abundant supplies of indigenous products. The wilderness and solitary place are glad for Miss Dingman, and the natives are glad, for she is teaching their children "book," and "God palaver" to all classes of the heathen.

Gerribo.—Cerinthus Gibson and wife. Brother Gibson has been on this new station but a year or less, and has been hindered by a war between his tribe and the Webbo tribe, up the river; but Brother Gibson is, nevertheless, making a good beginning and will succeed.

Wallaky.—William Schneidmiller in charge. This is the "big town" of the Gerribo tribe. Brother Schneidmiller preaches daily in the native town, and has a few boys in school. His people love him, and he will do them good, but as yet none have fully accepted the Saviour. His farming is progressing favorably.

Hada Hrabo.—Sandy W. Yancey and wife in charge. A station of a few months' standing, but reports seven boarding-schoolers, a good crop of vegetables, and 6,000 coffee scions in nursery.

Bonika.—W. C. Luning and wife. This station also is less than a year old. Brother Luning reports five boarding-schoolers, a good crop of vegetables, and 6,000 coffee scions coming on. Brother Luning preaches in the native language.

Plebo.—William Yancey and wife. This station is old, but in this and the two preceding our mission-houses are of native construction—hence but temporary. We have not as yet available means for the building of permanent houses; meantime our workers in them are well and doing good work, and the growing coffee-orchards of these stations give us a guarantee of permanent results. Plebo yields good crops of food supplies, a growing field of coffee, and 4,000 nursery scions.

Barreky.—William Warner and wife. Good crop of sugar-cane, some coffee-trees well on, and thousands of scions in nursery. They have four or five converts from heathenism, and a small school besides, and regular preaching services.

Wissikah.—Hugo Heppe and wife. As yet we have but a country house, built by the natives without pay, for the mission. The mission farm has a superior quality of soil, and Brother Heppe, with a little help, "is cutting and burning bush," and will plant plentifully this season. He is also planting coffee scions. His field for teaching and preaching is opening hopefully.

Yubloky.—Boston and Bettie Tubman, man and wife. They have set out some hundreds of coffee scions, and have 6,000 more in nursery. They have twelve boys and one girl in boarding-school, and a good supply of food from the mission farm. Altogether they are making a grand success.

Yorkey.—Miss Bates in charge. She has no room as yet for boarding scholars, though many applicants. She is a superior worker, and holds regular services during the year, in addition to the much larger number of last year; but I have not received a definite report of aggregate church membership.

Piquinini Ses.—A large town, a wild, warlike people. The departure of our ladies from there—Miss Beynon to help

Miss McNeal, and Miss Dean on account of illness—left the station without a missionary; but the people want one, and I expect to send them a good man and wife shortly.

Grand Ses.—James B. Robertson. He is a hard worker. His land is poor, and doesn't yield plentifully, yet it does supply in part. He preaches daily, and teaches a number of boys. He has this year baptized seven who professed to have savingly received Christ, but I have not received a report of the church membership. Scores are reported as seekers, but so many of them go to sea that it is hard to keep track of them, though some return with a good report.

Sastown.—K. V. Ekman. He reported a converted membership of 195, and three new sub-stations in the interior countries of the same tribe, a mission-house on each, built by the country people, and manned by our converted Krumen. This wonderful progress is owing largely to the fact that a few Krumen from Sastown spent some years with the Wesleyans in Lagos, and will give us an idea of how God will lead us when we shall have time to train native workers. Our other Kru Coast stations have been duly reported in the report of the Sinoe District.

Report of the Angola District.

BY BISHOP TAYLOR.

Loanda.—Burling,* wife and two sons, and Mrs. Roseman. They have an interesting school, regular preaching services, self-support, and a small measure of soul-saving success.

Dondo.—J. W. Gordon,* Rev. A. Kolin* and wife. For some two years our very promising school work at Dondo has been suspended for want of teachers. We hope to supply them very soon. It is a difficult, but most important field.

Pungo Andongo.—W. P. Dodson.* An interesting little society of converted natives was organized there a year and a half ago.

Quiangua.—Robert Shields,* P. C., assisted by Sammy Mead. This is a new station—pretty good clay houses and large farms, and an important field.

Canandua.—William H. Mead,* Minnie his wife, and five of his children. This is also a new station—large farm, good houses. These two stations have founded from self-supporting resources principally at

Pungo Andongo Station, manned by A. E. Withey,* wife, son Bertie, and two little daughters.

Malange.—Samuel J. Mead,* Adella his wife, and Miss Susan Collins. Malange is a noble self-supporting station, with a church of twenty-three saved natives. This is a very poor report. The presiding elder (Rev. A. E. Withey) wrote me in New York, some months ago, that he had forwarded his annual report to me at Monrovia, but, like his report of the preceding year, it did not reach me. We are subjected to great inconvenience through a defective postal system on this coast, so that I have to supply the lack of fresh detail of the grand work of God we have in Angola by generalizing from data now out of date.

* Members of Conference.

God is with us, and we are bound to win. I planted five stations in Angola five and a half years ago, and now, through the self-supporting success of some of these, we have seven. All are self-supporting, but some of them are more productive than others in pushing the work into the regions beyond.

Report of the Congo District.

BY BISHOP TAYLOR.

Kimpoko, Stanley Pool.—B. L. Burr, P. C., L. B. Walker, James Harrison, M.D., Hiram Elkins, and Roxey his wife. All self-supporting, all at work among the natives, some of whom have been saved, but I have not received definite details of their success.

Luluaburg.—The brother appointed to succeed Dr. Summers in that remote but most interesting field has not been able to secure passage up the Kasai River.

Isangala.—W. O. White, P. C., William Rasmussen, faithful men of God, in grading and track-laying. The latter is at home on furlough to recruit his health.

Vivi.—J. C. Teter, P. C.; his wife Mary is a faithful coadjutor. Besides his transport work at Vivi he has opened a new appointment at Matadi, the starting point of the Congo Railroad. He has organized the Methodist Episcopal church there and received by letter thirty-six members. The government has given us a lot, and soon we expect to build a church edifice at Matadi.

Natombi, near Congo River mouth. Miss Kildare in charge. She is efficient and most diligent in her work, but, being surrounded by very demoralizing influences, her progress in definite results is not great, but she is most heroic and patient in her assiduous efforts to do good among the natives.

Mamby.—Martha Kah, assisted by Henry Nehne. They have a good farm, superior mission-house, and a small boarding-school. Mamby is under a French protectorate, and we are required to teach all elementary branches of education in the French language. We have a missionary lady engaged, *en route* to Mamby, who teaches French.

AFRICA CONFERENCE APPOINTMENTS, 1891.

MONROVIA DISTRICT.—C. A. Pitman, P. E.

Monrovia, to be supplied; Robertsport and Talla, B. K. McKeever; New Georgia Circuit, A. H. Watson; Johnsonville, to be supplied; Paynesville and Gee-whong Circuit, C. A. Pitman; Marshall, J. P. Artis; Powellville, to be supplied; Vey Mission, D. Ware; Kru Town, Miss Mary A. Sharp.*

ST. PAUL'S RIVER DISTRICT.—W. T. Hagan, P. E.

Upper and Lower Caldwell Circuit, F. C. Holderness; Virginia and Brewerville Circuit, J. D. A. Scott; Clay Ashland Circuit, J. W. Couper; Millburg and White Plains, G. W. Parker; Arthington, C. B. McLean; Robertsville, J. E. Clark; Careyburg and Bensonville, T. A. Sims, I. N. Holder, assistant; Brown Station, R. Boyce; Mount Coffee, W. P. Kennedy, Sr.

BASSA DISTRICT.—J. H. Deputie, P. E.

Upper Buchanan and Paynesbury, E. L. Brumakine; Lower Buchanan and Carterstown, to be supplied; Gibboom, to be supplied; Benson River, to be supplied; Bexley Circuit, to be supplied; Edina Circuit, to be supplied; Farmington, to be supplied; Mount Olive Mission, J. H. Deputie.

SINOE DISTRICT.—Presiding Elder to be supplied.

Greenville, to be supplied; Lexington, P. E. Walker; Louisville and Blunsville, to be supplied; Ebenezer, to be supplied by Z. B. Roberts; Jacktown,

* Missionary worker, but not members of Conference.

J. W. Bonner; Blue Barrah, W. P. Kennedy, Jr.; War Country, J. W. Draper; Settra Kru, B. J. Turner; Nanna Kru, Henly Wright; Nifu, E. O. Harris.

CAPE PALMAS AND CAVALLA RIVER DISTRICT.—Presiding Elder to be supplied.

Mount Scott and Tubmantown Circuit, to be supplied; Barreky, William Warner and wife; * Flebo, William Yancey * and wife; * Hada Hraho, Sandy Yancey * and wife; * Wallaky, W. Sneidmiller; * Gerriba, C. Gibson * and wife; * Bararobo, Miss Dingman; * Beabo, H. Garwood; * Tataka, Annie Whitfield; * Yorkey, Miss Bates; * Yubloky, Boston * and Betty Tuhman; * Wissikah, Hugo Hepp * and wife; * Pluky, Miss McNeil * and Miss Beynon; * Garoway, Miss McAllister; * Pequini Ses, J. A. Tate and wife; * Grand Ses, J. B. Robertson; Sastown, to be supplied.

ANGOLA DISTRICT.—A. E. Withey, P.E.

Malange, S. J. Mead, Ardella Mead, * Susan Collins; * Pungo Andongo, C. W. Gordon, Mrs. I. F. Withey, * Lottie * and Florence * Withey; Quionqua, Robert Shields; Nhanguepepe, William H. Mead, Mrs. Minnie A. Mead, * John * Samuel, * William, * Julia, * Taylor, * and Charles Mead, * Herbert C. Withey; Dondo, W. P. Dodson, Alfred Kalu and wife; * Lowanda, L. C. Burling, Mrs. Burling, * Lancaster * and Beverly * Burling, Mrs. Janette Roseman, *

CONGO DISTRICT.—Presiding Elder to be supplied.

Luluaburg, to be supplied; Kimpoko, Bradley L. Burr, L. B. Walker, J. Harrison, M.D., Hiram Elkins, Mrs. Elkins, * Isangala, W. O. White, William Rasmussen; Vivi, J. C. Teter and wife; * Matadi, to be supplied; Natomby, Miss Kidare; * Mamby, Miss Kah, * H. Nehne, *

Notes and Comments.

The article "A Brief Review of Mission Work in India" will well repay a careful reading. It is written by Professor Mukerjee, a native of India, and professor in the Theological Seminary at Bareilly, India.

Read the article on the Financial Possibilities of the Methodist Episcopal Church, on pages 260, 261. It is written by Dr. McCabe, and appears simultaneously in this magazine and *World-Wide Missions*. It shows something of the latent possibilities of our Church. Let the Church follow the chaplain in this great advance movement.

All honor to China for declining to receive Mr. Blair as Minister from the United States! His votes and his speeches on legislation respecting the Chinese have helped to disgrace our nation and interfere with our missions in China.

Who can and will help to build the Christian College at Lucknow, India? Its erection will greatly aid the work of our own Mission, and bless the Protestant work in India. Read what Dr. Badley says of the college in another place, and then send remittances to Dr. Peck, at the Mission Rooms, 150 Fifth Avenue, New York.

We are much pleased to learn from a letter from President Scott that the Bareilly Theological Seminary has the largest attendance it has ever had, and the outlook is very encouraging. Dr. Scott writes: "We are sadly cramped for endowment to make needed enlargement.

* Missionary workers, but not members of Conference.

† These appointments are according to report direct from Presiding Elder Withey, copy of which missed the bishop.

Tell the people to send us \$50,000 at once, or any part of it, however small." Money expended in this direction will give good dividends.

We are indebted to Dr. T. B. Welch and son, of Vineland, N. J., who are publishing the minutes of the Africa Conference, for advance sheets of the proceedings of the Conference, from which we have made large extracts. It will be well for our readers to familiarize themselves with the work as there reported. It is seen that the old Liberian work is making some progress and has 35 churches valued at \$33,187, and one parsonage valued at \$150; while Bishop Taylor's work reports no churches, but thirty parsonages or homes with grounds and other property, altogether valued at \$51,500.

Missionary Society Receipts for the Fiscal Year.

COMPARATIVE STATEMENT.

	1889-90.	1890-91.
November....	\$7,294.22	\$7,252.81
December.....	15,214.97	28,309.76
January.....	20,162.48	43,519.71
February.....	21,517.21	24,199.76
March.....	211,220.03	236,072.91
April.....	260,201.60	261,565.44
Total, Apr. 30.	\$535,610.51	\$600,920.39

When the above statement was read to the Board of Managers on May 19, Bishop Andrews, who was presiding, said, "Praise God, from whom all blessings flow," and much gratification was expressed by members of the Board. Six months have given us about one half of the total amount asked for. We look with confidence to the membership of our churches to continue this giving in the same proportion for the last six months of the year. Much more than the \$1,250,000 could be well used.

Presentation of Portrait of Bishop Peck.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church, at their meeting in the Mission Rooms, on May 19, 1891, adopted the following resolution:

"Resolved, That the thanks of the Missionary Society of the Methodist Episcopal Church are due to Mrs. L. Stickney for the exceedingly beautiful and expressive portrait of Bishop Jesse T. Peck, which she has caused to be painted and framed, and presented to the society for its gallery of portraits, and which now adorns its walls. It will ever be a reminder of the kindly generosity and interest in the Missionary Society of the highly esteemed donor.

"Resolved, That a copy of this resolution, signed by the president and secretary of this meeting, be forwarded to Mrs. Stickney."

Presentation of Portraits of Bishops Soule and Andrew to the Missionary Society.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church at their meeting on April 21 were agreeably surprised by the presentation of the portraits of Bishops Soule and Andrew, at one time bishops of the Methodist Episcopal Church, and afterward bishops of the Methodist Episcopal Church, South. They were presented through Rev. Dr. Deems as gifts from two of the leading laymen of the Church, South.

The Board of Managers adopted unanimously a resolution thanking the donors, and appointed a committee to prepare and forward a letter to Messrs. Cole and Williams expressing their feelings on the subject. The following letter has been forwarded by the committee:

MISSION ROOMS, 150 FIFTH AVENUE, NEW YORK, April 22, 1891.

DEAR BRETHREN: At a meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church held on the 21st inst., the order of business was suspended to welcome the Rev. Charles F. Deems, D.D., and to receive by his hand a richly framed portrait of the late Bishop Joshua Soule, presented by Colonel E. W. Cole, of Nashville, Tenn., and another portrait, framed in like manner, of the late Bishop James O. Andrew, presented by George W. Williams, Esq., of Charleston, S. C.

These valuable gifts, and the remarks of Dr. Deems in presenting them, were received with acclamation by the Board of Managers, and the portraits having been placed in conspicuous positions, were examined with unqualified admiration by the officers and managers.

After remarks responsive to Dr. Deems a resolution was offered by the Rev. A. S. Hunt, D.D., and unanimously adopted, tendering the hearty thanks of the Board of Managers for these valued and timely gifts; and by a similar resolve the Board appointed the undersigned a committee to convey to the donors its sentiments of appreciation and thankfulness.

Their generosity is the subject of universal comment, and the remembrance of their kindly acts will be deeply cherished by the Board and its officers. The portraits are regarded as faithful representations of the distinguished bishops, whose position and eminence have indissolubly linked them with the history of Episcopal Methodism in the United States.

In performing the agreeable duty assigned to them, the undersigned have sincere pleasure in commending not only the generosity, but the fraternal spirit of the kind donors, by whose united liberality our new mission house at New York has been enriched with such valuable treasures. They will henceforth bear companionship with the portraits of Wesley, the founder of Methodism; of Coke and Asbury, our first bishops; of Hedding and Emory, the former ordained to the Episcopal office at the same time as Bishop Soule, and the latter at the same time as Bishop Andrew;

and of other distinguished leaders, closely and most efficiently identified with the Missionary Society of the Methodist Episcopal Church in the formative period of its history.

Receive, dear brethren, the united and cordial thanks of the officers and managers of the Missionary Society of the Methodist Episcopal Church for your opportune and valued gifts; and permit us to add, as well, the expression of our individual appreciation and esteem.

Faternally yours,

E. G. ANDREWS,	} <i>Com- mittee.</i>
J. M. REID,	
E. L. FANCHER,	
ALDEN SPEARE,	
A. S. HUNT,	
S. L. BALDWIN,	

To George W. Williams, Esq., and Colonel E. W. Cole.

Help the New Orleans Medical School.

BY BISHOP W. L. MALLALIEU, D.D.

Through the press, and by private and personal appeals, help has already been asked for a most needy and most worthy institution—the New Orleans University Medical School. A measure of help has been secured, but it is by no means adequate for the necessities of the case.

Once more I make the appeal in the name of Him who said: "I was sick, and ye visited me," and, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." I pray and hope that this added appeal may not be in vain.

Our medical school in New Orleans is an accomplished fact. It has matriculated two classes. The third will enter next fall. It has commodious quarters on one of the best streets of the city. It is within three minutes' walk of the great Charity Hospital, to which it has full charter rights for its students. The Charity Hospital is one of the largest and best in the United States.

There is no medical school to which colored students can be admitted within 500 miles of New Orleans. It is most appropriate that a complete and first-class school should be established for these people in the metropolis of the South-west. If this school can be made what its founders hope it will be, it will benefit millions of people for many generations.

Its plans and purposes are as broad and humanitarian as the Gospel. Never from its portals shall any one be excluded on account of race, color, religion, or sex. It proposes a thorough three years' course, with advanced qualifications for admission.

The president of the medical school is president of New Orleans University, of which the school is a component part.

In due time, in connection with the medical school, there will be established a

school of pharmacy, a dental school, and a training-school for nurses. All of these are imperatively needed, and must be provided for in the immediate future.

The sick, the suffering, and the dying who might have recovered if they had enjoyed the care of well-trained physicians, appeal to every philanthropic heart for sympathy and help.

Women and children in poverty and sickness are called to endure unspeakable hardships that ought to be alleviated. They must not longer be neglected. The people perish for lack of knowledge and the lack of care.

Every worthy colored young man who receives a medical education lifts, in some measure, to a better and nobler life the long-suffering race with which he is connected. Who would not share in the toil and honor of this noble effort?

The tremendous problems which confront the country in regard to the relations between the colored and white people can only be solved by the better education of both classes, and the upbuilding of each on foundations of righteousness. This medical school will help solve the problems, for every thoroughly educated physician of the colored race will be a conservator of all that is true and pure and good.

Hence the appeal for help in the establishment and maintenance of New Orleans University Medical School is made on the broadest grounds of Christian charity, of enlightened philanthropy, and of unselfish patriotism.

It will take \$200,000 to make this school all that it ought to be in all its departments, supplying additional buildings as necessity may require, and providing a reasonable endowment to meet current expenses.

It was supposed, on the first of January, 1891, that the first \$50,000 had been secured in cash or reliable pledges, but the financial troubles of last fall resulted in a great shrinkage (\$17,500) of the pledges. All our plans had been made on the basis that the first \$50,000 was secure. Our loss leaves us with all our responsibilities and greatly curtailed resources.

It must be that there are benevolent people who would gladly supply all our needs, if they understood and appreciated them. Such persons should know that all funds contributed will be invested, cared for, and disbursed by the Freedmen's Aid and Southern Education Society, which is one of the three strongest benevolent societies of the Methodist Episcopal Church, thus giving the amplest assurance of the perfect security and wise and careful administration of all contributions and investments.

A gift of \$10,000 will name a professorship, or the School of Dentistry, Pharmacy, or Nurses. A gift of \$25,000 will name the school, thus procuring a monument more enduring than bronze or marble, while at the same time conferring an unspeakable boon upon the afflicted distressed. Also \$9,000 is immediately needed to complete payment on buildings already purchased.

Will all who desire to help this most worthy cause write to Bishop W. F. Mallalieu, 1,428 St. Charles Avenue, New Orleans, La.?

Our Missionaries and Missions.

Rev. C. L. Bare and family, of India, returned to the United States on May 4. His address is Indianola, Ia.

Miss Esther DeVine, of Lucknow, India, arrived in the United States April 26. Her address is West Marietta, O.

Rev. J. C. Lawson and family arrived in the United States on April 29. His address is Baraboo, Wis.

The Rev. Dr. Thomas H. Stockton, of our South American Mission, is now in the United States for a brief vacation. He has been in charge of the First Methodist Episcopal Church in Buenos Ayres for eight years.

We regret to note that owing to poor health Miss Ada Hartzell, who has been teaching in our Mission in Mexico city for the past three years, has been obliged to return to the United States.

Dr. H. L. E. Luerling, of our Malaysia Mission, writes from Singapore, April 14: "I have been appointed by Bishop Thoburn to open a mission in British North Borneo. The head-quarters there will probably be in Kudat. I am to start to the field the day after to-morrow. Brothers Moore and Balderston will go to Penang ere long to carry the banner of Methodism to that section of the mission field. The Conference just held was the first in which the bishop was enabled to send men outside of Singapore."

Rev. Marcus L. Taft writes from Peking, China, March 13: "The sensation of last week was an audience granted by the Emperor of China to the various foreign ambassadors stationed in Peking in which he dispensed with the *kow-tow* (bumping the head on the floor). It was because the Emperor of China insisted upon this in 1816 that Lord Amherst's embassy to China proved a failure. The present young Emperor of China invited all the foreign ambassadors in Peking to an audience with him on equal terms, and also proclaimed that such an audience should be given each year hereafter. China is rapidly snapping the antiquated bands which have so long bound her to ancient methods, and is beginning to feel new life and new freedom. Let us strengthen our educational work in the Peking University, and be ready for China's emergency."

Rev. W. B. Scranton, M.D., and family, and his mother, Mrs. M. F. Scranton, all of the Korea Mission, have returned to the United States. They expect to return to Korea next year. Dr. Scranton's address is 252 West 135th Street, New York city.

Rev. N. J. Plumb, of the Foochow Conference, was elected in March last a delegate to the Methodist Ecumenical Conference which meets in Washington in October next. He left for the United States immediately after Conference in March, and will come via England, reaching this country this month. He has served his second term in China, and now returns after nine years of continuous faithful work.

The Foochow Conference, that met in Foochow in March last, reported good progress for the year. It has 4,480 members and probationers, an increase of 618; 3,077 Sunday-school scholars, an increase of 656. There were reported \$366.10 raised for the Missionary Society; \$151.50 for local benevolent purposes; \$1,364.32 for self-support; \$1,872.50 for church building and repairs; \$636.20 for other local purposes.

Dr. J. W. Butler writes from Mexico city: "The return of Rev. W. E. McLennan to the United States is regretted by all his flock and the American colony in general. He carried with him the esteem of all the Mission. On April 22 we organized a Methodist Episcopal church in Huehuetla, State of Hidalgo, receiving five into full membership and six on probation. On the 23d we organized another church in Tlacuelotepec, in the State of Puebla, receiving thirty-four into full membership and about twenty on probation. In the same vicinity we have begun preaching services in two other towns and have good prospects in a third."

Dr. B. H. Badley wrote from Lucknow, April 13, that he expected to start for the Almora Sanitarium on the morrow. Although his physician ordered him last January to return to the United States, his heart is so bound up with his work in India that he cannot leave. Pray for him and help him to build his college at Lucknow!

The Peking "Gazette."

BY REV. M. L. TAFT.

The Peking *Gazette* is the oldest newspaper in the world. One copy of this unique antique Chinese periodical will be presented to every donor of \$10 or more to the Peking University, China.

Enlarged premises, to be paid for with funds generously donated by friends in America, are now under negotiation, and \$6,000 granted for the new dormitory are cheering facts—facts which not only cause your missionary representatives to be very grateful to the kind friends in the home-land for their timely liberality, but which are also prophetic of the future.

Let us push this efficient agency of

Christianity in China's capital! *Send at once* to the treasurer of the Board of Trustees of Peking University, Charles H. Taft, P.-O. box 1,116, New York city, and receive your copy of the Peking *Gazette* with its quaint yellow covers.

Lucknow Christian College.

Rev. Dr. Badley, the President of the Methodist Episcopal College in Lucknow, India, continues to plead for 50,000 rupees for the new building which is to be erected on the site given by the government, and which is worth 12,000 rupees. We copy the following from Dr. Badley's article in the *Indian Witness* of April 4:

"Why do you call it '*Christian College*?' asked a visiting missionary the other day. 'Do you really expect it to be a *Christian* college out and out?' That is our expectation; that is, the time will come when nine tenths of its students will profess Christ and the other tenth will probably be inquirers. We do not propose to begin to teach theology as well as the Bible; the latter is carefully taught and the daily sessions are opened with prayer. The large number of Christian students already in attendance shows the propriety of our name; we have twenty-five per cent. of Christians in each department of the institution—a statement which probably cannot be made of any other mission college in India. We expect a steady, rapid increase in the number of Christian pupils.

"In this connection it may be explained that the old name, '*Centennial High-School*,' has been laid aside; the name has become well-known, and letters still come bearing the familiar title.

"When the school was opened (February, 1877) it was called '*The Centennial School*,' as it had been planned for in 1866—the centennial year of American Methodism. When it was raised to high-school grade, in 1882, it naturally became '*The Centennial High-School*—a perplexing name to all except American missionaries. With the affiliation came the higher title—'*Lucknow Christian College*.' The '*Centennial*' becomes the '*High-School Department*.' Boys as low in grade as the fifth class, on being asked where they attend school will reply, '*Christian College*!'

"We have the two institutions in the city, the Canning College and the Christian; there is abundant room for both. In the entrance examination held this week at Lucknow there are 433 candidates, 100 more than last year; a number of these have come in from out-stations. Our college sent twenty, of whom nine are

Christians. There were seven young ladies from the Woman's College. We have ten candidates in the intermediate examination, of whom one is a Christian.

"With this rapidly increasing number of candidates for matriculation, it is very plain that there is room for at least two colleges in Lucknow. In five years the 433 will grow to 1,000. We shall have our share.

"We expect a large attendance of Christian students from other missions who chance to be neighbors. This year in the college the following missions are represented (besides our own): Church of England, London Mission, American Presbyterian, Free Church of Scotland. Our central location and railway facilities seem to be in our favor, and we trust there is something else. We are laboring and planning to make the institution worth attending.

"Regarding higher education, the 'testimony of English officials'—Sir W. Muir, Sir R. Temple, Sir William Hunter, *et al.*—published in the *Indian Witness* of February 21, 1891, is certainly most inspiring. These honorable gentlemen have been 'behind the scenes'; they know how potent bigotry and prejudice are as factors to stop the good work of education and enlightenment; they understand what 'college rows' mean in India, and their testimony carries with it immense weight. They are a jury with which there has been no tampering. Let us employ all agencies, and pray without ceasing that the Holy Spirit may rest in richest blessing upon every agency.

"We are having a prosperous year. With our narrow quarters we have about as many students as we can well accommodate. The inspector, Mr. Nesfield, has just made his annual visit and is 'pleased.'

"Our rival schools—the irregulars—in spite of their high-sounding names, are losing ground. They have had to 'fall into line' and obey the instructions of the educational department. One of them, I am told, is supported entirely this year by a Hindu gentleman; but in this case it is quite likely that paying all the bills month by month will grow monotonous. Such is human nature.

"Our boarding-house contains sixty-five young men and boys—all Christians. It is a happy family. Daily prayers are conducted by the manager, a local preacher, who lives in one of the dormitories. Early every morning the breeze brings us, in our bungalow, the voice of song, laden with comfort. I often say (lying in bed), 'These, too, are praising God.' Any faint desire to criticise the singing—'too loud,' 'too rapid'—dies

away at once when one remembers that outsiders, passing along the street in front of the boarding-house, hear the same strains and come to know that Christians require no temple or attendant paraphernalia with which to praise God, the Father of all.

"These young men are of great assistance in bazaar preaching and in the church services. Their absence is felt in May and June (holiday). The 'Epworth League,' to which they belong, is giving them mental pleasures and spiritual uplifts. The class and prayer meetings, conducted in the school by Mr. Mansell, are doing good. 'The Ready Workers,' who go regularly to the bazaar with Mr. Mansell, are securing a valuable experience.

Methodist Missions in Hyderabad and Vicinity.

Bishop Thoburn gives in the *Indian Witness* the following account of Hyderabad and the prospects of mission work in the city and vicinity:

"Hyderabad is a most interesting place, and I never leave it without regretting that I cannot tarry longer, to see more of the city and its people. It is the capital of the most powerful Mohammedan state in the world, Turkey alone excepted, and is said to be the largest Mohammedan city in the world with the exception of Constantinople. The latter statement seems a little doubtful to me, but I found it in an orthodox guide-book during my stay in the Nizam's capital. It is reputed to be inhabited by the most fanatical Mohammedans to be found anywhere in India, but at the same time it ought to be said that among its leading residents are probably some of the most liberal-minded and cultured Mohammedans to be found anywhere in the empire. It has been my pleasure to meet some of these gentlemen each time I have visited the place, and I am more impressed every time I see them with their advanced ideas and the clear grasp with which they take in the situation, political, educational, and religious, both in the Nizam's territory and throughout India.

"At the recent Conference in Bangalore the stations within the limits of the Nizam's dominions were set apart into a presiding elder's district, under the care of the Rev. G. K. Gilder. This tardy step should have been taken some years ago; but until now it never has seemed altogether practicable. We waited, at first, until more men could be found and more stations opened; but experience has made it plain that the best way to secure new men and new stations is to block out the work as it ought to be, and then proceed to fill

in the vacant places. I am persuaded that a great future awaits us in this most important region. We have many difficulties to contend with, but when once the opposing lines are broken, I feel certain that there will be a great ingathering of the natives throughout all parts of this territory.

"At Hyderabad three lines seem to converge, while four languages are spoken. The people represent the Telugu, Marathi, and Canarese races, with each of these three tongues, while the Hindustani is the language of the court, and is spoken by most persons on the street, although by race most of the Hindustani-speaking people are foreign to the province. Thus far we have not attempted anything among the Marathi people beyond one or two unimportant schools; but before very long we ought to form some plan for systematic work among the Marathi-speaking people. The most open door is found among the Telugus, who occupy all the country immediately surrounding the city, and extend in an almost solid mass eastward to the sea. The Canarese are found south and west, and are somewhat less accessible than the others. For a time it is not probable that very much can be done among the Hindustani-speaking people. The hostility of the city Mohammedans to Christianity is undoubtedly very great, and it is probable that all converts for some years to come will be obliged to live in great discomfort, if not in absolute danger, if they remain among the people who had previously known them as Mohammedans. This is also true in several other places.

"Miss Blackmar is holding her position courageously, and as strongly as circumstances will permit. She has ample access to the houses of the better classes and could do a great work if sufficient facilities were at her disposal; but she has opened a school for Europeans, which taxes her strength more than she had expected. It is difficult to get teachers or assistants of any kind at Hyderabad. The city is by no means an undesirable place of residence, and, notwithstanding the unfavorable experience of many during the past two or three years, may be considered as healthy and in some respects a very pleasant place of residence. The heat is much less excessive than in places farther north. The nights are cool, and the rains, while not excessive, are sufficient to make the weather endurable and even pleasant. With a sufficient staff of trained workers Miss Blackmar will no doubt be able to inaugurate a great work among various classes in the important city where Providence has placed her."

The Foochow Conference.

BY REV. M. C. WILCOX, B.D.

From its organization in 1876 this Conference has held its sessions in the autumn or early winter. Heretofore it has been the last in the series, Japan, Korea, North China, and Central China annual meetings being held first, and in the order given. Now this order is inverted. We have become a spring Conference, and our preachers, their wives and others, are obliged to undergo a great amount of unusual hardship in their long journeys to and from Foochow during the frightfully rainy season.

Our fourteenth session was held March 4 to 8, inclusive, Bishop Goodsell presiding. The reports from the seven presiding elders show that faithful work is being done among these benighted millions, and that the gospel leaven is beginning to leaven this stupendous lump of heathenism. We have now 2,706 members and 1,774 probationers—a total of 4,580. Since our last Conference there has been an increase of 256 members—over ten per cent.—and of 362 probationers—over twenty-five per cent; total increase of members and probationers, 618. This is very cheering when the difficult nature of our field is considered, and especially when it is remembered that the first ten years of labor in this Mission resulted in only one baptism. There has also been a gratifying advance in self-support.

One of the most encouraging indications is the increasing interest in Christianity that is being manifested outside of the circle of believers. This constantly extending influence I have repeated opportunities to observe, and the reports of the other presiding elders allude to the same fact. Faith may at times stagger at the vastness of the work to be done, and because the instrumentalities employed are so inadequate, but it is God who is working. The divine Saviour has told us to have faith in God, and not to lose heart because of seeming impossibilities. The two mission stations recently opened at Kucheng and Hinghwa, and occupied by foreign missionaries, have already given a helpful impulse by emphasizing the purely evangelical work.

Our educational work—including that of the W. F. M. S.—is in an excellent condition, and is accomplishing valuable results in training a large number of young men and women, as well as Bible-women or deaconesses.

Among the visitors introduced to the Conference were Rev. S. L. Gracey, D.D., our esteemed United States Consul; Rev. H. L. E. Luring, Ph.D., of our Singapore

work; and Rev. Leslie Stevens, Superintendent of the Central China Mission. Rev. W. N. Brewster, formerly of our Singapore Mission, was transferred to us from the Cincinnati Conference.

Resolutions were adopted respecting Bishop Goodsell, whose presidency gave universal satisfaction, and whose sermons, addresses, and personal intercourse won all hearts and intellects—native and foreign. Congratulatory action was also taken with reference to Rev. Dr. and Mrs. Sites' thirtieth marriage anniversary, which occurred during the Conference, and on account of the return to America of Rev. N. J. Plumb. These are our senior missionaries. Dr. Sites has served nearly thirty years and Brother Plumb about twenty.

Resolutions were also passed expressing the sorrow of the Conference at the death of Mr. T. Ahok, the Christian Chinese merchant, who gave \$10,000 toward founding our college; at his death, by drowning, on his way to Conference, of Rev. Taing Kwang Ing, pastor at Yong-ping; and on account of the severe illness of Rev. Sia Sek Ong, D.D., our last delegate to General Conference; and of Rev. Hu Yong Mi, M.A.

The vote of the Conference on the question of admitting women to the General Conference was 23 for and 14 against.

This has been one of the most satisfactory and harmonious sessions of our Conference. The woman's Conference, which met at the same time, also had an enjoyable and profitable session. Native preachers and missionaries, animated with fresh zeal, are going forward in the name of the divine Redeemer, "conquering and to conquer." Be sure to pray for us all! Below are the appointments of the missionaries and the presiding elders:

Foochow District.—N. Sites, Presiding Elder; Foochow University, G. B. Smyth, President, and W. H. Lacy, Mrs. Smyth, Mrs. Lacy, Instructors; College of Theology, N. Sites, Dean; Superintendent of Mission press, W. H. Lacy; W. F. M. S. Hospital, Drs. Carleton and Lyon, and Miss Ella Johnson; Girls' Boarding School, Miss Jewell and Miss Bonafield; Woman's Schools, Miss Hartford; Girls' Day School, Miss Trimble; Teacher of Music in Schools, Miss Sites.

Ku-cheng District.—M. C. Wilcox, Presiding Elder (P.-O., Foochow); J. J. Gregory, M.D., Ku-cheng Medical Work, (P.-O., Foochow).

Hing-hwa District.—Li Tiong Chwi, Presiding Elder; W. N. Brewster, Missionary in Charge (P.-O., Foochow).

Hok-Chiang District.—Hwong Pan Seng, Presiding Elder; W. H. Lacy, Missionary in Charge.

Hai-tang District.—Sia Heng To, Presiding Elder; N. Sites, Missionary in Charge.

Ing-chung District.—Ngoi Ki Lang, Presiding Elder; W. N. Brewster, Missionary in Charge.

Yong-ping District.—Taing Kieng Ing, Presiding Elder; M. C. Wilcox, Missionary in Charge.

Ku-cheng, March 18, 1891.

Revival Meetings in Japan.

BY REV. W. S. WORDEN, M.D., PRESIDING ELDER OF THE NAGOYA DISTRICT.

It is ten o'clock P. M., and I have just returned from prayer-meeting. It has been the rule to hold prayer-meetings one hour, but now it is impossible to confine our members within such narrow limits. For the past two weeks our prayer-meetings have continued for two hours, and often for two hours and a half with unflagging interest. To-night nine persons gathered about the altar for prayers—six women and three men. Some of these were seeking pardon for their sins, and others were seeking a closer walk with God. It is glorious! Praise be to his holy name!

Sunday, March 22, was a red letter day in the history of our church. We held Sunday-school half an hour, from nine to half past nine A. M., then love-feast until ten, and such bright, glorious testimonies of God's saving grace! It would have rejoiced your hearts to have heard them and to know that these dear people enjoy religion in the same way that we do, and that God reveals himself to their hearts. I have attended love-feasts for twenty-one years, and I can honestly say that I enjoyed this one as much as the best one that I ever attended in America.

After the love-feast it was my high privilege to baptize sixteen souls, and I felt, while baptizing some, that I could truly say to them, "Receive ye the Holy Ghost." Is it not the privilege of God's ministers to be so full of the Holy Ghost themselves that they can impart him to others? The apostles in the early days of Christianity laid their hands on believers, and said: "Receive ye the Holy Ghost." Is it too much for us to ask and expect to receive this power now?

After the baptisms we received nine probationers into full membership. Four of these were members of our household—our cook, nurse, and the children of our nurse—all of whom have proved themselves good and faithful Christians through years of trial. Praise the Lord, my hostler received holy baptism, and to-night his wife came forward and knelt for prayers! Two or three of those who received baptism came from a long distance, twelve miles in the country. The reception of baptism means a great deal here to some. It means persecution, the alienation of friends and relatives, and in some cases the forsaking of father and mother for Christ.

After the reception of members we celebrated the holy eucharist. The altar was filled four times, and I think that nearly one hundred persons partook of the communion.

Sunday evening two women from a

distant part of the city came with recommendations from the pastor and earnestly desired to unite with the church. We received them with joy and thanksgiving. This made the number of receptions into full membership for Sunday, March 22, 1891, eleven.

Monday morning I rose early and went to Sawara, accompanied by Brother Shimizu, from Toyohashi. The wind blew almost a hurricane over that peninsula, and we were thoroughly chilled by our exposure to the wind during the fifteen-mile jinrikisha ride; but our hearts were warm with God's love, and when we met the few Christians in Brother Kamiya's home, and celebrated the Lord's Supper, the Holy Spirit was with us. Brother Kamiya has offered to give a piece of land to the church upon which to erect a church building. If we had \$150 we could build a fine church in that town.

Monday evening, on my return, I met Brother Miyama at the station taking the train for Gifu, having received an urgent call from Brother Ichiku to come and help him. It seems that owing to some misunderstanding Brother Ichiku advertised that I would preach in Gifu on Sunday. The Christians and seekers went to the depot three times to meet me, and were greatly disappointed that I did not come. Monday night, at our Nagoya church prayer-meeting, we made the Gifu church a special object of prayer, and all the brethren insisted that I must go to Gifu on Tuesday.

Tuesday I went to Gifu and found revival services in progress in the afternoon. Gifu has been considered a very hard place to work, but here now were at least six persons seeking to become Christians. Brother Ichiku for a long time has made a practice of going up the famous mountain Kiukazan, noted as being the home of the illustrious Nobunaga, every morning and spending an hour in prayer. The Lord is richly rewarding the faith of this man, who has become an earnest worker for God. I spoke three times during my short stay in Gifu—twice on religion and once on sanitary science. The Holy Spirit was present and some are earnestly desiring Christian baptism.

Wednesday, March 25, was a day rich in spiritual blessings. I went to Nishio in the morning, a town about twenty-five miles from Nagoya, taking the cars to Handa, thence by ferry crossing the beautiful bay to Ohama, a stronghold of Buddhism. Here we found some difficulty in securing jinrikishas to take us to Nishio, seven or eight miles beyond; but Mr. Yamakawa, the policeman who is detailed by the government to accompany

me, stated our needs to the chief of police of Ohama, and we were soon provided with jinrikishas.

About sixteen Christians assembled in Brother Kaneko's house to meet us and worship the Lord. What a change in Nishio since the time when Dr. Maclay for the first time went to this place to preach the Gospel! At that time good Dr. Maclay was not allowed the hospitality of the hotel. The opposition to foreigners and the Christian religion was so strong that had it not been for the kindness of a man who took Dr. Maclay to his own house to spend the night the doctor would not have found a place to lay his weary head in that town. I have met the man, who became a Christian under Dr. Maclay's teaching, and have heard this story from his own mouth. I made a few remarks to these sixteen brethren and sisters, and then I knelt down and prayed. After I had finished praying the pastor, Brother Kaneko, prayed, and then one after another, and nearly all who were present offered an audible prayer, two or three praying at the same time. It was unexpected, but glorious.

These dear Christians are holding prayer-meetings every night, praying for the descent of the Holy Ghost upon them. They are raising money to build a church, and, in company with the pastor, I went out to look up a desirable site. The Church will be able to raise \$100 or more, and with a little help from the Missionary Society we can build an edifice to the glory of God in this town where the opposition is still so powerful that every movement to rent or buy a place for a Christian church is undertaken with the greatest care and secrecy, so as not to awaken the opposition of the Buddhists.

On the first and second of April the preachers of the Nagoya District will hold a union meeting at Nishio. Many prayers have gone up that this meeting may be attended with the power of the Holy Ghost, and about two dollars has been raised in our church to send some women and men to help this Nishio church. These men and women will constitute the "praying-band." So you see our Nagoya church has become a true missionary church. We are not satisfied to be fed with gospel blessings, we must take this blessed gift to others.

When I left Nishio, owing to the length of service and unavoidable delays, I was obliged to change my plans, and came home by way of Kariya, the town where we met so much opposition last January. We stopped in Kariya at the house of Dr. Kumagi, an earnest Christian, and we enjoyed the presence of the Holy Ghost in reading the Scriptures, singing hymns, and praying. This good man has risked his business, reputation, and every thing in becoming a Christian in this dark place, but the Lord is very gracious unto him.

Some people have said that the Japanese have no feeling—that they do not exhibit joy and sorrow. This may be true of the Samurai class, who, under the teachings of Confucius, have striven to suppress emotion for over three centuries, but it is not true of the common people. These people weep, and their faces glow with religious joy and fervor.

Sunday morning, March 29, five persons received the baptism of repentance, and we prayed earnestly that they might receive the baptism of the Holy Ghost. Sunday afternoon, at two P. M., a large crowd gathered at our Gospel Society. There must have been one hundred crowded in the small room and in front of the open store. This is sowing by the way-side, for many listen for a few minutes and then move on; but at this service nearly all remained and listened to all the speeches. The Holy Spirit is here working. Sunday afternoon at the foreign service we enjoyed a most wonderful outpouring. Sunday night about one hundred gathered in the church and two came forward for prayers.

The Lord has laid it upon me that I must go out and visit the poor and the sick at their homes, and hereafter I shall try to give two hours a day to this department of Christian work.

Nagoya, Japan, April 1, 1891.

Report to the Annual Meeting of the Malaysia Methodist Episcopal Mission.

BY REV. J. C. FLOYD, D.D., SUPERINTENDENT.

The superintendent arrived upon the field about one month ago, hence with so short a residence he can report no works of righteousness which he has done in this Mission; but with pleasure he can report works of righteousness which missionaries on the ground have done. The Rev. W. F. Oldham, with his wife, is absent on health leave in America. The other members of the Mission are present to-day for work. Rev. B. F. West has been in China for several months studying the Chinese language. He has lately returned full of faith and zeal, and with increased knowledge, to resume his work in the Chinese Mission. Able now to preach to the Chinese in their own tongue, Brother West has entered with greater spirit than ever before upon his work, and with a faith that will not shrink. He says that when he first began this work he "Prayed and prayed that God would give him one convert from this people; but now so many have come that he is looking for them on every bush." May God grant to him according to his faith.

The Tamil Work. There are at present residing in the city about 40,000 Tamils. They are mostly poor laboring classes, and are more or less a transient people, and perhaps there is not so much to hope for in permanent results from work with them as with some others here. However, we have a good start, and the work is now prospering under the guidance of Brother Hoisington, a native preacher from Ceylon, who came to us during the year. On Sundays Brother Hoisington preaches and visits the prison; during the week he has charge of the Tamil Boys' School, which has an enrolled membership of about 75 and an average attendance of 50. We hope to hold the

ground we have, and also to make an advance in our work among this people.

The Malays. These are the original possessors of the land. They inhabit the peninsula above us and nearly all the islands about us. Their number is nearly fifty millions, and in religion they are nearly all Mohammedans. They appear to be much harder to reach with the Gospel than the Chinese or Tamils. Open profession of Christianity means a bitter persecution, if not a martyr's death, for them. Hence while they hear us they do not seem to heed us as the Chinese do. Hence this work has seemed discouraging, and many missionaries of all denominations have been tempted to turn aside from direct work among them to the more promising field among the Chinese. But yet we all feel that this work among the Malays must be pressed. We believe that our Lord's "every creature" and "all nations" takes them in. We are glad that one of our missionaries feels the pressure of God upon him to preach the Gospel to these people. Every week Brother W. G. Shellabeare is preaching the Gospel to them in their own tongue, and we are sure that visible results will follow.

This preaching is not only by the living voice, but also by the printed page. Brother Shellabeare is a printer as well as a preacher, and he is now equipped with a new printing-press, paid for by money given by friends in America. The press is now busy printing tracts and hymns and the Gospel of Matthew in the Malay language. Our present need is for a man competent to act as foreman of the press department, that Brother Shellabeare may give all his time to translation and to preaching.

This Malaysia publishing department will be no small factor in Malaysia Methodism through coming years. Before his departure to China for study Brother H. L. E. Luerling preached regularly to the Malays, and he also preached in German to the German-speaking people here.

The English Church. This has been in charge of Rev. D. D. Moore, who came to us from the Methodist Church of Canada about seven months ago. In labors abundant is Brother Moore. In connection with his preaching and pastoral work in the church he preaches every Sunday to the soldiers at the garrison, and conducts in person, or through his helpers, two evangelistic open-air services every week, which have been productive of good results.

The Anglo-Chinese School. Another department of our Mission which shows very gratifying results is our Anglo-Chinese School.

The past year has been one of prosperity under the principalship of Rev. R. W. Munson. The school has an enrollment of nearly four hundred.

In connection with the school is a boarding department in charge of Mrs. Munson, who has the esteem and confidence of the Chinese boys, who look to her as a friend and counselor. The boarding department is of great importance in our school for molding character. The blessed results of bringing these

heathen boys into a Christian home to mingle daily with their Christian teachers are incalculable. The far off future only will reveal the entire fruitage of this seed-sowing.

The teaching staff has been greatly strengthened during the year by the arrival of six new teachers, four of whom came from America, so that now we have the strongest corps of teachers of any mission-school in our Church. The outlook for the year is most auspicious.

Plans are under consideration for a new school building, and our expectation is that during the coming year we shall erect a building to cost not less than \$10,000.

The value of the church and school property belonging to the Mission is \$40,000.

Woman's Work. The W. F. M. S. is represented here by Miss Sophia Blackmore, who has carried forward a very excellent work during the year.

Miss Blackmore has ten assistants, two of whom are zenana visitors, and eight are teachers—three in schools and five in private houses. Eighty-nine girls have been taught, and fifty-five homes visited regularly. This work is mainly among the Tamils and Chinese. In the Tamil school forty girls are enrolled, and the work is very encouraging.

The Bible is regularly taught in these schools.

In the Chinese school fourteen girls are taught. An orphans' home has been opened during the year, which has eight girls. A new building is very much needed for this work, and one will be erected during the year, to cost about \$1,000.

These are the main facts to be reported for the year's work. It has been a season of hard toil with these devoted missionaries, and precious results have been manifested.

God has graciously watched over our little band, and kept us alive and well. Only once has a plague come nigh our dwellings. This was a rabid dog, which bit the little son of our Brother and Sister Munson. Grievous was this affliction, gracious was the sustaining grace of God. From far and near sympathetic friends have borne our afflicted brother and sister to the throne of grace, and they have felt the everlasting arms beneath. The little boy was taken at once to M. Pasteur, in Paris, who has given assurance of complete recovery. The sympathy of this Mission is assured to our brother and sister in this trial, and we pray that God will grant to them the full realization of their hopes concerning their precious child.

The outlook for the year to come for our work is full of promise. We have strengthened our stakes, we must extend our borders. We trust that we can at once open other stations in this now white-to-the-harvest field.

There is the sound of rain. The cloud is growing bigger, and it will overspread Malaysia, and these isles which await the law of God shall know the joyful sound.

Praying now that we may be perfect, of good comfort, of one mind, may live in peace, and that the God of peace may be with us, this report is respectfully submitted.

Singapore, April 6, 1891.

Churches and Societies.

Woman's Union Missionary Society.

The Woman's Union Missionary Society was started in November, 1860. Its head-quarters are at 67 Bible House, New York city. President, Mrs. Henry Johnson; Corresponding Secretary, Miss S. D. Doremus; Recording Secretary, Mrs. Z. S. Ely; Treasurer, Z. S. Ely, Esq.; Assistant Treasurers, Miss Elizabeth B. Stone, Miss M. S. Stone.

Its receipts for the year closing December 31, 1890, were:

From donations.....	\$32,322 14
From legacies.....	20,050 00
From sale of scrip.....	338 55
From interest and dividends.....	3,032 22
	<hr/>
Balance from last year.....	\$56,392 91
	<hr/>
	\$50,026 88

DISBURSEMENTS.

To support of 20 missionaries in Calcutta, India, schools, out-stations at Rajpore and Entally, native teachers, taxes, repairs, conveyances, physicians' fees, freight on boxes, support of 36 children in Orphanage, 7 scholarships, medical work, and special gifts.....	\$11,874 96
To support of 20 missionaries in Allahabad, India, 47 schools, physicians' fees, conveyances, taxes, repairs, etc.....	7,896 05
To support of 13 missionaries in Cawnpore, India, 38 schools, taxes, repairs, conveyances, physicians' fees, etc.....	4,632 50
To support of 4 missionaries in Yokohama, Japan, 36 Bible-readers and girls, ground rent and insurance, repairs, Kashidori and other schools, and medical work....	7,755 69
To support of 7 missionaries in Shanghai, China, pupils, 5 day-schools, 4 teachers, taxes, repairs, insurance, drugs, surgical dressing, 5 assistants in medical work, furnishing Medical Home, gifts for the Hospital, etc.....	7,342 60
To donations sent Miss S. J. Higby, Bassein, Burma.....	200 00
To donations in aid of McAll Missions, Paris, France.....	30 00
To support of child and Bible-reader under Mrs. Jared W. Scudder, Vellore, India	103 50
To donation sent Mrs. Mary C. Winsor, Sirur, India.....	100 00
To support of child for two years under Rev. David Herron, Dehra, India.....	50 00
To support for two years of child under care of Rev. E. N. Seiler, Kohlapur, India.....	50 00
To donation sent Dr. J. B. Lansing, Cairo, Egypt.....	275 00
To donation sent Mrs. T. Spencer Ogden, Angom, Africa.....	50 00
To salaries of 4 missionaries for part of the year, and their expenses in addressing missionary societies.....	1,335 48
To passage to India of Misses Lathrop, Ward, and Dietrich.....	1,050 00
To passage to Yokohama of Miss Crosby.	325 00
To passage to Shanghai of Dr. Reifsnnyder and Miss McKechnie.....	675 00
To printing <i>Missionary Link</i> , Annual Report, leaflets, notices, official headings, circulars, etc.....	732 43
To rent and expenses of Room 69, Bible House, also incidental expenses, mailing <i>Missionary Link</i> , public meetings, expenses of missionary candidates, etc....	1,686 86
	<hr/>
Deduct amount borrowed from freight account.....	\$46,165 07
	<hr/>
	\$46,105 86
	<hr/>
Retaining fee in case of Society vs. T. B. McClelland.....	\$100 00
Shares of Delaware & Hudson Canal Company stock.....	2,475 00
Balance on deposit.....	11,346 02
	<hr/>
	\$60,026 88

No salaries are paid the officers, but the home expenses, consisting of printing (\$732.43) and office expenses, etc., (\$1,686.86) aggregated \$2,419.29, or about four and one half per cent. of the receipts of the year from all sources.

Missionaries are sustained in India, China, and Japan, and assistance rendered to missions in Africa, Burma, and France.

In *Calcutta*, India, are Miss L. M. Hook, superintendent; Miss Kennedy, Zenana missionary; 17 missionaries, 55 native teachers, 1,500 zenana pupils, 50 schools (12 suburban schools in Rajpore and 2 in Entally). In the Orphanage are Miss S. F. Gardner, superintendent; Miss S. Easton, zenana teacher; Mrs. E. Bacon, Miss H. Caddy; 140 pupils. The Dispensary is in charge of Dr. Alice L. Ernst. In *Allahabad*, India, are Miss M. C. Lathrop, superintendent; Miss E. Hatchell, superintendent *pro tem.*; Mrs. A. Hedrick, 20 missionaries, 6 native assistants, 1,422 pupils (1,024 in 50 schools, 398 pupils in 320 zenanas).

In *Cawnpore*, India, are Miss G. R. Ward, superintendent; Miss E. C. Eberle, superintendent *pro tem.*; Miss L. E. Dietrich, 15 missionaries, 5 native assistants, 968 pupils (623 in 37 day-schools, 345 in 184 zenanas.)

The China Mission is located in Shanghai, and includes educational and medical departments. The Margaret Williamson Hospital has been very successful, and during the past five years 79,671 patients have been seen at the dispensary, and 555 cared for in the wards. The Bridgman Memorial Home has 40 girls under instruction, and there are 5 day-schools and 1 Sunday-school. Dr. Elizabeth Reifsnnyder and Dr. Mary Gale are the medical missionaries, and are assisted by Miss M. McKechnie and Miss E. C. Andrews. The missionary teachers are Miss F. A. Smith, Miss Brunton, Miss R. Garell. There are also 5 native teachers and 5 native hospital helpers.

The Japan Mission is in Yokohama, where there is a boarding-school of 140 girls and also medical and evangelistic work. Miss J. N. Crosby is superintendent, Mrs. L. Pierson, Miss A. Viele, Mrs. Sharland, and Miss Albrow missionary teachers; Dr. A. D. H. Kelsey, missionary physician. There are also 6 native teachers, 6 native medical assistants, 21 Bible women, and 200 Sunday-school scholars.

The following is a complete list of the missionaries in the foreign field in 1890:

CALCUTTA, INDIA.

Miss Hook, Miss Gardner, Miss Easton, Miss Kennedy, Mrs. Bacon, Mrs. Bagley, Miss Smith, Miss Dutt, Miss Cunliffe, Miss Cockburn, Dr. Alice Ernst, Miss Caddy, Miss Hamilton, Miss O'Dell, Miss Phukan, Miss Dissent,* Miss Parker,* Miss Swarris,* Miss Miller, Miss Linton, Mrs. Bonwetsch.

ALLAHABAD, INDIA.

Miss Lathrop,* Mrs. Hedrick, Miss Hatchell, Miss Roderick, Miss E. Roderick, Miss A. Ledlie, Mrs. Emerson, Mrs. E. Emerson, Miss Robinson, Miss Foley, Miss Peters, Miss McIntosh, Miss Leslie, Miss Dickson, Miss M. Roderick, Miss H. Foley, Miss Greve, Miss James, Miss Belchambers, Miss J. Clark.

CAWNPORE, INDIA.

Miss Ward,* Miss Eberle, Miss Dietrich, Miss Harris, Miss De Souza, Miss De Longa, Miss E. Pickard, Miss Ollenbach, Miss Shaw, Miss I. Browne, Miss Hodson,* Miss Pickard, Miss Seth, Miss Harman, Miss Hadrom,* Miss Roberts.

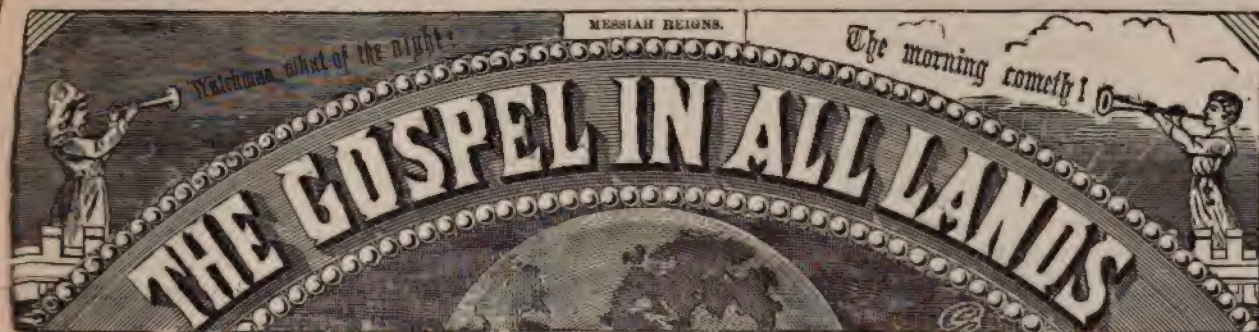
SHANGHAI, CHINA.

Dr. Elizabeth Reifsnnyder,* Miss McKechnie,* Miss F. Smith, Dr. Mary Gale, Miss Andrews, Miss Garell, Miss Brunton.

YOKOHAMA JAPAN.

Miss Crosby,* Dr. Adaline Kelsey, Mrs. Pierson, Miss Viele,* Miss Albrow,* Mrs. Sharland, Voluntary Assistant.

*Part of the year.



Eugene R. Smith, D.D.,
Editor.

JULY, 1891.

150 Fifth Avenue,
New York City.



NAVAJO CHIEF AND SON.

Poetry and Song.

"Go Ye into All the World."

BY REV. W. M'KENDREE DARWOOD, D.D.

[Dedicated to Rev. C. C. McCabe, D.D.]

Ye messengers of grace, ye flaming heralds, go
To every clime and coast, and let the nations know
My Gospel's one of light to those in darkness chained,
To those in blackest night, where sin so long has reigned.

Chorus.—Go into all the world,
To all the nations go;
And tell them of the blood
That washes white as snow.

My Gospel's one of *grace*; to all mankind 'tis given;
It seeks to save the race and lift it up to heaven.
My Gospel's one of *power* to those that shall believe,
E'en those who murdered me the message may receive.
—*Chorus.*

Though now I go away I'll watch you from my throne,
And send the Holy Ghost to make its power known;
Sinner, the word receive; 'tis God's own power to save;
All, all who will believe, eternal life shall have.—*Chorus.*

Lord, we obey thy call; we'll to the nations go;
And tell them of the blood that washes white as snow;
On Congo's mighty stream, on Tanganika's shore,
We'll spread the glorious truth, that man may sin no more.
—*Chorus.*

From east and west, from north and south, we're marching
home,
Where Jesus waits to say, "O, *come*, ye blessed, come;
Sit with me on my throne; you did your duty well,
And saved the sinners lost from going down to hell."
—*Chorus.*

Ring out the blessed sound, praise to our God be given;
And Jesus Christ, his Son, who brought us home to heaven.
Salvation to the Lamb, the Lamb for sinners slain;
Ring out, the work is done! reign, Christ, forever reign!
—*Chorus.*

Are We Listening?

BY REV. RICHARD RAY WIGHTMAN.

"Go," says the Christ, "and preach the word
That to you I have spoken;
Go; tell to those by sin enthralled
Their fetters may be broken!"

"Be not kept back by wind nor wave
Nor boundary of your nation,
But unto every creature tell
The blest news of salvation!"

"Go not alone, I'll be thy guide
Upon the mission given;
And, lo, upon me is conferred
All power in earth and heaven!"

Echo these words in every soul!
Till, love of Christ constraining,
His people go and preach till there
Is naught of sin remaining.

Preach with their money, word, and life,
The souls of lost men saving;
Preach till above hell's ramparts dark
Surrender's flag is waving!

O blessed Christ, thy Spirit give!
Be thou our way attending;
Help us to teach, as thou didst teach,
The way of life unending!

Albion, Mich.

World, Work, Story.

The Navajo Indians.

BY SUPERINTENDENT T. L. WILTSEE.

The Navajo Indians, one of the largest and most important of our North American tribes, have received to this day very little attention at the hands of the American people. Many of our intelligent citizens seem never to have heard of such a tribe. Even the United States government, whose wards they are, has done very little for them as compared with other tribes. Their isolated position geographically, and their peaceable, pastoral habits, may account in part for the fact that they are not generally known. Had they gone on the war-path periodically during the past quarter of a century every citizen would have heard of them. The tribe numbers about 20,000 souls.

THEIR RESERVATION.

The Navajo reservation is an immense tract of about 7,000,000 acres, lying in north-eastern Arizona, north-western New Mexico, and that portion of Utah south of the San Juan River. Its extreme length east and west is about 140 miles, and its width 120 miles. Within this vast domain are mountain ranges, sandy plains, fertile valleys, and timber lands in abundance. Some of its mountains are said to be rich in the precious metals, and are coveted by many a prospector who has heard of or seen evidences of their wealth.

It is but little more than a year since a detachment of soldiers was sent to arrest and conduct from the reservation a party of eighteen of these prospectors. The good sense of the Navajos kept them from killing these intruders, as they easily might have done. Lying as it does in the arid region, much of this reserve is comparatively destitute of vegetation. Other parts are covered with huge pines, with grass and flowers in rich profusion. The valleys are very fertile. Along the San Juan are many thousand acres which might be irrigated from the abundance of that large stream. Capital and enterprise are needed to develop these vast resources. It will yet be done. As it is to-day the reservation is valuable chiefly for grazing purposes.

CHARACTERISTICS.

This is generally conceded to be a superior tribe. In stature they are above the average. The men are tall, and "straight as an arrow." They are independent

and dignified in bearing. They have not been pauperized by the government. Once they were very formidable in war—the terror of the Utes, Apaches, Mexicans, etc. Shrewdness and natural intelligence belong to them.

Strong faces, such as might belong to philosophers, are frequently seen. A government officer recently remarked of one of the living chiefs, that no finer looking man ever sat in the presidential chair at Washington. They are not as lazy and thriftless as many of our Indians are. They take some pride in appearing well, and are ambitious to accumulate property. They are good-natured, fond of song and the Indian dance, and liberal with their means. They will divide the last piece of bread with the destitute.

MATERIAL CONDITION.

As compared with Indians generally, the Navajos are in good circumstances. Though wards of the government they do not receive rations, but gain their own livelihood. They are shepherds, and own hundreds of thousands of sheep, goats, and horses. The annual wool clip is a source of large revenue. With the rudest appliances blankets of superior quality are made, and are sold as relics to tourists and others.

Silver coin is the only circulating medium among them. Large sums of it are converted by native silversmiths into ornaments for the neck and belt, or the bridles of the horses. An Indian and his pony will sometimes appear wearing nearly a hundred silver dollars in this form. Except in the severest winter storms



NAVAJO INDIAN.

there is no suffering for the necessities of life among them. The dwellings of the tribe are called *hogans*, and are the rudest possible. Frequently they are of stone, partly under ground, and with dirt roof. Sometimes they are constructed of poles set up in a circle, with the tops securely fastened together and thatched with adobe. Of the same material an entrance is made,

beginning several feet from the dwelling, with a blanket hung up for a door.

SOCIAL CUSTOMS AND MODE OF LIFE.

The Navajos are a very social people. Their nomadic life tends to develop this trait. They do not live



NAVAJO SCOUT.

in villages, but are scattered over the reservation. During much of the year some of them follow their flocks to such places as afford the best pasturage. They build temporary *hogans* along the streams during the corn-raising season. Dances are frequently held in the summer and fall, and hundreds come together for a period of several days of feasting and dancing. The principal articles of food are mutton, bread, and coffee well sweetened. They are fond of fruit of all kinds. Horseflesh is prized by them as a delicacy. They will not eat fish or fowls of any kind. They kill wild turkeys and similar game, but sell them to the white people.

Their dress is the usual garb of "blanket Indians." Their moccasins are very neatly made, the uppers of buckskin and the soles of rawhide, fitted perfectly to the bottom and sides of the foot. Marriage is a most informal affair. There is no ceremony whatever. The bride is bought of her parents for a certain number of ponies. He takes her to his home, and they begin life together; but if he does not like her he leaves her as informally as he took her. Polygamy exists among them. There is nothing to hinder a man from having as many wives as he can buy and support, or rather as many as can support themselves being his wives. The sheep are the property of the women, the horses of the men. The husband has no claim upon the property of the wife. The children born to them also belong to the wife and her clan. If she dies her children and property all go to her relatives.

MORAL CONDITION AND RELIGION.

The morals of the tribe are of a low standard. Gambling prevails to an alarming extent. Men and

women alike are addicted to this vice. They gamble for blankets, moccasins, money, any thing. Tobacco smoking is even more prevalent, nearly all ages participating. Drunkenness, polygamy, and licentiousness are common evils. Utter demoralization exists as a result of the looseness of the marriage relations, or the easy and informal way in which wives are taken and dropped.

As to their religion, it is difficult to tell what they believe. The various "story-tellers" do not agree in the recital of their mythological creed. They have no priests, and no places of worship. Their medicine-men are the only religious leaders in the tribe. Their influence is largely confined to the older people. The young men believe little or nothing. They claim for some of their dances that they are religious in their nature.

They believe in the transmigration of souls, and this is supposed to be the reason why they will not eat the flesh of certain animals. That a belief in a future life is also held by them is evident from the custom of killing a horse which belonged to a man just deceased, on which he may ride to his final destination.

It will be a surprise to many to learn that slavery still exists in the United States. There are owned by some of these Navajos, and held as slaves, the captives taken in the wars of years gone by. Most of them are Utes and Apaches. How many of these there are no one knows. The former agent reports the liberating of a dozen or more. This is one of the evils that Christianity will correct. On the whole the tribe is ripe for the Gospel. The harvest is great, the laborers few.

SUPERSTITIONS.

The Navajo superstitions are various and interesting. We can name but a few of them. They are most superstitious concerning death and dead bodies. They will not reside in a *hogan*, or house, where one has died. They will frequently carry a dying friend out of doors to die, even in the bitterest of weather. Sometimes they will remove the supports of a *hogan* and let the roof down upon the dead, which act answers the double purpose of a burial and the destruction of the condemned *hogan*. All over the reservation are what they call *chin-tee hogans*, where the people have died. *Chin-tee* is their word for an evil spirit. A Navajo man will not look upon the face of his mother-in-law. He believes he will go blind if he does. He flees from her as from a serpent, and by so doing avoids, if we are to judge from reports, a fruitful source of family jars. The superstitions of the medicine-men are well-nigh innumerable. Space will not permit us even to name them.

The Alaskans called the first white people they saw "snow men." When they saw the first big ship approach the land they ran to a neighboring mountain to be safe from the frightful monster, but as no disaster overtook them they returned slowly.

The Navajo Women.

BY MRS. T. L. WILTSEE.

A visitor to the Navajo reservation is at once impressed by the marked contrast between the men and the women of the tribe. As a rule, the men are tall and well proportioned; the women, short and stout. The men have an independent, self-assured bearing; the women are unassuming and retiring. This is due, however, not to any special cruelty practiced toward the Navajo women, but to the general fact that among all heathen tribes the position of woman is that of an inferior. As regards mental endowments, these women are in every way the equals of the men. They are ready, persistent, capable in matters of business, and are gifted with a considerable degree of native wit and shrewdness. In our schools the girls are generally even brighter and more capable than the boys.

These girls mature very early, and are married when hardly more than children in years. Custom makes them victims to gross injustice, for they have little or no choice in the selection of husbands. Marriage is a purely business arrangement. The man who wishes to have a Navajo maiden for his wife pays her parents the requisite number of ponies or sheep, and the thing is done. Equally easy is the rupture of the marriage bond. The poor girl who has been married in this informal fashion, without her consent and often against her will, may also be discarded at the pleasure of her husband, with slight pretext, or without any pretext whatever, to be taken up sooner or later by some other man. This places the marriage relation on a very low plane, and inevitably results in an extremely vitiated state of morals.

Notwithstanding their disadvantage in this regard, on the whole the women of this tribe receive better treatment and occupy a higher position than those of most other tribes. They enjoy certain prerogatives not common to Indian women. They own the sheep and goats, while the ponies are the property of the men. As a result the herding of the flocks falls largely to the women and girls. The selling of the wool and pelts is the woman's business also. In the wool season you will see the Navajo woman riding to the trader's, mounted on top of huge sacks of wool, which are firmly strapped to the back of the pony. The husband has no claim upon the property of the wife. In case of her death it passes to her relatives. Her children are hers, rather than their father's, belonging to her clan instead of his. This "unwritten law" gives the woman of the Navajo tribe an importance and dignity not enjoyed by her sisters of other tribes.

One of the occupations of the Navajo woman is blanket-weaving. These blankets are remarkable fabrics, and have a wide reputation. Of singular fineness and beauty, they are manufactured by means of the most primitive of looms, which consist simply of four sticks or poles lashed together in the form of a square, upon which the warp is strung. The filling is put in by hand

in a painfully slow fashion. The yarn is spun and twisted by a small round stick about eighteen inches long, with a sort of spool near one end. This stick is twirled by the fingers of one hand, while the wool is drawn out by the other. By appliances so crude are woven bed-blankets, saddle-blankets, rugs, and belts or sashes, remarkably fine of texture, and of unique and beautiful patterns. Many of these blankets are so firmly and closely woven that they will hold water when suspended by the four corners.

The women also prepare the grain for food by grinding the corn and wheat in primitive fashion between the "upper and nether mill-stones."

The relations between parents and children are most tender and affectionate. It is quite touching to witness the greeting of two members of the same family who have been separated for some time. Instead of the usual demonstrations among civilized people on such occasions, they sit down and silently weep together, the tears rolling down their faces and dropping upon their laps. One almost feels as if one wanted to join the group and help them cry.

The affection of these poor women for their children is intense. They hang about the school to catch a glimpse of them with a patience and longing that is pitiful in the extreme. They are averse beyond expression to having their children taken away from home to school, and pathetically entreat the government to build schools inside the reservation, where they can see their boys and girls from time to time, and know how they are and what they are doing.

The Navajo mother carries the little one on her back in a queer little cradle. It is a most convenient arrangement, as it can be stood up against the wall, or hung up in a tree, or laid across a barrel, or disposed of in any other way the mother chooses. These little helpless creatures, bound hand and foot in their strange prisons, rarely cry, and are very exemplary babies. Their pretty faces and lovely dark eyes make them very attractive.



NAVAJO WOMAN AND CHILD.

But life in a Navajo *hogan* is dark at best. Not all their simple efforts at furnishing and decorating can make the earth-walled, earth-floored, windowless hut any thing but gloomy and stifling and unattractive. Here in these narrow walls the Indian woman must live her narrow life. No hope of a wider life beyond cheers her fainting soul, or brightens the dull round of her daily labors. Here on this skin-covered floor must she lie prone in her last agony until the glazing eye and stiffening limbs warn her friends that they must carry her hence, still breathing, to die outside the walls of the poor home. Some paces away from the threshold that her feet have crossed and recrossed so often must she lie on the hard ground, in whatever heat or frost or

storm may come, until that long-imprisoned but undying soul within her has burst its bonds and fled away.

O, for help for the Navajo women! How truly typical of their spiritual darkness is the darkness of their *hogans*. Purely pagan in all their superstitions, beliefs, and practices, with little of joy in the present and nothing of hope for the future, how strongly does their condition appeal to our Christian love and charity.

Here is a ripe field for our Woman's Home Missionary Society to enter. We must have schools in which religion and the industries of the home may be taught our Navajo girls. The fixed purpose of the parents not to allow the children to go away to school makes such schools a necessity. No more hopeful work presents itself for our attention than the Christianizing of this fine tribe of Indians. And no efforts in that direction will be more speedily productive of the best results than those made along the special line of work above indicated—the Christian education and training of the girls of the Navajo people.

Methodist Episcopal Mission to the Navajos.

BY REV. T. L. WILTSEE.

For years the attention of the workers of our Church in the South-west, and of the bishops visiting Conferences in this region, was called to this tribe. The fact that in Christian America there was a body of 20,000 human beings without the Gospel and not a single missionary among them stirred the hearts and aroused the sympathies of these representatives of our missionary Church. But the other fact, that our missionary contributions were all appropriated to fields which would not consent to retrenchment, was in the way of making an appropriation for this new work. For a year and a half the writer labored to put the spiritual needs of the Navajos upon the hearts of some of the leading men and women of the Church.

Finally the General Missionary Committee in 1889 made a conditional appropriation of \$5,000 to begin the work, and Dr. Leonard undertook the task of raising it. Of course, he succeeded. In October last the writer, having volunteered to go, was appointed by Bishop Bowman as superintendent of the new Mission. Up to this time he is the only Christian minister laboring among this people. It was thought that the most that could be done the first year would be to explore the field, become acquainted with the life and customs of the people, preach to as many as might be reached, build a parsonage, and plan for the future. This much and more will probably be accomplished.

Fort Defiance, Ariz., has been selected as the headquarters of the Mission; and here a parsonage will soon be completed. At this point is the Navajo agency, which also includes the Moqui Indians, whose reservation lies immediately west of the Navajos. The Moquis are an interesting tribe numbering over 2,000; and *they are without a single missionary or preacher.* They

live in pueblos and can be easily reached. Our Navajo Mission should take them in as soon as possible. Here at the agency the councils are held, the Indians come and go, and the interests of the two tribes center. It is, therefore, the best place for the superintendent of the Mission to reside.

During the months of this year that have passed, many of these heathen have heard the Gospel for the first time and have listened attentively. Some have called at the home of the preacher to learn about the religion of Jesus. A Sabbath-school maintained in the government school-house has grown steadily in interest. The attendance is about sixty, and nearly seventy-five per cent. of these will sometimes repeat the Golden Text perfectly. On May 4 a young couple from the school came to the missionary to be married after the manner of Christians. This is probably the first couple of Navajos ever married by a minister of the Gospel. It was made a solemn and interesting occasion. It is an omen of good.

The educational needs of the tribe are great. The government has done but little to educate them. Only one school has been maintained on the reservation for them. It has accommodations for about sixty boarding scholars. There are probably 4,000 children and youth of school age. A score of schools should be established for the tribe, but it will probably be a score of years before the government will accomplish this at the rate it usually builds. Small mission-schools, run at certain points on the reservation, in which the English language, the industries, and religion are taught, would meet the necessities of the case. Then as rapidly as the government builds boarding-schools missionaries should be located near them.

The Navajo parents are as greatly attached to their children as white people, and they are determined that the government shall not take them to school off the reservation. Recently we witnessed a great deal of excitement over the efforts of a special agent to get some for the school at Grand Junction, Colo. Parents hid their children in the rocks and caves away from the agent, and when he came to the agency to take scholars from the school here, they came in prepared and determined to resist. The agent left without the desired quota of boys and girls. Another effort will be met with still greater resistance, and, if soldiers are employed, it is feared, with bloodshed. The chiefs and leading men of the tribe affirm their willingness to fill all schools established on the reservation.

Such being the case, it is wise to provide ample facilities for their education at home. True, there is some ground for the claim that Indian youth can be educated best away from the influences of the tribe; but on the other hand, those thus educated, upon returning to their people, will almost invariably relapse into their old habits of life. The leaven should be placed under the whole tribe.

The difficulties of this field are many and great. A deep-seated prejudice exists against the white man and

almost every thing that belongs to him. They have seen much of the worst phases of American life and character, but know nothing of the Christian Church, the Holy Bible, and the Christian home. The liquor-seller, the libertine, the cow-boy, the politician, and the adventurer have frequently visited their reservation, but the self-sacrificing missionary almost never. They judge all white men from what they have seen in the above named characters.

The medicine-man is opposed to all progress, and especially moral and religious changes. All the weight of his influence will be thrown against the herald of the cross. It will be difficult to rescue the older people from his grasp, but the children and young people can be reached. In this direction lies our hope of success. Medical missionaries of the right stamp and spirit can here be most useful.

The reservation is isolated from the social and business world, and the missionary must expect discouragements and self-sacrifices; but he who finds his earthly heaven in doing the kind of work Jesus did will not be lonely nor alone. The people are so scattered over a vast reservation, some of whose parts are separated from others by mountain ranges, that several missionaries are a necessity if the tribe is to be reached by the truth.

Our Church is the only one operating in this field, and since we have entered others will probably leave to us the task of Christianizing the tribe. We should push the work vigorously. Next year there should be several workers appointed and homes built for them, for, let it be remembered, there are no houses to rent here. With faith in the power of the Gospel and in the Holy Ghost, and with that holy enthusiasm which characterized our early efforts for the salvation of the Wyandottes and Choctaws, let us toil to save these benighted heathen.

Fort Defiance, Ariz.

Mormon Literature and Hymnology.

BY REV. J. D. GILLILAN.

The literature of the "Latter-day Saints" is *sui generis* as a sacred medium; etymologically, it is a monstrosity; syntactically, it is nondescript. The sacred volumes, *Book of Mormon*, *Pearl of Great Price*, etc., are translated (?) from the "reformed Egyptian," but appear to the careful reader as though the copying must have been done by a very badly informed Englishman or American.

Beginning with the prophet Joseph Smith, the list of *litterateurs* is quite extended, including as it does John Taylor, late president; Wilford Woodruff, the present president, "prophet, seer, and revelator" elect; Parley P. Pratt and his brother Orson; the former, the author of *The Voice of Warning*, *Key to Theology*, etc., was one of the Twelve Apostles, promulgated the theory and practice of polygamy, and gave his life in the defense of

the latter "principle," being slain by the irate husband of a woman enticed by the apostle from her home to become a member of his (un-) holy harem. In vengeance for the speedy justice thus meted out to P. P. Pratt, 127 men, women, and children were murdered in cold blood at Mountain Meadow, Washington County, Utah, in September, 1857, simply because they came from Arkansas, the State in which Pratt was killed.

Orson Pratt was styled the philosopher of Mormonism on account of his voluminous writings, many of which contain thoughts which would be a credit to the Hindu sages of Vedic times, or to the materialistic savants of the present day; but more of these ideas later on.

The Snows, *Miss Eliza R.*, a widow of the prophet Joseph, and her two brothers, Erastus and Lorenzo, apostles, lent their pen as well as their voice in support of their system of faith, Miss Eliza R. being for years the poetess-laureate of the Latter-day kingdom. Then there were the Richardses, Franklin D. and Willard, the latter especially an exponent of their theology. These are all dead except Franklin D. Richards and Wilford Woodruff.

In later days we find John Nicholson, author of a *Book of Martyrs* as blood-curdling, if possible, as Fox's; Charles W. Penrose, editor of the *Deseret News*, the American organ of the Church; Tullidge the magazineist and Bishop Orson F. Whitney shall close this list. Bishop Whitney has been selected by his Church to write a history of Utah from 1847 to the present day, and has already entered upon his labors. The work is to be in three volumes, the first to issue in the summer of the present year.

The most notable of the Mormon books is the *Book of Mormon*, which, in accordance with a tract published in Edinburgh in 1840, was procured in the manner following this brief introduction: Mormon was a prophet of the Lord, and a Nephite dwelling in America; he had a son named Moroni, who received the abridged records of the history of the former inhabitants of America of whom the few remaining Indians are to-day the sole but degraded representatives. This record he kept until A. D. 420, when he carefully deposited it in the earth "on a hill which was then called Cumorah, but is situated in Ontario County, township of Manchester and State of New York, North America. . . . This record lay concealed or sealed up from A. D. 420 to September 22, 1827, at which time it was found by Mr. Joseph Smith, Jr., he being directed thither by an angel of the Lord." *

Thus Orson Pratt: "A hole of sufficient depth was dug; at the bottom of this was laid a stone of suitable size, the upper surface being smooth; at each edge was placed a large quantity of cement, and into this cement at the four edges of this stone were placed erect four others, their bottom edges resting in the cement at the outer edge of the first stone. The last four named, when placed erect, formed a box; the corners, or where the edges of the four came in contact, were also cemented

* *Voice of Warning*, p. 90.

so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect or side stones was smooth. This box was sufficiently large to admit a breastplate such as was used by the ancients to defend the chest, etc., from the arrows and weapons of their enemies. From the bottom of the box, or from the breastplate, arose three small pillars composed of the same description of cement as that used on the edges; and upon these pillars was placed the record. . . This box containing the record was covered with another stone, the bottom surface being flat and the upper crowning."

When first visited by Mr. Smith, on the morning of the 22d of September, 1823, "a part of the crowning-stone was visible above the surface, while the edges were concealed by the soil and grass." He let it remain (knowing what it contained) for four years, the angel delivering it into his hand on the morning of September 22, 1827. Certainly a wonderful strength of will-power is shown in this act.

Thus P. P. Pratt, in *Voice of Warning*, p. 103: "These records were engraved on plates that had the appearance of gold. Each plate was not far from seven inches in width by eight inches in length, being not quite as thick as common tin. [The author does not say whether the "tin" referred to is the natural ore or the blocks of commerce.—J. D. G.] They were filled on both sides with engravings in Egyptian characters and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole. This volume is something near six inches in thickness, a part of which was sealed. The characters of the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving. With the records was found a curious instrument called by the ancients the Urim and Thummim, which consisted of two transparent stones clear as crystal, set in two rims of a bow. This was in use in ancient times by persons called seers. It was an instrument by the use of which they received revelation of things distant as of things past or future."

Now according to Joseph Smith these two peep-stones were of such character that when laid upon an Egyptian engraving or figure the translator would no longer see the original, but it would appear to him in the English, ready for copying, or rather (as he did it), for reading to an amanuensis who sat behind a curtain taking down his words. He purported, too, to have received a revelation that there were no mistakes in this (so-called) translation. To prove this last statement, I shall take the liberty of copying a few sentences: "For I, the Lord God, *delighteth* in the chastity of women."* ". . . did rebel against us, yea, against I, Nephi and Sam." "I did make plates of ore that I might *engraven* upon them the record of my people. And upon the plates which I made, I did engraven," etc.†

The Key to Theology, by P. P. Pratt, opens auspiciously,

* *Book of Mormon*, p. 132, 1885 edition. † *Id.*, p. 47.

informing us, first of all, what theology is: this is proper; eminently so, for if this is true many whom I know would not have been able to guess. But to a synopsis of the definition:

On pp. 15, 16: "First. Theology is the science of communication or correspondence between God, angels, spirits, and men, by means of visions, dreams, interpretations, conversations, inspirations, or the spirit of prophecy and revelation.

"Second. It is the science by which the worlds are organized, sustained, or directed, and the elements controlled.

"Third. It is the science of knowledge, and the key and power thereof, by which the heavens are opened, and lawful access is obtained to the treasures of wisdom and intelligence. . . .

"Fourth. It is the science of life . . . by which the living are translated and the dead raised.

"Fifth. It is the science of faith, reformation, and remission of sins. . . .

"Sixth. It is the science of spiritual gifts, by which the blind see, deaf hear. . . .

"Seventh. It is the science of all other sciences. . . .

"Theology includes the surveyor's art, and by it Adam obtained from his Father the promise of eternal dominion over this planet; Enoch overcame death; Noah foretold the flood; Nimrod built Babel; the various tongues were instituted; Abraham escaped idolatry and conversed with angels; Lot escaped Sodom; Jericho fell; Jesus ascended to the Father and lives forever in the flesh," etc., *ad infinitum*.

Same book, p. 42: "An immortal man possessing a perfect organization of spirit, flesh, and bones . . . is called a god.

"An immortal man in progress of perfection is called an angel.

"An immortal spirit of man not united with a fleshy tabernacle is called a spirit.

"An immortal man clothed with a mortal tabernacle is called a man.

"Jesus Christ and his Father are two persons in the same sense that John and Peter are two persons. Each of them has an organized individual tabernacle embodied in material form, and composed of material substance, in the likeness of man, and possessing *every organ, limb, and physical part* that man possesses.

"Enoch, Elijah, Abraham, Peter, Paul, and millions of others . . . are gods or sons of God."

Ibid., p. 44: "Each of these Gods, including Jesus Christ and his Father, is subject to laws and has a body of flesh and bones." P. 45: "It is absolutely impossible for God the Father or Jesus Christ to be every-where present."

Moses would fain have revealed the truths of the creation to men and tell them of the heavenly origin of mankind, but God would not allow him to do so, and "forced the holy man to assign to man an earthly origin—man, molded from earth as a brick. Woman, manufactured from a rib."

Their hymnology is none the less peculiar. The hymns are abundant, the authors varied. Almost all their leading men have occasionally courted the muse and touched her lyre; Brigham Young was one exception, his life being so thoroughly prosaic that his imagination did not rise much above the lowest substratum of baseness.

George Wither, an English poet, said in 1622, in his "Philarete":

"As the sun doth oft exhale
Vapors from each rotten vale,
Poesy so sometime drains
Gross conceits from muddy brains."

Let us open the book entitled *Latter-day Saints' Hymns*, and see whose names are found in the index; P. P. Pratt is suffixed to 51 of the collection of 331; 52 are purloined from Wesley's collection and Watts's; while just 13 bear the subscript of Miss Eliza R. Snow [Smith], one of the *widows* of the prophet.

Their Josepholatry is shown in a number of their hymns, as No. 290, by John Taylor, late president:

"The Seer, the Seer, Joseph the Seer!
I'll sing of the Prophet ever dear.
* * * * *
With gods he soared in the realms of day,
And men he taught in the heavenly way.
* * * * *
Shout, shout, ye saints, this boon is given:
We'll meet our martyred Seer in heaven."

Also stanza 9 of No. 289, by C. W. Wandell:

"Heaves, heaves each bosom with sorrow;
Anguish, how fervent the pain!
Soon, soon will come the blest morrow
When we shall see Joseph again.
Then, then we shall see Joseph again."

Their theology is inculcated in their rhymes, the following excerpt teaching the motherhood as well as the fatherhood of the Deity. It was written by the aforesaid Miss Eliza R. Snow, the widow: *Latter-day Saints' Hymns*, p. 143:

"O my Father, thou that dwellest
In the high and holy place!
When shall I regain thy presence
And again behold thy face?
In thy holy habitation
Did my spirit once reside?
In my first primeval childhood
Was I nurtured by thy side?
* I had learned to call thee Father,
Through thy Spirit from on high;
But until the key of knowledge*
Was restored I knew not why.
In the heavens are parents† single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me I've a mother there.

* Key to Theology. † Author of our spirits.

"When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?
Then, at length, when I've completed
What you sent me forth to do,
With your mutual approbation
Let me come and dwell with you."

This one just quoted is very often sung at funerals. One would think such vagaries of sentiment and speech could not be found among nineteenth century Saxons.

P. P. Pratt, with the hierarchical leaders, believed in entire separation from the government of the United States, and wrote thus (No. 92):

"Lo! the Gentile's chain is broken;
Freedom's banner waves on high.
* * * * *
Far above Missouri's fountain,
Lo! it waves for all the world."

This was written after the exodus.

So John Taylor when they left Nauvoo (Hymn 299):

"We'll burst off all our fetters and break the Gentile yoke,
For long it has beset us and now it must be broke;
No more shall Jacob bow his neck,
Henceforth he shall be free
In Upper California—O, that's the land for me!"

Charles W. Penrose, editor of the *Deseret News*, the organ of the Church, sings (No. 61):

"Up, awake, ye defenders of Zion,
The foe's at the door of your homes;
Let each heart be the heart of a lion,
Unyielding and free as he roams.
Remember the wrongs of Missouri;
Forget not the fate of Nauvoo;
When the God-hating foe is before you
Stand firm, be faithful and true.
"Shall we bear with oppression forever?
Shall we tamely submit to the foe,
While the ties of our kindred they sever?
Shall the blood of the martyrs still flow?
No, the thought sets our heart wildly beating;
Our vows* at each pulse they renew,
Ne'er to rest till our foes are retreating,
While we remain faithful and true."

Yet Mr. Penrose has since applied for amnesty and has received it from the president of the nation that affords such a horde of pillagers as he thus above styles the officers of the government sent to Utah to enforce the laws.

Wilford Woodruff, the reigning monarch of this Latter-day kingdom, has written several works on the *Acts of the Apostles of the Day and Age in Which We Live*. In his *Leaves from My Journal* he tells in all seriousness (as I myself have heard him from the pulpit) that he walked forty miles a day in mud knee-deep in the swamps of Arkansas; that his wife died, and was revived by the laying-on of his hands.† "The sisters gathered around

* Endowment House oaths. † *Leaves from My Journal*, v. 2.

her body weeping, while I stood looking on in sorrow. . . . I had some oil that had been consecrated at Kirtland. I took it and consecrated it again before the Lord. . . . I then bowed down and prayed for the life of my companion, and I anointed her body with the oil in the name of the Lord. I laid hands upon her, and in the name of Jesus Christ I rebuked the power of death and the destroyer, and commanded the same to depart from her, and the spirit of life to enter her body. The spirit returned to her body, and from that hour she was made whole."

One of the latest publications of this organization is *The Martyrdom of Joseph Standing*, by John Nicholson. It was written while the author was in the penitentiary for the violation of the Edmunds' law. An appendix contains a sketch of the life of each of the polygamous Mormons who had at that time been imprisoned "for conscience' sake."

Young Standing was no doubt murdered in cold blood in the State of Georgia, and the crime was as unwarranted as it was foul. As a citizen of the United States he had a perfect right to protection while not violating the laws. This he did not get, nor did the great commonwealth of Georgia bring the offenders to merited justice. Might is not right, and force does not change opinions or inaugurate healthy reformatations. Nor is it a credit to our nation that fifteen or twenty Mormon elders have been slaughtered, and but few of the murderers punished.

Mr. Standing's body was brought to Salt Lake City for burial, and Bishop Whitney—the gentleman now engaged in writing the three-volume *History of Utah*—dedicated to the young man's memory certain lines now engraved upon his marble monument. The first two lines are here produced :

"Beneath this stone by friendship's hand is *lain*
The martyred form of one untimely slain."

The italics are mine.

I shall deal principally with the second and larger part of the book—the part giving biographical sketches of the "martyrs" to date.

The ones mentioned here shall be only those personally known to the writer, a part of whom were somewhat intimate acquaintances.

On page 112 is the name of Edward Brain, an Englishman, a builder by trade. The writer was in the courtroom in Salt Lake during the entire trial of this man; only four witnesses appeared against him, one a son, and three wives "of his bosom." The first witness, "the old woman," had been married by him away back in the 40's, and when she had borne six children was turned adrift, and a "younger, fairer face" chosen; these two were witnesses. When this second choice had had seven children that celestial Bluebeard decapitated her and took still another. When he arose for sentencing, he, upon being asked whether he had any thing to say, replied: "I know polygamy is of God. I have seen the deaf made to hear, the blind to see, and the lame to walk under my ministration; and I desire to follow the

example of Abraham, Isaac, and Jacob. I would rather go to the penitentiary than be tabooed by my co-religionists." He went.

David E. Davis's name is here. Davis is a one-legged Welshman; he married three sisters—the whole family—and these women do the work of the farm, as he is a rancher. Often when drunk he beats them shamefully, using for that purpose a black-snake whip. Yet he suffers for "conscience' sake!" What a conscience he must have!

The virtues of Hugh S. Gowans are paraded and extolled. He is the highest officer in the part of the Territory where he resides. On the day following the shooting of President Garfield this man—a Scotchman—stood up in the pulpit at Tooele, and said: "Garfield has been shot and will soon be dead; that is what the saints have been praying for; he raised his hand against polygamy and God cut him down." The congregation shouted "Amen! Amen!"

The last I shall mention of this long list of "martyrs" is Andrew W. Cooley, Bishop of Brighton Ward. Present were three of his wives, each with a small baby in her arms; the "bishop" had been drunk the day previous, having received a black eye, and was wearing a court-plaster along the left side of his nose; yet rather than give up his religion (?) he went to the penitentiary. He died shortly after and was lauded to the skies on account of his great faithfulness.

I thought of giving some specimens of the classical sermons of the leading lights of the Church, but this paper has already grown very long. I shall be glad to do so at a future time if the editor says yes.

The business of the various Churches doing Christian work in Mormondom is not only to remodel the theology of the people, but also their speech and manners. The Christian schools have not yet fulfilled their mission.
Nephi, Utah, 1891.

Rev. T. C. Iliff, D.D., Superintendent of the Utah Methodist Episcopal Mission.

BY A FRIEND.

Thomas Corwin Iliff was born at McCluney, Perry County, O., October 26, 1846. He enlisted in the Ninth Ohio Infantry in 1862, although only sixteen years old, and was mustered out in 1865. He has since taken an active interest in the affairs of the Grand Army. He matriculated at the Ohio University in 1865. Iliff was a notable figure at the college in his day. A man of powerful physique, and with a great fund of animal spirits, he made himself heard and felt every-where. In his sphere of activity the same qualities, combined with earnestness of purpose and resistless impetuosity, have gained for him the title of "the Western Cyclone." He delighted in all athletic exercises, and could run over every thing in college that stood against him in a rush or a foot-ball tussle. His voice could be heard every-where. If he was in his room declaiming the whole

college knew it. His voice could be heard in any crowd and at any hour of the day or night singing, laughing, or hallooing. At the same time he manifested that force of character which has been the chief factor in his subsequent success.

After graduation, in 1870, he entered the ministry of the Methodist Episcopal Church, and was at once sent on missionary work to the Rocky Mountain region, where, especially in Utah, his activities have been mostly engaged since. He at first held the position of presiding elder of the South-east Montana District, but was afterward superintendent of the Utah Mission, a position he still holds. It was for this work that his vigorous manhood seems to have specially fitted him. He had unlimited work to do, and necessarily limited conveniences for doing it. In the beginning he traveled hundreds of miles through Utah, Idaho, and Montana, by stage and coach, in sleigh or on horseback, many a bitter night sleeping in the mountains with nothing to protect him but his blankets and an adjacent snow-drift.

A year or two later his mission was restricted to work among the Mormons of Utah and Idaho, which had been begun but a short time before. For many years he labored here, when the only safety for a gentile was to be found in his own judgment and discretion, and not in the respect the people entertained for law or abstract right. His work here has been great and varied. He has been in charge of both the educational and evangelistic work of the Methodists. Under his management the work has spread until he has at present under his direction from sixty to seventy preachers and teachers. Besides the enormous work incident to this position as superintendent, presiding elder, and preacher, he does much work to keep the people of the East interested in his work. He has recently visited nearly every part, from Maine to California, in the effort to raise funds for new educational institutions, and to stir up new interests in the solution of the Mormon question. He is extremely popular with all classes, notwithstanding the great diversity of religious opinions and practices.

He has taken strong ground on the Mormon question, but has always aimed to treat them with as much kindness and consideration as was consistent with his high purposes. He has again and again preached by invitation in Mormon tabernacles. His great cordiality has made him friends every-where. One well acquainted with that country said that next to the Mormon apostles and Governor Murray and Chief Justice Zane, of the Territory, he was the best known man in Utah. His



REV. T. C. ILIFF, D.D.

liberality is almost proverbial. He gives to every worthy cause, whether religious or otherwise. He recently headed the subscription list for a new Methodist university located in Ogden with \$1,000—and has paid it. He is said to look much like Beecher in his palmy days; and it is said when one who injured Beecher in life sees Iliff he is filled with fear and trembling, and prays his sins may be forgiven. He received the degree of D.D. several years ago from his alma mater and De Pauw University. He was married in 1871 to Miss Mary Robinson, of Belpre, O.

Utah has been a difficult field for Protestant missionaries, but Dr. Iliff has seen the Methodist Episcopal Mission in that Territory steadily increase under his leadership, and the Utah Mission now reports 28 missionaries, 37 teachers, 35 churches, 1,310 members and probationers, 36 Sunday-schools with 2,196 scholars, 28 day-schools with 1,579 scholars, and property valued at \$482,925.

The Esquimaux of Alaska.

BY SHELDON JACKSON, D.D., U. S. GENERAL AGENT OF
EDUCATION FOR ALASKA.

The Alaska Esquimaux are a good-natured, docile, and accommodating race. Wherever I met them, and under whatever circumstances, they had a smile of welcome, and in many ways showed a friendly spirit. They have also manifested an unexpected interest in the establishment of schools among them, which promises well for the future.

ORNAMENTATION.

Among the Thlinket people of south-eastern Alaska the labret is worn by the women only. Among the Esquimaux of north-western Alaska, on the contrary, it is worn by the men alone. The use of it is almost universal.

During boyhood a hole is cut through the lower lip below each corner of the mouth, and an ivory plug inserted until the wound heals. After healing the hole is stretched from time to time, until it reaches about half an inch in diameter. Into this they insert the labret:

These labrets are made of stone, jade, coal, ivory, bone, and glass. They are shaped like a silk hat in miniature. The labret is three fourths of an inch in diameter, one inch in diameter at the rim and one inch long. The rim is kept inside of the mouth and holds the labret in place.

Many wear this form of labret on the one side of the mouth, and on the other a much larger one, resembling a large sleeve-button, one and three fourths inches in diameter on the outside, one and one fourth inches on the inside rim, and one half inch neck.

Formerly they wore a large labret in the center of the lower lip. I secured a beautiful one of polished jade that has an outside surface two and one half inches by one inch.

The girls have their ears, and sometimes their noses, pierced, wearing pendant from them copper, ivory, and bone ornaments, also strings of beads. Sometimes these beads extend from one ear to the other, either under the chin or back of the head.

Both sexes tattoo more or less elaborately their faces, hands, and arms. Both sexes wear bracelets, amulets, and sometimes fancy belts.

DRESS.

They make water-proof boots of seal-skin, with walrus or sea-lion hide soles. For cold weather the boots are made of seal or reindeer skin tanned with the hair on, and walrus hide soles.

The foot portion is made many times larger than the foot in order to give room for a padding of grass. These boots are so much warmer and more comfortable than the ordinary leather ones that they are almost universally used by whalers and others who have occasion to visit arctic regions. A fur shirt and a pair of fur pants complete the toilet. The shirt is called a parka, and frequently has a hood attached, which can be pulled over the head in a storm. Others have a fur hood, which,

when not on the head, hangs around the neck. Ordinarily in summer the head is uncovered.

In winter two suits are worn—the inner one with the fur next to the body, and the outer one with the fur to the weather.

The difference between male and female attire is in the shape and ornamentation of the parka. Among some of the tribes the pants and boots of the women are in one garment. There is also a fullness in the back of a woman's parka to make room for the carrying of the baby inside between the shoulders of the mother. These clothes are made largely of the skins of the reindeer, squirrels, and birds. From the intestines of the seal and walrus, and also from salmon skins, are made the famous kamleika, a water-proof garment, which is worn over the others in wet weather. The kamleika is lighter in weight and a better water-proof garment than the rubber garments of commerce.

The native dress, when well made, new, and clean, is both becoming and artistic.

FOOD.

They live principally upon the fish, seal, walrus, whale, reindeer, and wild birds of their country. Latterly they are learning the use of flour, which they procure from the government revenue vessels or barter from the whalers.

They have but few household utensils. A few have secured iron kettles. Many still use grass-woven baskets and bowls of wood and stone. Occasionally is found a jar of burnt clay. In these native dishes water is boiled by dropping in hot stones.

Among the more northern tribes much of the food is eaten raw, and nothing is thrown away, no matter how rotten and offensive it has become.

Some of their choicest delicacies would be particularly disgusting to us. Having, at one of the bird rookeries in the arctic regions, gathered a number of eggs, it was found that many of them contained chickens. When about to throw them overboard the native interpreter remonstrated, saying: "No! me eat them. Good!"

All classes have a great craving for tobacco and liquor. Even nursing babes are seen with a quid of tobacco in their mouths.

During the summer large quantities of fish are dried, and the oil of the seal, walrus, and whale put up for winter use. The oil is kept in bags made of the skin of the seal, similiar to the water-skins of Oriental lands. The oil is kept sweet by the bags being buried in the frozen earth until wanted for use.

HOUSES.

The coast Esquimaux have underground permanent houses in villages for winter, and tents, that are frequently shifted, for summer.

The Esquimaux of the interior, being largely nomads, live in tents much of the time. The tents are covered with reindeer skins, walrus hides, or cotton canvas. In making a winter house a cellar from twenty to twenty-five feet square is dug, from three to five feet deep. At the



1. Portland Channel.

2. Bay Signal Astronomical Station.

3. Mouth of Speed River.

4. House and Totems at Tongass Pass.

5. Scene on Speed River.

SCENES IN ALASKA.

corners and along the sides of the excavation are set posts of driftwood or whalebone. On the outside of these poles of driftwood are laid up one upon another to the top. Other timbers are placed across the top, forming the roof or ceiling. Against the outside and upon the roof dirt and sod are piled until the whole has the appearance of a large mound. In the center of the dome is an opening about eighteen inches across. Across this is stretched the transparent bladder of the seal or walrus. This opening furnishes light to the room below. A narrow platform extends along one or more sides of the room, upon which are stowed the belongings of the family and the reindeer-skin bedding. The platform is also the sleeping-place of the family.

Large shallow dishes, of earthenware, bone, or stone, filled with seal-oil, are the combined stove and lamp of the family. Some lighted moss makes a dull line of flame along the edge of the dish. Frequently a piece of blubber is suspended over the flame, the dripping of which keeps the lamp replenished.

At one side of some rooms, and in the floor near the center of the room in others, is a small opening about twenty inches square. This is the doorway, and leads to a hall or outside room. If the opening is in the side of the room, a reindeer-skin curtain hangs over it. This outer place is sometimes a hall twelve to fifteen feet long and two feet wide and high, leading to a well or shaft. This shaft is six or seven feet deep, and leads up a rude ladder into the open air. In other cases it is a large room twelve or fifteen feet square, containing on either side of the passage-way through the center a place to store the winter supplies of oil, fish, and flour. The exit from the store-room is similar to that from the hall, up a ladder and through a small hole. When a storm is raging outside this hole is covered with a board or flat stone or large flat whalebone.

All villages of importance contain a public room or town hall. This is built in the same manner as the private dwellings, only much larger. Some of these are sixty feet square, twenty feet high, and contain three tiers or platforms. This building is called the *kashina* or *kashga*. In them are held the public festivals and dances. They are also the common workshops in which the men make their snow-shoes, dog-sleds, spears, and other implements.

The villages, from the deck of a coasting vessel, have the appearance of so many hillocks or dunes along the beach.

IMPLEMENTS.

The Esquimaux of arctic Alaska are still in the stone age. The manufacture of arrows and spear-heads from flint is a living industry. Stone lamps, stone hammers and chisels, and to some extent stone knives, are still in ordinary use among them. Fish-lines and nets and bird-snares are still made of whale-bone, sinew, or raw-hide. Arrows, spears, nets, and traps are used in hunting, although improved breech-loading arms are being introduced among them, and will soon supersede for the larger game their own more primitive weapons.

For transportation on land they have the snow-shoe, dog-team, and sled; and on the water the *kiak* and *umiak*.

The *kiak* is a long, narrow, light, graceful, skin-covered canoe, with one, two, or three holes, according to the number of people to be carried. It is the universal boat of the Esquimaux, and is found from Greenland around the whole northern coast of America wherever that people are found.

The *umiak* is a long skin-covered boat. This is the family boat or carryall. Those in use around Behring Straits are about twenty-four feet long and five feet wide. They will safely carry fifteen persons and 500 pounds of freight, coasting in the sea. Those on Kotzebue Sound in the Arctic Ocean are thirty-five feet long, six feet wide, with a capacity of 3,000 pounds of freight and a crew of six. There are exceptionally large ones that will carry from fifty to eighty people. Both the *kiaks* and *umiaks* are made of walrus, sea-lion, or white whale hides stretched over light frames of spruce wood.

FOOD SUPPLY.

From time immemorial the Esquimaux of Alaska have lived on the whale, seal, and walrus of their coasts, the fish and aquatic birds of their rivers, and the reindeer of their vast plains.

The supply of these in years past was abundant, and furnished ample food for all the people. The provision which God's providence had made for this people, if used for food alone, was sufficient for all time to come.

But fifty years ago American whalers, having largely exhausted the supply in other portions of the globe, found their way into the North Pacific Ocean, and the slaughter and destruction of the whales commenced and has gone steadily forward at the rate of hundreds and thousands annually.

As the great herds of buffalo were slaughtered for their pelts, so the whales have been sacrificed for the fat that incased their bodies and the bone that hangs in their mouths. Soon the whales were destroyed or driven out of the North Pacific. They were then followed into Behring Sea, and the slaughter went on. The remnant took refuge in the Arctic Ocean, and thither the whalers followed.

In this relentless hunt the whales have been driven into the accessible ice-fields that surround the North Pole, and are no longer within the reach of the natives. Thus one large source of food supply has been cut off.

Another supply of food was derived from the walrus, which once swarmed in great numbers in those northern seas. But commerce wanted more ivory, and the whalers turned their attention to hunting the walrus as well as the whale, and 10,000 of them were annually destroyed for the sake of their tusks. Where, a few years ago, they were so numerous that their bellowings were heard above the roar of the waves and the grinding and crashing of the ice-fields, this year I cruised for weeks without seeing or hearing a single one. The walrus, as a source of food supply, is already practically extinct.

The seal and sea-lion, once so common in Behring Sea, are now becoming so scarce that it is with difficulty that the natives procure sufficient quantities of skins to cover their boats, and their meat, on account of its rarity, has become a luxury.

In the past the natives, with tireless industry, have caught and cured for winter use great quantities of salmon, but to some of their streams have already come the canneries that are both carrying the food out of the country and by their wasteful methods destroying the future food supply. Five thousand cans of salmon annually shipped out of the country, and the business in its infancy, means starvation to the native races in the near future.

The starvation of thousands of Esquimaux in Alaska, especially of those along the coast, by the diminution of their food supply, has already commenced and is now in progress. They will not all die off in one year, as was the case a few years ago among the natives of St. Lawrence Island, where in several villages not a single man, woman, or child was left to tell the tale of horror, but they will drop off more and more rapidly as the already insufficient supply of food grows less and less.

They are so far away from the great busy heart of the world that there is danger that their wasting away will be unheeded until it is too late to save them.

But there is an element of hope. This year the government has established schools at a few central stations. This year the Christian Churches have commenced a few missions, the earnest of more in the near future. The light is being turned upon them, and the question of relief will be more and more pressed upon the attention of the American people.

MARRIAGE.

There seems to be no special ceremony among them connected with marriage. If the parties are young people it is largely arranged by the parents.

Among some of the tribes the husband joins his wife's family, and is expected to hunt and fish for them. If he refuses to give his father-in-law the furs he takes he is driven out of the house and some one else more active or obedient is installed as husband of the girl. Sometimes a young woman has ten or twelve husbands before she fairly settles down. Under this condition of things it is not strange that the women become indifferent and often untrue to their husbands. Love and mutual affection have so little to do with the relation that upon occasions husbands and wives are interchanged.

For instance, in one of the northern villages dwelt a family of expert fishers, and another that was successful at hunting the reindeer. One year the fisherman thought he would like to hunt reindeer. Finding that his neighbor would like to try fishing, they exchanged wives for the summer. The woman who was a good hunter went off with the fisherman, and *vice versa*. Upon reaching home in the fall they returned to their respective husbands.

Again, a certain man wished to make a long journey

into the interior. His wife being sick and unable to endure the hardships of the trip, he arranged with a friend, who had a strong, healthy wife, for an exchange until he should return. This was done, with the consent of all parties. Wives are frequently beaten by their husbands and sometimes, to escape abuse, commit suicide. In the winter of 1889 a woman at Point Hope, who had been beaten and stabbed by her jealous husband, one night during a raging blizzard harnessed the dogs to the sled, then, fastening one end of a rope to the sled and the other as a noose around her neck, she started up the team and was choked and dragged to death. Occasionally a wife resists, and, if physically the stronger, thrashes the husband. Polygamy prevails to a limited extent. Frequently the second wife is looked on and treated as a servant in the family. Among some of the tribes the custom prevails of the sons having the same number of wives as the father, without reference to their ability to maintain them—no more, no less, than a species of hereditary polygamy.

Among the Esquimaux, the same as among all uncivilized people, woman's is a hard lot. One of the missionary ladies writes: "My heart aches for the girls of our part of Alaska. They are made perfect prostitutes by their parents from the time they are nine or ten years old until that parent dies. And yet, notwithstanding all their disadvantages, they have a voice in both family and village affairs. The husband makes no important bargain, nor plans any trip, without consulting and deferring to his wife."

If a family is very poor, they sometimes give away to childless neighbors all their children but one. Thus, during childhood, a boy may pass from one to another, to be adopted by several families in turn. Children are also sold by their parents, the usual market price of a child being a seal-skin bag of oil or an old suit of clothes. During infancy children are carried under the parka, astride of the mother's back, being held in position by a strap under the child's thighs and around the mother's body across the chest. When out from under the parka they are carried seated on the back of the mother's neck and shoulders, with the child's legs hanging down in front on both sides of the neck. The children are given the names of various animals, birds, fish, sections of country, winds, tides, heavenly bodies, etc. Sometimes they have as many as six names. Children are rarely punished—generally have their own way, and are usually treated with great kindness by their own or foster parents. Prominent events in the life of a boy, such as having his hair cut, like a hunter, for the first time, his first trip to sea in a kiak, his first use of snow-shoes, etc., are celebrated by a feast if the family are not too poor.

FESTIVALS.

Different tribes have different festivals. Among others there is usually one for every animal hunted by the people—a whale dance, seal, walrus, and reindeer dances, etc. There are festivals for the spirits of wives, land, and sea, dead friends, sleds, boats, etc. Some of these



PRESBYTERIAN MISSION AT HAINES, ALASKA.

are held during the long winter darkness; and others, with dancing, wrestling, and foot-racing, at the great annual gatherings in summer.

SUPERSTITIONS.

Like all other ignorant people, they are firm believers in witchcraft and spirits generally. They also believe in the transmigration of souls—that spirits enter into animals and inanimate nature, into rocks, winds, and tides; that they are good or bad according as the business, the community, or the individual is successful or unsuccessful, and that these conditions can be changed by sorcery. By suitable incantations they firmly believe that they can control the wind and the elements, that they can reward friends and punish enemies.

The foundation of their whole religious system is this belief in spirits and the appeasing of evil spirits. This demon or evil-spirit worship colors their whole life and all its pursuits. Every particular animal hunted, every phenomenon of nature, every event of life, requires a religious observance of its own. It is a heavy and burdensome work that darkens their life—it leads to many deeds of unnatural cruelty. At the mouth of the Kuskokwine River an old woman was accused of having caused the death of several children—of being a witch. This was so firmly believed that her own husband pounded her to death, cut up her body into small pieces, sev-

ering joint from joint, and then consumed it with oil in a fire.

SHAMANS.

The head and front of this great evil is the Shaman, or sorcerer. He is believed to be the only one that can control the evil spirits and protect the people from them. Mr. John W. Kelly, who has written recently an interesting monogram on the Esquimaux, represents the Shamans as divided into seven degrees, being graded according to their knowledge of spiritualism, ventriloquism, feats of legerdemain, and general cunning. It is claimed that those of the seventh degree are immortal, and can neither be killed nor wounded; that those of the sixth degree can be wounded, but not killed. The ordinary Shaman belongs to the lower degrees and only claims to go into trances, in which state his spirit leaves the body and roams abroad, procuring the information his patrons are in search of.

As a rule the Shamans are unscrupulous frauds, thieves, and murderers, and should be put down by the strong hand of the general government.

DISEASES.

The prevailing diseases among the Esquimaux are scrofula, diphtheria, pneumonia, and consumption, and the death-rate is large. They have a superstitious fear with reference to a death in the house, so that when the

sick are thought to be nearing death they are carried out of the house and placed in an outhouse. If they don't die as soon as they expect, they asked to be killed, which is usually done by the Shaman stabbing them in the temple or breast. The aged and helpless are also sometimes killed at their own request. A prominent man in a tribe not long since tried to hire men to kill his aunt, who was insane and dependent on him. Failing to have her killed, he deliberately froze her to death. The cruelties of heathenism are almost beyond belief. The dead are wrapped up in reindeer or seal skins and drawn on a sled back of the village, where they are placed upon elevated scaffolds, out of the reach of animals, or upon the ground and covered over with driftwood, or, as among some of the tribes, left upon the ground to be soon torn in pieces and devoured by the dogs of the village.

GOVERNMENT.

The Esquimaux have no tribal organization and are without chiefs. The most successful trader among them becomes the wealthiest man and is called Umailik. By virtue of the influence that riches exert he is considered the leader in business transactions. In special exigencies affecting a whole village the old men assemble and determine upon a plan of action. The Shamans also have great influence among the people. It often happens that the Umailik and Shaman are the same person.

INTRODUCTION OF CHRISTIANITY.

In the tenth United States census report, on page 2, it is recorded: "That no trace or shadow of Christianity and its teachings has found its way to these desolate regions; the dark night of Shamanism or sorcery still hangs over the human mind. These people share with their Eastern kin a general belief in evil spirits and powers, against whom the Shaman alone can afford protection by sacrifices and incantations. No philanthropic missionary has ever found his way to this arctic coast, and unless some modern Hans Egede makes his appearance among them in the near future there will be no soil left in which to plant the Christian seed."

Such was the dark but true picture in 1880; but the dawn was near at hand. The needs of the Esquimaux had long been upon my mind, and various plans for reaching them had been considered. In the spring of 1883, having an opportunity of visiting Bethlehem, Pa., I secured a conference with the late Edmund de Schweinitz, D.D., a bishop of the Moravian Church, and urged upon him the establishment of a mission to the Esquimaux of Alaska. A few days later the request was repeated in writing, which letter, on August 23, 1883, was laid before the Moravian "Society for Propagating the Gospel among the Heathen." The request was favorably considered, and Rev. A. Hartman and Mr. Wm. C. Weinland were appointed a committee to visit Alaska and report on the advisability of commencing a mission. This tour of exploration was made in the summer of 1884, and is given in my annual report for 1885-86. Upon their return they recommended the establish-

ment of a mission on the Kuskokwine River, near the native village of Mumtreklagamute, seventy-five miles above the mouth of the stream. In the spring of 1885 Rev. and Mrs. Wm. H. Weinland and Mr. Hans Yorgensen were sent to the Kuskokwine River, as the first missionaries to the Esquimaux of Alaska. The present mission force consists of Rev. and Mrs. John H. Killbuck, Rev. and Mrs. Ernst L. Webber, and Miss Lydia Lebus. In the summer of 1886 the Moravians sent out Rev. Frank E. Wolff, who located a station and erected a mission station at the mouth of the Nushagak River. He then returned to the States for the winter. The mission was formally opened in the summer of 1887 with the arrival of Rev. and Mrs. F. E. Wolff and Miss Mary Huber. To the original number have since been added Rev. J. H. Schoechert and Miss Emma Huber. Both of these schools have been assisted by the United States Bureau of Education.

On July 1, 1886, an agreement was entered into between the Commissioner of Education and the Missionary Society of the Protestant Episcopal Church for the establishment of a school in the great Yukon valley. Owing to the impossibility of getting the supplies into that inaccessible region the school was maintained for 1886-87 at St. Michael, on the coast, by Rev. and Mrs. Octavius Parker. In the summer of 1887 Rev. John H. Chapman was added to the Mission, and the station was removed to Anvik. The present force of teachers consists of Rev. John W. Chapman and Mr. Marcus O. Cherry.

In 1886-87 the Roman Catholics entered the Yukon valley, and have established missions and schools at Nulato, Kosoriffsky, and Cape Vancouver.

In 1886 the Evangelical Mission Union of Sweden established a station among the Esquimaux at Unalaklik, with Rev. Axel E. Karlson, missionary. He is now assisted by Mr. Aug. Anderson, and it is proposed that next year the school will be assisted by the United States Bureau of Education.

During the summer of 1890 I established three schools and missions in arctic Alaska. One at Point Barrow, with Mr. Leander M. Stevenson, of Versailles, O., in charge. This is, next to Upernavik, Greenland, the northernmost mission in the world. Its establishment was made possible through the liberality of Mrs. Elliott F. Shepard. Mr. Stevenson, who volunteered to go to that distant point, organize the mission, and erect the necessary buildings, will return in the summer of 1892 to his family. A permanent missionary for that place is desired. He should be a young married man, and both his wife and himself should be of sound constitution and good bodily health. They should be of a cheerful disposition, "handy" with various kinds of tools and work, ready in resources, and possess good practical common sense. A consecrated Christian physician, accustomed to evangelical work, would be more useful than an ordained minister without the medical training. Applicants can address me at the United States Bureau of Education, Washington, D. C. They will not be

expected to leave home until the spring of 1892. The Point Barrow Mission is under the auspices of the Presbyterian Board of Home Missions.

The second school in the arctic is at Point Hope and is under the supervision of the Protestant Episcopal Church. The teacher is Mr. John B. Driggs, M.D. The third is at Cape Prince of Wales, Behring Straits, with Messrs. H. R. Thornton and W. T. Lopp, teachers. It is under the control of the American Missionary Association of the Congregational Church.

It is a cause of great thankfulness that consecrated men and women have been found who are willing to go to the poor Esquimaux of the arctic with the Gospel that alone can lift them out of their barbarism and dirt, light up their cheerless and joyless lives, bring hope to their hopeless hearts, and salvation to their souls.

A True Story of Alaska.

BY MRS. EUGENE S. WILLARD.

The summer's queen of Alaska is the Chilkat Country. Over her smiling beauty—enthroned in her wealth of mosses, crowned and garlanded with her ferns and flowers—the sun throws his most bewitching beams, while the breezes are her cool and fragrant breath.

During the zenith of her glory, in the year 1881, a little boat had landed on her shores bringing what the natives had long looked forward to welcoming—"a man of the Up Above Chief"—a missionary.

"And more than that," said the messengers, who ran from village to village bearing the important news, "more than that, there is with him a *woman* white as snow, and a *baby* that any one might think had come down with the snow-flakes."

Instantly every soul, old and young, feeble and strong, seeing and blind, became possessed of the one desire, to see these wonders.

A white *man* most of the natives had seen, but a white woman and child—never.

For several weeks after their arrival the missionaries held a reception. A reception, yes, but their truest and kindest hospitality was shown in often going on, with their duties as though unconscious of the eyes directed toward them from the scores of knot-holes in the walls of their shanty home.

Not a hole should be covered, they said. "Let the strange people see until they are sure that all is right and feel acquainted with us."

Some were bold enough to approach the door and sit for hours watching the strangers; a few even dared to enter, while others came no nearer than the thicket of alder bushes growing rankly within two or three yards of the house.

Among those gathered into the house or about the door the lady would carry her smiling snow-flake, bringing out answering smiles and a few strange, shyly spoken words that seemed to have love in them.

Here and there one would venture out a hand to

touch the child, or to feel the texture of the mother's skin, following their examination with exclamation of wonder.

Shyest and most persistent of the visitors was a girl of perhaps nine years. Her extreme gauntness gave her height, but her figure was a child's.

One poor little tattered garment only half concealed her bones; her hands and feet, her face with its large mouth and thin, colorless lips, and more plainly than all, the hollow burning eyes, told the story of her starved condition. Thick about her head and neck, overhanging the piercing eyes, was a mass of matted, tawny hair.

Clutched with both hands above her breast were the gathered up ends of an old blanket which made the carriage of a baby boy, riding on her back. It was a big, bony head on a poor little body, and the baby bore the same pale, hungry look which marred his sister's face. She came no nearer than the clump of bushes, and there stood watching alertly every movement of the lady as she passed to and fro in the summer-opened house disposing home treasures.

Repeated efforts were made to reach the child, whose hungry, beseeching face had gone to the woman's heart, but without for an instant withdrawing her gaze she would stand until the lady had come quite near and then, like a frightened deer, turn, and speed away.

After several such fruitless attempts there came a day when, seeing the child again in her place of observation, the lady carried out to the grassy door-yard her wash-board, tubs, and wringer, not so much as casting a glance toward the girl in the bushes. The water had to be carried from a little distance. Placing the things on the grass the lady returned to the house, reappearing in a moment with a bright tin pail.

Descending a step or two she hesitated, looked questioningly this way and that, as though perplexed as to the direction of the spring.

With interest excited the girl was fast forgetting her fear. Quick sense gave her an understanding of the apparent dilemma, and advancing a few steps and uttering a few unintelligible words, she attracted the lady's attention, then pointed with one long, bony finger down the little hill toward the spring.

Without specially noticing the child the lady once more disappeared within the door-way, and presently the girl stole slyly toward the curious wringer which had been placed in position on the tub; taking hold of the handle she turned it cautiously back and forth, so engrossed that the light step returning was unheard until the lady stood at her side holding out, in tempting proximity, a pan of appetizing food.

With a startled but unflinching look the girl raised her eyes to the lady's face, ready to flee on the instant, but something held her.

"Will you take this food—will you bring me water?" the lady asked with eyes and hands, with the pan of food and with the pail.

"Ah, ah," was the eager assent, and snatching the

bucket away she bounded down the slope, soon returning with it filled to the brim.

Emptying the water into the tub, the girl was made to sit down and feed the baby brother before bringing more. Baby was let down to the grass, and his sister dropped beside him, and the eating began.

It was pitiful to see. The generous supply of food passed from sight in a way which could not be understood by those who live to eat—these little creatures ate to live, and didn't often have the chance.

The meal finished, baby was left lying on the grass while his sister finished the water bringing. Then with a little talk, some trinkets, and a bundle of food they took their departure.

After that the progress of acquaintance was more rapid, and it soon became a common thing to find, not only the girl and her baby, but two other little brothers with them, as wild-eyed and hungry as they, waiting for some little task and its reward.

Little by little the missionaries came to know their story. They were the orphaned children of Gones-Klah, who died when this poor baby came into the world. Their father had been overpowered by a bear while hunting, and so seriously injured that he was himself a charge to his friends; the children fell to the care of their mother's parents, who were old and feeble—almost helpless, and unable to provide for this growing family.

So, like young animals they hunted their food, stuffing or starving as the wild supply proved plentiful or scarce, or according to the opportunities they found of stealing from the stores of others. Sometimes they shared with the dogs, and found them not less generous than their masters.

It was to be expected that the old people would soon be a village care.

It had begun to be whispered at the time of Gones-Klah's sad and sudden death that her father and mother were witches and had caused her to die.

From that time both they and the children had been shunned by the people. That was what the missionaries were told about them. "They are *witch children*; don't let them come near you, they will give you sickness and trouble. All the people must kick them and make them afraid, or they will make us die quick."

The missionaries' words of pity and pleading were of no avail; neither reasoning nor ridicule, only patient teaching and the light of God's Spirit, could bring the people to see their folly.

It was about a month after their landing that the old witch grandmother, creeping rather than walking, reached the door of the missionaries' house, panting with weakness and with easily excited fear. She crouched outside against the wall, with a hand pressed hard on her heavy, hammering heart.

She had heard the children's reports—the "Up Above Chief's people" were kind—they were not afraid of witches—and a longing filled her poor old heart to see and to hear for herself. If there were any hope in another happier life she had need to know it.

Eager, yet fearing, she had reached the house, when strength and courage both failed her.

Her presence without had not been unnoticed by the mother of the sweet and sunny home, as she glanced about here and there busy with the morning's work, but experience had taught her to "make haste slowly" with this shy people, and she seemed not to have seen the woman.

The sun streamed brightly through the large south windows, glorifying every object in the long room, from the white pine floor to the already darkening rafters above, but the glory centered on the bright curling hair of the sweet snow-baby as she sat on a marmot robe playing with the golden, floating dust.

The music of baby's gurgling delight, as her tiny hands reached out and closed on the brightness, was wafted outward to the poor old woman. She crept to the wide-open door-way and gazed hungrily in.

The mother, stepping into the shadow of another room, stood watching the two with warmest interest.

At sight of the little one an expression as of one with a holy vision spread over the gaunt and withered face, an expression of startled wonder, then mingled with pleasure, and a gradual melting into a look of yearning, which made the face a *woman's*.

Following the heart which had gone out to baby through the dim old eyes, the woman half raised her stiffly doubled body, and stole noiselessly to the child's side, putting out her skinny finger and crooning softly with a smile.

Baby, without the least shrinking, returned the smile, and putting a wee thumb and finger to her own rosebud lips, pinched off a kiss and held it out to the "witch."

The shriveled hand closed over the tender white one, shaking it gently, while softly down the old cheeks ran the easy-flowing tears of age and weakness. And then, from under her poor, thin blanket she drew a tiny basket of beautiful berries, fresh gathered and unbroken, and placed them before the child.

'Twas then the mother heard *her* call, and in an instant was kneeling at the old woman's side, taking the thin, trembling hand in her own, and saying, softly, "mother, mother," in that strange Kling-get tongue which she had been trying so hard to get, and at the same time, deftly and unobserved, the basket was preserved from baby's touch.

Glancing up at the face which bent toward her in love, the last trace of fear seemed to vanish, and with a soft patting of the hand which held her own she answered, "My child, my child."

Calling an interpreter the missionary, still sitting on the floor beside her, gave to this poor soul its first knowledge of the good God, whose other name is Love, of the glad news of salvation, of the saving, cleansing Jesus, and the place he went to prepare.

We cannot know how much of the blessed truth found entrance into that feeble mind, nor how the imprisoned soul was enlightened. We know this: that *He came* "to open the blind eyes, to bring out the prisoners

from the prison, and them that sit in darkness out of the prison-house."

'Twas the last time. Summer yielded her crown to winter with hardly a struggle. The winter ushered in a reign of unprecedented storm. Exposure and loss of food supplies brought sickness to every house and to many, death.

The preaching of the word was a casting of bread on very turbulent waters—nothing but the word of God gave promise of its recovery.

The witch family disappeared, and the missionaries could learn nothing further about them, until, after an enforced absence during the next summer, they returned to their dearly loved work in Chilkat. Then, as before, though not so timidly, came the witch children, and it was discovered that during the winter both grandparents had been killed as witches by their people; four other adults had suffered the same fate about the same time.

A comfortable mission building has now been erected, and the children were among the first pupils of the Home—all bright and capable, sharpened by their terrible life into deceit, lying, and stealing beyond any other specimens that ever were received as inmates.

There was a wonderful magnetism about the girl, and, when she was good, she could take a Bible in her hand before a roomful of children and hold her audience spell-bound until she chose to close.

After being in the Home for a year or so—growing into a neat, plump, pretty, child-like girl, fairly swallowing her books and dashing through household tasks with the same avidity—the sister was enticed away, married, and was dragged downward, to become like many others in Alaska.

For her brothers she has ever had tender and affectionate regard. "Look at me, little brothers," she would say. "See what I am. Stay by your school; love God's ways; don't be lost like me."

The oldest of the brothers remained in the Home but a short time when he was claimed by a relative.

The next younger brother has been promoted to the Sitka Training-School.

A tall, straight boy he is—with a passion for music; exorcising the evil spirit that seems sometimes ready to make "witch bismus"—though he is generous, sensitive, and tender-hearted. He wants to be a carpenter.

But the *baby*! Yes, the baby boy is in his first home still, a strong, sturdy boy of eleven with an English tongue, and a broad-shouldered courage that makes him invaluable to the workers in such a field. At all the public services he is the missionaries' mouth-piece, and is granted by outsiders to be "the smartest youngster ever seen."

Even he has had a hard struggle against the influences of his earliest years, and it has called for the most untiring and prayerful vigilance on the part of his teachers to hold him to strict truth and honesty, and they are praying for that further work of grace which shall place him on the Rock immovable.—*Home Mission Monthly*.

The United States as an Evangelizing Nation.

BY EDWARD E. AGARD.

The best civilization of the present day is the product of Christianity. The Gospel puts no shackles upon the healthy development of any human power. On the contrary, the religion of Jesus Christ in lifting the world into a purer moral atmosphere has also touched the pulse of every human faculty and trade, and every form of material development and scientific investigation have felt the thrill of a new life. Christianity in destroying sin is creating wealth. To-day the richest countries of the earth as well as the most intelligent are the Christian nations.

An obligation grows out of this fact: "Unto whom much is given, of him shall much be required." "Evidently God has laid upon Christian nations the work of evangelizing the heathen world."

The United States, prominent among the Christian nations on account of great and peculiar advantages, is under special obligations to do efficient service in the missionary field. Among these favorable conditions to efficient missionary work we mention the following: First, notice the great wealth of this nation. Though one of the youngest nations the United States is by far the richest country in the world, and our wealth is rapidly increasing. Indeed, our rapid increase in material wealth is without a parallel in the history of the world. The reasonable limits of this paper forbid an extended review of our country's wealth and resources. Two or three facts by way of illustration must serve our present purpose.

Rev. Dr. Josiah Strong, in his wonderful little book, *Our Country*, in speaking of the extent of our national domain makes the following strong statement. He says: "Take five of the six first-class powers of Europe: Great Britain and Ireland, France, Germany, Austria, and Italy; then add Spain, Portugal, Switzerland, Denmark, and Greece. Let some greater than Napoleon weld them into one mighty empire, and you could lay it all down in the United States west of the Hudson River once and again and again—three times. Well may Mr. Gladstone say that we have 'a natural base for the greatest continuous empire ever established by man.'"

Our agricultural products are simply enormous, and yet we have hardly begun to develop the nation's resources in this direction. At present we are a nation of 60,000,000 souls, but by the most careful and conservative estimates the arable lands of this country are capable of sustaining a billion of people. The country is also immensely wealthy in her mineral resources. In fact, the great mines of coal, iron, lead, copper, gold, silver, and other minerals are practically inexhaustible. It is estimated that our coal supply is twenty times that of Europe, and there is iron enough in some single States to supply the world. And not only in natural resources is the nation rich, but the developed wealth of the country is marvelous. The people, as well as the land they live in, are rich. There are, it is true, many poor people in this

country—far too many in this land of plenty; but the people as a class are not poor. The great mass of our population live in comfortable homes. Compared with any other country on the face of the earth, we are the blessed of God in creature comforts.

The Christian Church in this general prosperity has her full share. In material things the Church is not poor; church membership is made up largely of the well-to-do and the rich. The very poor, so often the product of vice and sin, are not largely found in her communion. One fifth of the entire wealth of the nation is in the hands of church members. No; the Church is not poor! Now, when we consider that in these modern times money holds a vital relation to the efficient working of the various evangelical appliances, such as the printing-press, schools, and colleges, and the institutions of the Church, and consider also the fact that the door of access to every heathen land on the round earth stands wide open, and the teeming millions of heathendom are stretching out their hands for help, and lay these facts along side the Church's wealth, the conclusion is swift and strong that God is speaking to this Christian nation, giving emphasis to his ancient command, "Go ye into all the world, and preach the Gospel to every creature." The Christian Church of America has men and money enough to flood the heathen world with evangelical appliances.

Another condition favorable to efficient missionary service is seen in the characteristic energy of our people. We are emphatically an energetic people. Why we are so it is not necessary here to consider. It may be, as some claim, owing to Anglo-Saxon blood, or to climatic influences peculiar to this country; but whatever the cause, the fact is plain that the United States is a nation of wonderful push and energy. And then this remarkable, pressing, incessant energy is broad and far-reaching in its activities. Our people seem to have taken inspiration from the land they live in. There is a certain sweep of conception and execution that is akin to the lofty mountains and broad rivers and extensive plains that make up this mighty nation. Now, a nation noted for its enterprise and energy in commercial and business life may reasonably be expected to exhibit the same traits in the religious activities of its churches. If the religious people of this favored land throw themselves with the same enthusiasm into religious work that they manifest in business life this nation will certainly lead the world in missionary effort. A consecrated Church will surely summon to the front the tireless, inventive energy of a mighty people, and turn it to telling account in the evangelization of the world. That good, grand, intrepid old man, Bishop Taylor, pushing his way into the wilds of Africa with a zeal and wisdom that will shine in history, is a good example of a characteristic American fully consecrated to God and foreign missions. The Christian Church of the United States ought to produce a hundred Bishop Taylors, and send them forth, well backed by money and prayers, into the dark regions of the benighted.

The United States has an important home work to do in the cause of missions. We have a large and rapidly increasing population that is almost as destitute of any real idea of what spiritual religion is as the heathen in Africa. Multitudes of this class are coming to us from the Old World. Let us not here be misunderstood. This is not true of all who find a home among us from foreign shores. The great stream of immigration brings us many devoted, spiritual Christians. But, unfortunately, this is not true of the great mass coming to find a home among us from the old countries of Europe. Europe is sadly in need of a spiritual religion. The great majority of those in the State Churches of the Old World are entire strangers to a personal salvation. Religion in large sections of Europe is a hollow form, the Christian Sabbath a day of business and pleasure, and beer-drinking, especially in Germany, a well-nigh universal custom. People with these antecedents come to this country in multitudes. The enormous stream of immigration which flows in upon us finds no parallel in history; and the number is increasing, with no prospect that there is soon to be any permanent check. It is estimated that Europe, with its crowded population, can send over to us 2,000,000 every year for 100 years to come, and yet increase her population all the time. These people come here to stay. Large numbers go to the great West, settle and form communities, speaking their own native language, and maintaining their old European habits and customs. In a few years, through our easy naturalization laws, they become citizens of the country and become influential in political life. These people in order to be good citizens need to be Christianized. The common schools of the country and contact with American society are not enough. It has been well said that "The regeneration of a country is only accomplished by the regeneration of the individual." What these foreign people need to make them good and safe citizens is the regenerative, sanctifying touch of God's grace. They need it for their own salvation and for the safety of the country. In the great social and political agitations of the day, which threaten in the near future to be a cause of serious disturbance, this great mass of unamericanized and unchristianized people of foreign birth will be a dangerous element in society. Here, then, is one important and pressing work for the Christian Church of America to do—namely, to carry a spiritual salvation to this people. The Church is doing something in this direction. A large proportion of the million of dollars and over raised every year by our own denomination for missions goes into this important home work. Money was never better spent. But much more is needed. Every energy of the Church ought to be strained to the utmost to bring this great multitude of unchristianized foreign people under the influence of a warm, consecrated, vital religion. The need is pressing. Danger to the country lies ahead, and the Church must pilot the country safely through the peril. Any one who sneers at the cause of missions is either ignorant or wicked, or perhaps both.

There is a strong commercial reason why our people should throw themselves with zeal into the cause of missions. It grows out of the fact that the United States is a great manufacturing nation. Up to within a few years England held the supremacy in the extent of her manufacturing industries, but we have overtaken her, if we have not already passed her, in the race. There is little doubt that we are to-day the leading manufacturing nation, and when we take into account the many and peculiar advantages that belong to us, there is every reason to believe that the United States is destined to become "the great work-shop of the nations." When we consider the great natural resources of this country, its vast and varied mineral deposits, the great cotton-fields in the South, and the extensive forests of the North, and then bring into contact with all these natural advantages the marvelous energy and inventive genius of the American people, we have pictured to us a probable future in mechanical industry that the imagination can hardly outrun.

Now, what does a great manufacturing nation need more than a ready market for its manufactured products? It is true the rapid development of the nation will create a large home demand, but this will not be enough. We already need a wider market. Where shall we find it? The evangelization of heathen countries will give us such a market. It is a well-known fact that as people advance in civilization their wants increase. There are a great multitude, numbered by the hundreds of millions, crowding the regions of heathen lands, who to-day make no demands for the manufactured products of Christian nations. But let the light of the Gospel break in upon them, and commerce with Christian countries will surely follow. Millions of dollars are coming into this country every year through trade with foreign people who a generation ago were in heathen darkness. The money spent in the cause of missions has already proved to be, in the light of a business speculation, a paying investment. Doubtless there are men living in this country to-day who are growing rich through trade with converted heathen nations, who never gave a dollar to help the cause that gave them the opportunity of getting rich. The following item from *The Christian Advocate* of a few weeks ago is in point: "From Palestine the light came forth to which Western countries owe all that is best and most enduring in their civilization. From these Western lands some of the fruits of this civilization are being returned. Three locomotives were recently shipped from the United States to Jaffa to be used on a railroad now being constructed between that city and Jerusalem. This is the first railroad ever constructed in Palestine, and the first of a series to be built through that land and Asia Minor. Tourists from the West will soon be able to make their journey through Bible lands in palace cars."

The great resources and rapidly increasing wealth of this nation have already been referred to. At this point lies one of our chief national perils. It is a serious question how this nation can increase in wealth and not grow selfish. If our country in its mad race for wealth

is to become sordid and selfish, if the love of money is to be the ruling passion of our people, then our great wealth will be a curse and not a blessing. How can this tendency be averted? The only antidote for this evil is the wide diffusion and application of Christian morals to the affairs of the people. The application of this remedy must come through the Christian Church of America. It follows, therefore, that one of the pressing needs of the country to-day is a strong, consecrated, spiritual Church. The spiritual character of the Christian Church of the United States has got more to do with the nation's destiny than any other one thing that can be mentioned. Indeed, it has every thing to do with it.

But the Church is growing rich with the nation, and the spirituality of the Church is involved in the nation's peril. If our country is to have a strong, pure Church, in some way the Church must be saved from the material tendencies of the times. In the midst of its prosperity its only safety lies in large and generous giving. If beneficence does not keep pace with material prosperity, the spiritual life and power of the Church goes out. Giving is the antidote for selfishness. A strong, intelligent, spiritual Church that does not give largely to the cause of missions does not exist. The underlying principle of the Gospel is unselfish giving, and we might as well expect to find deep piety in a profane man as to find it in a man who shuts his heart and his purse to the benevolences of the Church. No man is further from the kingdom of God than the close-fisted, stingy man, whether in the Church or out of it. Selfishness goes out when piety comes in. The death of sin involves the death of self. The great cause of missions, then, if generously supported, becomes a means of grace to the Church. It is a law of the Gospel that in blessing others we bless ourselves.

What, then, do we get out of the application of this principle? In a word, just this: This great nation, rapidly growing in wealth, needs the diffusion and application of Christian principles to keep it from drifting into the channels of low and sensual living. This restraining influence must come, if it comes at all, through a spiritual and sanctified Church. But a vital condition to such a Church is a generous outpouring of the Church's wealth in the support of the great benevolences of the day, prominent among which is the cause of missions. It therefore follows that a large and generous support of the missionary enterprise is vitally related to the perpetuity of our nation's greatness. Selfishness is no more an element of strength in a nation than in an individual. If virtue and truth are to triumph in this country over sin and error, the sordid selfishness of increasing wealth must be kept under. The beautiful and impressive words of Whittier most surely have here an application:

"Hope not the cure of sin till self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget.
Heaven's gate is shut to him who comes alone;
Save thou a soul and it shall save thy own."

If our nation is to continue great it must become a benefactor of the nations.

In bringing this paper to a close we find no more fitting words than those written by Dr. Strong in his book, *Our Country*, to which reference has already been made. In closing one of his chapters he uses these words:

"We stretch our hand into the future with power to mold the destinies of unborn millions:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime!"

"Notwithstanding the great perils which threaten it, I cannot think our civilization will perish; but I believe it is fully in the hands of the Christians of the United States, during the next fifteen or twenty years, to hasten or retard the coming of Christ's kingdom in the world by hundreds and perhaps thousands of years. We of this generation and nation occupy the Gibraltar of the ages which commands the world's future."

South Manchester, Conn.

The Languages of Malaysia.*

BY DR. H. L. E. LUERING.

I have been requested to write a paper on the languages of Malaysia and the methods of acquiring them.

"Languages of Malaysia." What does it mean? I presume not the languages lately imported into this part of the world, as Dutch, English, Spanish—the languages of the rulers—nor the languages spoken by a large portion of the population, as Arabic, Tamil, and the Chinese idioms. I exclude, further, all Papuan dialects, and include of the non-Malay languages only the Sakei, Semang, and Jakun.

In order to gain a general idea of the territory in question let us prescribe the following boundaries. The Malay Peninsula southward from the Isthmus of Kra, including a small place in Kambodja (Champa), all the islands from the Nicobars to Timor Lant, and from Luçon to Rotti, south from Timor. This is the territory between 20 degrees north latitude and 10 degrees south latitude, and 95 degrees to 135 degrees east longitude, though excluding a part of Burma, Siam, Annam, and Cochin-China, comprising in all 3,960,000 square miles of the earth's surface.

Excluding the above-mentioned foreign tongues, I estimate the number of languages of this area at about one hundred (see Appendix), of which about sixty have been noticed by travelers and eighteen (?) have a native or introduced literature.

This is enough to allow a general survey of the field, offering a wonderful chance to a philologist, but at the same time implying a heavy responsibility upon a Mission taking up this field of labor. We need one hundred

missionaries, each one speaking a different tongue, before we can reach the natives alone, without regard to the many-tongued foreign intruders and guests in these islands.

It cannot be the intention of this assembly to have me give a dissertation on these languages, discussing grammatical rules and giving specimens of their colloquial expressions and their literature. Let me simply note, briefly, the number and distribution of the languages in the most important places of the Archipelago. We find in:

The Malay Peninsula, 5 languages, of which 1 is written.

Sumatra, 5 languages, of which 5 are written.

Islands west of Sumatra, 5 languages, of which 1 is written.

Java, 4 languages, all of which are written.

Lesser islands (Bali, etc.), 2 languages.

Borneo, 8 languages, of which 1 is written.

Unknown languages of Borneo, 30 (?) languages.

Celebes, 5 languages, of which 5 are written.

Sumbawa, 3 languages.

Flores, 6 languages.

Islands of the Timor Sea, 6 languages.

Moluccas, Banda island, 3 (?) languages.

Philippines, 5 (?) languages, of which 1 is written.

Other islands, 13 (?) languages.

Total, 100 languages, of which 18 are written.

Malay, of course, is counted only once (on the Malay Peninsula), though it is found more or less on all islands; none of the numerous Malay dialects have been counted in the above enumeration.

The family characteristics of the Malaysian languages are very distinct. They form the connecting link between the Tartaro-Sino-Siamese and the wide-spread Polynesian languages. They have some features in common with one or the other of these linguistic divisions—the so-called numeratives or classifiers, for example, with the northern, a considerable number of verbal roots and words with the southern, branch.

The general make-up of these languages is very mixed. All of them have more or less numerous remainders of Sanskrit, introduced by Hindu priests and rulers in earlier centuries.

The Mohammedans brought Arabic words to almost all these peoples. The Malay uses fifty-two Arabic words in every thousand; the Madura (Java), thirty-five; the Bugis (Celebes), thirteen; while the Dictionary of the Tagalo (Philippines) contains but twelve Arabic words.

Chinese immigrants brought their own tools and utensils and gave them their Chinese names, which were adopted by the aborigines. The influence of other foreigners was similar.

Many of these languages possess a very large vocabulary. Every one who is acquainted with Malay knows that there is no difficulty in finding expressions for ideas; indeed, Malay seems to me one of the most expressive of languages. This may be contrary to common report,

*Read before the Annual Meeting of the Malaysia Mission of the Methodist Episcopal Church, held in Singapore, April 6-10, 1891. Printed at the request of the Annual Conference.

but if time permitted I could easily prove my statement. Here I will make only these remarks: In my late study of the books of Abdullah Bin Abdulkaddir and of the Taman Permata I found eighteen words which express peculiar ways of carrying and lifting, nineteen for beating, eight for thrusting, eleven for falling, twelve for throwing, twenty for seeing, twenty-four for speaking, five for driving, four for gathering, five for taking, eight for thinking, seven for quick, etc., etc.

In enumerating the languages of Java I omitted the Kawi, the beautiful poetic language of the Hindu era of the kingdom of Madjapahit. It abounds in Sanskrit expressions and Brahminical ideas. The modern ceremonial Javanese, spoken at the courts of rajahs and in high-born society, is a lineal descendant of the language of Java's Chaucers and Shakespeares.

But my time expires. I must leave this subject and add a few remarks on the latter part of my theme: Methods of acquiring these languages. I am sorry that I cannot advise any other method than to *learn* them. When a speaking use of a language is needed, the only quick and easy way is to live among those who use the language; thus only can we understand their way of thinking, thus only can we learn their "idioms." I hope to see the time when it shall be practicable for all our workers to choose and learn the language of their future work in close contact with the natives and on the field of labor itself.

One suggestion might be useful for beginners: Do not—in the study of the Malaysian languages—rely too much on your preconceived ideas of Indo-European grammar, but try to explain peculiarities of the language through and out of the language itself.

APPENDIX.

MALAYSIAN LANGUAGES.

- | | |
|---------------------------------------|-----------------------------------|
| 1. Malay, written. | 29. Sumbawa (island). |
| 2. Javanese, ceremonial, written. | 30. Bima, Sumbawa. |
| 3. Javanese, vulgar, written. | 31. Tambora, Sumbawa. |
| 4. Achin, Sumatra, written. | 32. Ende, Flores. |
| 5. Battak, Sumatra, written. | 33. Mangarai, Flores. |
| 6. Rejang (Rājang), Sumatra, written. | 34. Kio, Flores. |
| 7. Lampong, Sumatra, written. | 35. Roka, Flores. |
| 8. Korinchi, Sumatra, written. | 36. Konga, Flores. |
| 9. Pogy, Pogi, Pagi (island). | 37. Galleteng, Flores. |
| 10. Nias, Nyas (island), written. | 38. Rotti (island). |
| 11. Maros (island). | 39. Savu (island). |
| 12. Sunda, Java, written. | 40. Manatoto, Timor. |
| 13. Madura, Java, written. | 41. Timuri, Timor. |
| 14. Bali (island), written. (?) | 42. Kisa (island). |
| 15. Lombok (island). | 43. Sarawati (island). |
| 16. Kayan, Borneo. | 44. Ceram, Moluccas. |
| 17. Sintah, Borneo. | 45. Serang, Ternate. |
| 18. Sau, Borneo. | 46. Saparuwa, Banda Islands. |
| 19. Milano, Milanau, Borneo. | 47. Tagalo, Philippines, written. |
| 20. Meri, Borneo. | 48. Bisaya, Philippines, written. |
| 21. Biajuk, Borneo. | 49. Sulu, Suluk, Spanish islands. |
| 22. Malo, Borneo. | 50. Pampangan, Spanish islands. |
| 23. Sakaran, Borneo. | 51. Yloco, Spanish islands. |
| 24. Bugis, Wugi, Celebes, written. | 52. Champa, Kambodja. |
| 25. Macassar, Celebes, written. | 53. Carnicobar, Nicobars. |
| 26. Mandar, Celebes. | 54. Great Nicobar, Nicobars. |
| 27. Goronghalu, Celebes. | 55. Sakei, Malay Peninsula. |
| 28. Menado, Celebes. | 56. Semang, Malay Peninsula. |
| | 57. Jakun, Malay Peninsula. |

The language of the aborigines of Formosa belongs to the Malay stock, also the language of the Hovas, the ruling class of Madagascar.

Add to these fifty-seven about thirty languages of Borneo which are not mentioned above (the Sultan of Brunei stated in 1824 that in his kingdom alone forty different tribes were found, of whom eight had exchanged their tribal language for the Malay when adopting the Mohammedan religion), and thirteen languages of little-known islanders (Natuna, Paracels, Pulo Sapatu, Banda, etc.), and you have the total of one hundred languages.

A Little Sowing by the Way-side in Japan.

BY MISS JENNIE S. VAIL.

Not that I would have you think from the title that I mean that the little seed sown was devoured by the fowls immediately—God alone knoweth whether it shall spring up and bear fruit—but that it was sown in an incidental manner by the way while on a trip for another purpose. It happened on this wise. The end of the winter term found me somewhat tired out. I thought home a good place to rest in, but friends advised that I go away for a change to make me the better prepared for the trying spring and summer months to follow. Atami, a little town about seventy miles from Tokyo, noted for its hot mineral baths and interesting geyser, was the spot selected.

A Japanese old lady friend, in whom I am much interested, accepted the invitation to accompany me on this trip. One of our young students consented to go along to act as interpreter and general assistant. With these two friends for companions, several pounds of bread, and a few other stores to supply the wants of the inner (American) man, several volumes of the "Standard Series," essays for literary food and some ounces of worsted to keep the fingers busy when the mind was wearied, I felt myself well equipped for the week's outing.

Starting early in the morning, the journey can be easily made in a day. About fifty miles are made by rail, about five by tram-way, and the remainder by *jinrikisha*. This man-power method of traveling in Japan has been described so frequently that surely you know just what I mean.

At five P. M. we started on our seventeen-mile ride. As we stepped out from the tram-car at Odawara, where we were to engage our *jinrikisha*, we were besieged by men who wished to carry our bundles to the hotel, where we would rest for a few minutes. We handed them over to two or three, and then paid them a few sen. From the large crowd that gathered around the favored two it seemed as if about ten were laying a claim to a part of this mite. While this was going on, with the student to talk, I went to find a *jinrikisha* company to make a bargain with some responsible party, as often these men will make a bargain and afterward lay down the shafts in the middle of the road and

say they will not go farther unless you will promise to pay more, or, if not this, they will coax for more at the end, neither of which is very comfortable behavior in one's horse.

We did not succeed in finding the company, but a few respectable men gathered around us. We inquired about rates, and said we would give the required sum if they would get us to the end of our journey in five hours. They readily assented. When I suggested to my student guide that we had better have a written agreement, he turned and asked them if they would surely stand by their bargain, adding, in a somewhat bitter tone, I thought, "foreigners do not trust." "Well, young man," I thought, "you will learn." In a few minutes our jinrikisha men were at the hotel, but clamoring for us to take two men each. The road was long and we should have many hills to climb, they said. "All right, we wish to climb them." Finding us resolute, they started off on a brisk run.

Come with me on this lovely ride of seventeen miles along the lovely road skirting the headlands overlooking the Japan Sea. The delicious scent of the fruit blossoms and the rape of the fields cultivated on the hill-sides, the soft air and quiet calm resting over all, cannot be put upon paper. In and out, up and down, our men trotted cheerfully, though when it came to the ups we relieved them, enjoying the walking in the cool evening air. At ten we reached our destination, weary enough to sleep soundly on our beds made of several thick comfortables spread upon the mats. For the first time in a Japanese hotel I had sheets given me.

How the days intervening between the Saturday evening and Sunday of which I wish particularly to tell you were spent I will not take time to relate. The town of Atami is situated in a little cove at the base of a range of high mountains. Sheltered by mountains on the north and west, with the sun pouring in upon it all day, it is a very warm little spot, which with its hot baths makes it a favorite resort in winter; it is especially visited by the official classes. The emperor and empress have a residence here, and there is another for the prince imperial. The one long street which constitutes the greater part of the town extends from the sea up the mountains a little distance. On either side of this are large hotels of two and three stories each. The greatest attraction is the geyser, which plays five times every twenty-four hours. At first one hears a rumbling sound like distant thunder; this becomes louder, until a jet of hot water and steam rushes up, rising, I should think, to a height of about fifty feet. From this source hot water is conducted to all the hotels.

Just back of the geyser the prefecture has erected a house for vapor baths. Physicians are in charge. Patients are examined, and if it is concluded that vapor baths will benefit them, are given a ticket of admission free of charge. With two baths daily the preparation of my meals aided by one of the maids curious about foreign ways, a little reading and writing, and a long jaunt of at least two hours, the days passed quickly enough.

Saturday morning I had some business with the proprietor of the hotel, and went down to talk with him. In the course of the conversation I said that we were Christians, and as there was no church for us to go to on the morrow we should like to have a service, and asked if he would have any objections to our having it in the hotel. He replied that he would not. That night the young master of the hotel came to us and asked if we would not have the meeting that night. He said there were to be many guests at the hotel. I looked at my student friend. He is a timid youth, and of late has not been taking a very active part in Christian work, though very faithful in his attendance upon the means of grace. This was such an unusual opportunity, so clearly an opening, that he could not say no. That very afternoon in our walk he had been accusing us teachers of being very narrow, because we desired that many, if not all, of our students might become preachers of the Gospel. I had brought Mark and Acts in Japanese; he had an English Bible, and I had a Japanese Hymnal. With this scanty material we made our preparation.

It seems that in these towns there are often religious societies formed in honor of some deity. These meet once a month at the homes of the various members, have a feast, and spend the time in talking, etc. It was to the members of this society, formed in honor of the deity Koshin (I cannot find out any thing about Koshin, except that it is the deification of a certain day), that we were invited to speak. At eight P. M. the young master of the hotel came and said the people were waiting for us below. We went down stairs and found that two rooms had been thrown into one by removing the sliding doors, and about twenty men, seated on the floor about the room, were waiting for us. We took our seats between the two rooms. Presently some of the hotel visitors gathered in the front room and we had, as far as I could count, about thirty listeners.

We opened with two or three hymns. Then Mr. — spoke most earnestly for about forty minutes. He took some of the miracles to discourse upon. Strange that a youth who had struck me as wrestling with doubt should have chosen thus, but I was glad. All listened most attentively. One man turned and lighted some incense before the idol which stood on the raised shelf. This, I am told, was done to purify the room. While Mr. — was speaking, one of the maids came and whispered to me, asking if I wouldn't like an organ, using the English word organ. I thought it strange they should have an organ, but answered, "Yes." She came back bringing a beautiful accordion. I made a few remarks, which the youth translated. A few more hymns were sung. Then, explaining to them that it was our custom, he closed with prayer, and all heads were bowed reverently.

A large tray of cakes and a tray of many small cups and a tea-pot were then brought in and placed near us—just for whom will always remain a mystery; I thought for the company at large and asked Mr. — to pass them. He objected. The last I saw of them they were being carried out untouched.

We bowed to the floor to our listeners, all of whom returned the salutation, then returned to our rooms, leaving them sitting there, probably to talk the matter over.

The next morning I took up the accordion, wondering if I could pick out the scale so as to make use of it. Soon, one by one, the women and children of the hotel came stealing in until I had quite an audience. I worked away until about exhausted. I looked over to Mr. — and asked what I had better do. "I think you had better keep on," was the cool reply. That story of Tom the darky fiddler, who sawed away all night at "Auld Lang Syne," "Home Sweet Home," etc., on top of the roof of a hut to keep the wolves from coming through, came to mind. However, they too got weary after awhile, and I was relieved.

That afternoon at the hospital I saw a woman, evidently of the higher class, in the vapor bath-room. She would inhale the vapor awhile, then sink back exhausted. It looked like a case of consumption. I asked her to come to a little meeting which I was going to have for ladies in my room at four o'clock.

At four o'clock she, with three other ladies of the hotel, came and listened most attentively while I talked of what Christ has done for women, and of his love for little children. As I was in the midst of the talk a man came in quietly, seated himself by the door, then bowed to Mr. — and myself, and put his hands together in an attitude of worship, just as he would have done to his idols. All listened with such interested faces that I felt my heart burn within me.

This little meeting dispersed, I supposed the work of the day over, for I did not like to ask too much, and my student friend did not seem to care to try to get up another meeting. After our supper, however, the young man of the house came and asked if we would have another meeting. "Will there be listeners?" "Yes." Again at night we went down. This time the listeners were entirely the people of the hotel—eleven, I think. It did me good to see Mr. —'s face light up as he tried to make clear to them God's love. It was good, too, to see the interest my old lady friend, not a Christian, took in these meetings. She saw that the cushions we sit upon were brought down, and in the afternoon had passed the tea, and helped to dignify all three occasions by her presence.

After we had come up from the Sunday evening meeting my student friend said, with the look of a pleased child, "O, I think they understood a little." He had been called to preaching in spite of himself, and had found that power had been given him.

Said my old lady friend, in a half soliloquy, "Well, it enters the ears of some, and into the ears of some it doesn't." "And how about your ears?" asked I. "Will it enter them?" "Certainly it will enter; it has entered already." In my heart I replied, "Amen."

Before we left the last meeting we spoke to the people of Mr. Ando, a Christian gentleman, who spends several months every winter in Atami, and who holds meetings, and asked them to attend when he held them

again. The next morning early we said good-bye to the hotel people assembled around the door; a little way up the mountain we said good-bye to the host, who in true Japanese style accompanied us out of the town. Soon the peaceful little town was lost in the mists. The seed sown we left with "Him who giveth the increase."

As I was walking out a few days since a strange young man stopped me in what I thought rather an abrupt manner, and asked: "You were at Atami lately?" "Yes" (somewhat stiffly). "And you and Mr. — lectured there on Christianity?" "Yes." "Well, I have just had a letter from one of the young men who heard you, a Christian, and he says the hearts of the people are much stirred." Of course by this time I was sorry for my annoyance at being accosted, and thanked the young man, asking him to tell Mr. — what he had told me.

If I have made too much of this little attempt at Christian work excuse me, because it is the first time I ever had such an opportunity. If no other good was done, my own heart was warmed. It will be the means of awakening a deeper interest in my young friend, I believe, for it has shown him what he can do, and I pray that it may be the means of bringing my old lady friend into a knowledge of the love of Christ.

A Christian School Among the Poor of Japan.

BY REV. H. LOOMIS.

Some months ago a Bible-woman was passing through one of the poorer quarters in Tokyo when she heard what seemed to be the singing of Christian hymns proceeding from a very dilapidated building near by. Attracted by curiosity, she went to see what it meant, for as yet she had never heard of any Christian work being conducted in that part of the city.

She found on inquiry that it was a school for poor children, and it had originated and was carried on by a man who had formerly been in the army, and was converted through the efforts of one of his Christian comrades.

This man seems to have been filled with the true conception of the spirit of the Gospel, and when he was discharged he went to this destitute portion of the capital and secured an old building in which to open a school where all who came should receive instruction, and no compensation was asked for or expected.

He had no means of his own to pay the rent or to supply himself with food, and so he drew a *jirikisha* at night to get money for the rent of the building; and for his daily food he was dependent upon whatever the parents of the children might give him. Some days he had almost nothing to eat; but he was not discouraged, and kept on faithfully at his work.

One of the regular exercises in the school was the singing of Christian hymns and the recital of Bible texts that he taught them.

The discovery of such a noble and self-denying work was quite a surprise, as the man had worked on quietly, and never sought for assistance or fame. In fact, he simply desired to follow Christ in his ministration of love to others who were in want.

When this state of things became known it was arranged, with his approval, that there should be a regular service held in the school-room by the Young Men's Christian Association three times a week. It was further agreed to pay the rent of the building as a preaching-place, and so he was relieved of the necessity of working nights to secure funds for that purpose. The place was also made more comfortable and grew in popularity and the number of attendants.

As Christmas drew near inquiries were made as to the cost of an entertainment for all the children, and it was estimated that to provide for ninety children the expenses would be about \$3.50, and for eighty-five cents more a much larger and more pleasant room could be secured for that special occasion.

So the money was promised, and cakes and oranges were provided in bags for more than one hundred. It was their first Christmas celebration, and, therefore, a novel and most happy event in the lives of those little ones who had hitherto known nothing but poverty and want.

Those who contributed were privileged to be present at the exercises, and they describe it as one of the most delightful experiences of their lives. All was as orderly as could be desired, although the crowd was so large that many were unable to get admittance.

First of all was singing and recitation of Scriptures. There were no mistakes or halting, but interspersed with hymns was a succession of recitations from the Bible that were really wonderful under such circumstances. Even the youngest child, who was not three years old, was brought out in front of the guests, and, after a most humble bow, repeated, without hesitation, the 117th Psalm.

After an address by one of the native pastors the refreshments were distributed, and all were in an ecstasy of delight. It was the general conclusion that they had never seen or enjoyed any thing like that before.

But the most characteristic and beautiful of all was to see, away at one side, a group of blind people, for whom the teacher had made provision out of his own scanty means. This was of his own devising, and gave to all a most striking example of what the religion of Christ does for the poor and helpless of all classes.

It is almost needless to say that this work has been greatly blessed. Already quite a number have professed their faith in Christ, and it is said that the whole neighborhood has been transformed.

So large and interesting are the audiences that it is contemplated to build a church in that locality for the accommodation of the people who have come to believe in and admire that religion which has done so much for them.

Yokohama, April 11, 1891.

Sketch of Rev. Taing Kwang Ing, of China.

TRANSLATED BY REV. M. C. WILCOX.

[The members of the Foochow Conference, which met March 4, were shocked to learn that one of our most earnest and heroic preachers, Rev. Taing Kwang Ing, together with four other men, two of whom were not Christians, was drowned on his way down the Min from Yong-ping. The river was greatly swollen by recent rains, and the boat struck a rock while passing rapids about eighty miles above Foochow. In 1887 most of our native preachers kindly furnished me autobiographical sketches. Believing that the account which this dear departed brother gave of himself will be interesting to many, I send herewith a translation of his sketch. —M. C. W.]

"I was born in Ing Ang city, of the Yong-ping prefecture, in 1831. During my early years I studied in a Chinese school, and at the age of eleven began business for myself. In 1853 the local banditti, during a disturbance, seized my goods, burned my store, and reduced me nearly to poverty. However, in 1855, in company with a friend, I opened another store.

"In 1868 I heard Rev. Tang King Tong (a very earnest worker, now deceased) preach the Gospel and exhort the people to confess and forsake their sins. I at once became slightly conscious of guilt, and soon after procured *The Treatise of Faith* (a valuable tract written by Rev. Hū Pō Mi). When I read that Jesus the Son of God was crucified to bear away the sins of the people, I could not understand it. So after several days I asked the pastor to explain the tract. He said that all men are ungrateful to God for his mercies and that all have grievously sinned; yet God loves and pities this world, therefore he sent his Son to take away our sins. Hence all who repent and trust in Jesus will be saved. The preacher then read John 3. 16: 'God so loved the world,' etc. As I listened I was made very happy. He then proposed that we should pray together. Afterward he gave me the book of John. When I read chapter 10. 27-30, 'My sheep hear my voice,' etc., my heart was exceedingly joyful. Next day I asked the preacher if the Bible was really true. He answered that the truths of the Bible were spiritually communicated, that there are very many proofs, and that all who believe will surely be saved.

"At that time there was not a single Christian in Yong-ping, and when I heard men slander the Church I was afraid to write my name in my religious books, but often read my Bible and prayed at home. One night, in a dream, I saw an aged man, who led me to a well under a tree. Seeing several persons drinking from the well, I also desired to drink. But the aged man said: 'You have no part in this matter; you must wait.' When I awoke I was very sorrowful. The more I thought, the more anxious I became. That day I told the pastor my dream. He answered, 'The Lord is leading you. You ought boldly to confess Christ and join the Church as a probationer (or learner, as we say in Chinese). Without delay I did so, and some months later was baptized by Missionary Sites.

"As there was then no church in my native place I longed to tell the good news to my relatives and fellow-villagers. But, sad to relate, they were so wedded to their evil practices and customs that they would not believe nor repent and receive the Gospel. So after some time I moved my family to Yong-ping city. In 1870 four members of my family were baptized by Rev. Hui Yong Mi (one of the most saintly and beloved of Christ's disciples). Thank God for saving my family from my old wicked village as he did Abram!

"In 1871 I was made an exhorter, and in 1874 joined the Conference. At that time the people of Yong-ping virulently slandered me and opposed my being a Christian. Night and day they used all sorts of vile language and threatened to drive me and my family from the city. So the Presiding Elder, Rev. Hui Yong Mi, transferred me to Song-chiong, where I preached three years. I praise God for the quiet he gave our church in that place and that about ten persons became Christians during my pastorate! I was ordained deacon in 1877 by Bishop Wiley, and a year later was appointed to Yong-ping under Presiding Elder Yek Ing Kwang (the most eloquent preacher of the Foochow Conference). In 1879 a church was built at Yong-ping, but the people persecuted the Christians until quiet was restored by a proclamation from the viceroy. Not long after trouble again arose. They cruelly beat Dr. Sites and tore down the church. The officers and the mob drove Dr. Sites, myself, and others to a boat, on which we escaped. I then went to Chiong-hu-pwang, where I labored nearly a year. I was then appointed to Song-chiong Circuit and remained five years, during which about thirty were added to the church. In a neighboring village ten persons also became Christians. In 1886 I was sent to Sa-Kaing, where the church was much persecuted, so our place of worship was transferred to the magistrate's *yamun* (or official premises). For a time no progress was made, but after awhile the Lord opened the people's eyes and some were converted. Bishop Warren ordained me elder in 1887. I ask you all to pray that I may ever glorify God and be instrumental in saving many souls."

[Brother Taing Kwang Ing was pastor at Sa-Kaing until 1889, when he was appointed to what proved his last field of labor—Yong-ping. His wife and three children bewail their loss. His younger brother, Rev. Taing Kieng Ing, was this spring appointed Presiding Elder of the Yong-ping District. I trust this slight sketch will give some idea of the hardships and persecutions so many of our dear brethren here are compelled to undergo.—M. C. W.]

Kucheng, China, April 7, 1891.

"THE Emperor of China is considered the sole high-priest of the empire, and can alone, with his immediate representatives and ministers, perform the great religious ceremonies. No ecclesiastical hierarchy is maintained at the public expense, nor any priesthood attached to the Confucian religion."

A Visit from an Indian Chieftainess.

BY REV. EGERTON R. YOUNG.

One summer there came from the East to visit us a chieftainess with several of her followers. Her husband had been the chief of his people, and when he died she assumed his position and maintained it well. Her home was several days' journey away in the interior, but she had heard of the missionary who had come to live among the Salteaux, and teach them out of the great book. Was not she a Salteaux, and had not she a right to know of this new way, about which so much was being said? With these thoughts in her mind she came to see us. When she came to the Mission we saw very quickly that here was an interesting woman. We had several interviews, and Mrs. Young and myself did all we could to lead this candid, inquiring mind in the right way. Before she left I gave her a sheet of foolscap paper and a long lead-pencil, and showed her how to keep her reckoning as to the Sabbath day. I had, among many other lessons, described the Sabbath as one day in seven for rest and worship; and she had become very much interested, and promised to try to keep it.

As she pushed out in her canoe from our shore, her last importunate request was, that as soon as possible I would visit her and her people in their own land. So many were my engagements that I could not take up this additional one until about the middle of the winter following. When, with a couple of Indian attendants, with our dog-trains we dashed into her village, great indeed was her joy at seeing us, and very demonstrative was the welcome given. She had put up on a staging outside in the cold a couple of reindeer heads, keeping them there preserved by the frost until I should arrive. Very quickly were they taken down to cook. The hair was singed off, and then they were cut up with an ax into pieces weighing about two pounds each. Soon they were in the pot boiling for our dinner. I furnished some tea, and while every thing was being got ready by a few the rest of us sat down and talked. They were indeed anxious for instruction in spiritual things. I read, and through my interpreter explained truth after truth, to which they gave the most earnest attention. Then we stopped a little while that we might have dinner. As I and my men were the guests of this chieftainess I did not get out my tin plates and cups and knives and forks, but sat down beside her in her wigwam with the rest of the people, completing a circle around the big wooden dish, in which the large pieces of cooked reindeer heads had been thrown. I asked a blessing on the food, and then dinner began. The plan was for each person to help himself or herself to a piece of the meat, holding it in the hand, and using a hunting-knife or teeth, or both together, to get off the pieces and eat them.

I am sorry to say my lady friend on the right, this chieftainess, had very dirty-looking hands and long, strong, brilliant teeth. She took her piece of meat, and turning it over and over in her hands, began tearing

and cutting at it in a way that was not very dainty, but extremely otherwise. After biting off a few mouthfuls she threw it down on the dirty ground of the wigwam before her, and inserting one of her greasy hands in the bosom of her dress, she pulled out a large piece of soiled paper, and unfolding it before me she began in excited tones to tell me how she had kept the tally of the "praying days," for thus they style the Sabbath. Greatly interested in her story, and in her wild, joyous way of describing her efforts to keep her record correct, I stopped eating and looked over her paper as she talked away. Imagine my great delight to find that through the long months which had passed since I had given her that paper and pencil she had not once missed her record. This day was Thursday, and thus she had marked it. Her plan had been to make six short marks, and then a longer one for Sunday.

"Missionary," she said, very earnestly, "sometimes it seemed as though I would fail. There were times when the ducks or geese came very near, and I felt like taking my gun and firing. Then I remembered that it was the praying day, and so I only put down the long mark and rested. I have not set a net or caught a fish or fired a gun on the praying day since I heard about it at your house so far away."

Of course I was delighted at all this, and said some kind words of encouragement. Then we resumed dinner. I had my piece of meat in one hand, and with the knife in the other was endeavoring to cut off the pieces and eat them. The good woman replaced the precious paper and pencil in her bosom, and then picked up her piece of meat from the dirty ground, and, after turning it over and over in her hands, began with her strong teeth to tear off the large mouthfuls. All at once she stopped eating, and, looking intently at my piece, she said: "Your piece is not a very good one, mine is very fine," and before I could protest or say a word she quickly exchanged the pieces; and from her portion, which she put in my hand, I had to finish my dinner. As what she did is considered an act of great kindness, of course I would not grieve her by showing any annoyance. So I quietly smothered any little squeamishness that might naturally have arisen and finished my dinner, and then resumed the religious service. Soon after she became a decided Christian.—*By Canoe and Dog Train.*

"OUR Church has sinned, I fear, in doing so little for our Indian population. This time of quickened interest ought to set the Church to larger effort to prepare for the inevitable incorporation into the mass of American citizenship these ancient owners of the soil. They invoke in ghost-dances the succor of the Great Spirit. Let us give them the real Christ of peace."—*Bishop Goodsell.*



Animas Cañon.

Animas Cañon is one of the wildest and most picturesque gorges in the Rocky Mountains. Through it the Rio de las Animas Perdidas, or "River of Lost Souls," finds its way to the valley below. For a dozen miles north of Durango the Denver and Rio Grande Railroad traverses the fertile and cultivated valley of the Animas in its approach to the cañon. Soon the valley becomes more broken and contracted, the approaching walls grow more precipitous, and the smooth meadows give place to stately pines and sighing sycamores. The silvery Animas frets in its narrowing bed and breaks into foam against the opposing boulders. The road climbs and clings to the rising cliffs, and presently the earth and stately pines have receded and the train rolls along a mere granite shelf in mid-air. Above, the vertical wall rises a thousand feet; below, hundreds of feet of perpendicular depth and a fathomless river. The cañon is here a mere rent in the mountain, so narrow one may toss a

pebble across, and the cramped stream has assumed the deep emerald hue of the ocean. In the shadows of the rocks all is solitary and weird and awful. The startled traveler quickly loses all apprehension in the wondrous beauty and grandeur of the scene, and, as successive curves repeat and enhance the enchantment, nature asserts herself in ecstasy. Emerging from the marvelous gorge, the bed of the cañon rapidly rises until the roadway is but a few feet above the stream. Dark walls of rock are replaced with clustering mountains of supreme height, whose abruptness defies the foot of man, and The Needles, the most peculiar and striking of the Rockies, thrust their splintered pinnacles into the regions of perpetual snow.

The Political Situation in Bulgaria.

BY REV. S. THOMOFF.

In order to understand the present political situation of Bulgaria it is necessary to briefly summarize the momentous events that have transpired in the country within the last five or six years.

On September 18, 1885, the bloodless revolution of Philippopolis took place. The Governor-General of East Roumelia was quietly deposed by the Bulgarians of the province, and the union with the principality proclaimed. Prince Alexander responded to the earnest calls of the leaders of the movement, and on the third day after the revolution entered Philippopolis in triumph, introducing order and tranquillity in the province, and promising to pay the regular tribute to the sultan. The czar, feeling greatly offended that such an important event should take place without his knowledge, withdrew the Russian officers from the Bulgarian army. Then followed the Servo-Bulgarian War, in which the Bulgarian soldiers, by their deeds of valor, showed that the blood of their warrior-kings, Simeon and Assen, coursed in their veins.

In the meantime Russia was trying to corrupt the leading officers in the Bulgarian army, in order to bring about the deposition of Prince Alexander, and thus restore her influence in Bulgaria. The plot was skillfully managed. Prince Alexander was deposed on August 21, 1886, and the army had given the oath of allegiance to the new government when Stambouloff, by his courage and determination, thwarted the plans of the conspirators, and in a week after his deposition brought Prince Alexander back to Bulgaria. An ill-advised telegram sent by the prince to the czar from Rustchuk called forth a severe reply, which caused the brave but unfortunate Alexander to resign, leaving the government in the hands of a regency, with M. Stambouloff at its head.

On March 11, 1887, the garrisons of Silistria and Rustchuk declared against the government. The insurrection in Silistria was soon put down, but the Rustchuk insurrection proved more formidable. Thanks, however, to the few regiments of the garrison who remained faithful, and to the bravery of the Rustchuk

militia, that insurrection was also put down. In the spring of the same year (1887) the Great National Assembly in Tirnova unanimously elected his royal highness Ferdinand of Coburg Prince of Bulgaria. On August 11 the prince-elect touched Bulgarian soil in Viddin, on the Danube, where he was enthusiastically received by the regents and the population. On August 12 the prince landed in Rustchuk, and on the sixteenth he took in Tirnova the oath prescribed by the constitution. Then began an era of progress and prosperity for Bulgaria.

During the four years of Prince Ferdinand's reign progress has been made in every direction. The Rustchuk-Varna Railroad has been bought by the Bulgarian government, and the Yamburl-Bourgas Railroad has been built, connecting Sophia, the capital of Bulgaria, with the Black Sea.

A higher university course of study has been opened in Sophia, and a great impetus has been given to commerce and industry. Factories have been opened in Slivno, Gabrova, Samokov, and Carlova. There is a Bulgarian steam navigation company in Varna, and an insurance company in Rustchuk. The balance of trade was in our favor last year, and every thing shows that there is a bright future in store for Bulgaria.

The enemies of Bulgaria, however, still keep plotting against her. The miserable affair of Major Panitza, in Sophia, last year, showed that the arch-enemy depends on secret friends and sympathizers in order to force the citadel from within. The recent dastardly attempt on M. Stambouloff's life, resulting in the murder of the minister of finance, proves that the conspirators have become desperate. But He who has preserved Bulgaria thus far will preserve her in future, and bring to naught the council of the wicked.

It being thus evident that Bulgaria has a future before her, it is highly important that the missionary work should be vigorously prosecuted there. The American missionaries and the Bulgarian preachers are doing a work for which the Bulgarians in the not distant future will be very grateful.

We hail with joy the appointment of the Rev. G. N. Davis as superintendent of the Bulgaria Mission, and rejoice to say that though he has not yet been more than a month in the country he has visited almost all the places occupied by our Mission. Brother Davis will live in Sistof, and will devote most of his time this year to the study of the language. We are also very thankful for the thorough-going manner in which Bishop Walden examined into the state and needs of the work. May God pour out his Spirit upon all the workers of the Mission, and may this Conference year be signalized by a great ingathering of souls.

Sistof, May 16, 1891.

THE Literary and Theological Institute at Sistof, Bulgaria, has an attendance of thirty-two pupils, and is doing a good work.

The Gospel in Russia.

BY A LAY MISSIONARY.

Lent is especially the religious season in Russia. No doubt it is so in all the great Churches of Christendom, but especially is it so in this great empire of the East. In St. Petersburg, the capital, it has been the season when the beginnings of new work are pondered over, and the success of the undertaking meditated is considered. Old movements, too, have their anniversaries at this time. They were begun in Lent, that very religious season, and it is natural that the anniversary season should recur. It was in Lent that Lord Radstock came to St. Petersburg after making the acquaintance of devout Russians in Switzerland. His subsequent visits naturally recurred mostly about the same time, and thus even the Brethren, who thereby found a footing in Russia which they are likely to retain, and who certainly of all bodies of Christians are the least mindful of times and seasons, and days, even, have reason to look to Lent as their birthtime, and as the season, too, when they are most likely to reach the ear of the public.

The Lutheran churches make, perhaps, less of it than the Russian, yet not greatly less. It is the season when the most solemn observance of the Lord's Supper takes place. Every man who would retain his civil rights, his power to plead or defend himself in a court of law, now qualifies himself for this by partaking of the sacrament. It is the law in Russia that if a person be summoned before a court, civil or otherwise, and, when his turn comes to plead or defend himself, it is whispered, "he has not communicated," the unfortunate man is nonsuited and is put out of court. A singular law, no doubt, and having singular consequences.

The most decided Aufgeklärter among the Germans, who scoffs at the idea of faith in Christ, and who avows openly his belief that the Bible is an ancient Hebrew *märchen*, makes his appearance even on such occasions at church, and the pastor, who knows very well the standpoint of his parishioner, is seen handing to the unbeliever at the altar-rails the sacred wafer!

The season is one of payment, too. In England and America the clergy are paid yearly salaries, but in Russia it is not so. If a peasant wants the services of his priest to offer up a prayer or to consecrate his *icon* a payment is made. The Lutheran Church adopts the same practice; therefore, at this sacred season money flows into the pockets of the clergy. All who communicate or partake of the sacrament are expected to supplement the very scant yearly salary of the priest by payments more or less liberal, according to the amount of wealth in his coffers, on these occasions. Rumor says, too, that some of those who are clothed with the sacred office are not inclined to leave it to the contributor to decide whether the gift be in proportion to his possessions, but must have their utterance on the question! The payments for such ritual offices form no small amount of the sacred functionary's receipts; and it must be owned that the whole practice is, whether in

the Lutheran or the Greek Church, a very unlovely one. Dr. Dalton, the popular clergyman of the Reformed Church, whose pamphlet against the Ober-Procureur Pobedonostzeff ran through so many editions, and which was analyzed in my last communication, set his face against the practice; but we are afraid with not much result.

This sacro-sanct season has thus its seamy side, we are sorry to say; but it has also its lucid, brilliant side, we are thankful to mention. It has been the birth-season of no small proportion of the gospel work in Russia during the past two decennia, which now, North and South, troubles the minds of the religious authorities, and those that are in sympathy with them, as to what is to be done with the Radstockites or Paschkovites and the Stundists, a question on which we shall again touch further on.

Among other institutions which at this time celebrate their yearly festival is the City Mission. Originated as a standing institution some sixteen years ago, the sixteenth report now lies before us. It meets on *Bet und Busstag*, the German Ash-Wednesday, to celebrate its triumphs during the year, and to tell, as far as possible, what has been done. The annual report opens with the sermon delivered on these occasions. The text this year was, "Strengthen that which is ready to perish." The preacher began by referring to the Saviour's command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and, lo, I am with you alway, even unto the end of the world." The preacher opened his discourse by distinguishing between home and foreign missions. The work of the St. Petersburg City Mission has to do with the first. The work here is to go to every one of the evangelical residents in whom the light is not manifest, that the light which lighteth every man who comes into the world should be manifest, and the love which illuminates the life. The preacher went on to speak of the difficulties of the Mission from the fact that it is forbidden to go to the Greek orthodox part of the inhabitants, and must content itself with seeking out one scattered here and another there, mayhap a single person in a house, who is evangelical in faith or has been so.

Another difficulty peculiar to the Mission is the fact that the evangelical inhabitants, or other Protestant inhabitants of St. Petersburg, are broken up into persons of many languages and many nationalities, German, Finnish, Esthonian, Lettish, Russian, Swedish, French, English, and Dutch.

Consequently, although they have the evangelical faith in common, they are very much broken up and separated from one another. Those who need the help of the Mission are, besides, poor, for the most humble workers are occupied all day over their work, and only open to the visits of the missionary late in the evening.

Among the persons who are thus sought out there is unspeakable poverty to be found, and the means of help possessed by the Mission are by no means abundant. There is not only much poverty, but much demoraliza-

tion—drunkenness, alienation of parents from children and from each other, children who ought to be at school and for whom there is no means to put them there. Everywhere temptation and sin is abundant; and how few to contend against the manifold forms of evil!

Yet, nevertheless, the City Mission has been able to do much good. Parents in sickness have been succored and rescued; children have been succored and rescued from the worst of evils. Christ, above all, has been brought home to hearts, and his love has been rooted in these hearts, and the devout lines of Melancthon have been realized, written as a living fact upon hearts:

“Fac ut possim demonstrare
Quam sit dulce, te amare;
Tecum pati, tecum flere,
Tecum semper, conglanere.”

“Help me, O my Lord, to prove
O how sweet 'tis thee to love;
With thee suff'ring, with thee weeping,
Joy in common ever reaping.”

The benefactors of the Mission are enumerated, then the common work. First, the Old Man's Home, with its 33 inmates; second, the Convalescent Home, which has afforded succor for 822 persons for two or three days; third, the Seamen's Home, where 2,400 have met in devotional services, 750 ships and 4,000 seamen have been visited, and 5,250 tracts distributed for 1889. The missionary whose service is devoted to the seamen rejoices that the numbers and interest of those who visit these meetings appear to increase.

There are two anniversary services of the Collective City Mission in the course of the year. The first is held on the German *Bet und Busstag*, or, as we elsewhere mentioned, the English Ash-Wednesday. At this meeting there is a discourse to the public, and a report of the Society's activity in the course of the year.

Again, at the season of the harvest home, there is another meeting; last year dedicated to an address on the spiritual service and activity of the Church of the first two centuries. That was indeed wonderful, though the methods followed differed greatly from our own; but the service rendered was great self-sacrifice, often carried to the greatest possible extent.

In reference to the plan of acquiring the Sarepta House as a mission-house, a work of a similar kind in the city of Copenhagen was referred to, where a missionary hotel with eighty rooms had been erected, where at a moderate charge Christian entertainment and Christian society has been provided. There, too, a Ladies' Union had been formed, by which young girls were trained for three years to be handy, useful, and faithful servants; and where, also, a branch of the White Cross Union had been formed to contend against the social evil.

Finally, the names of the missionaries and their work are given. There are six brethren at present on the list.

They visit first the hospitals, in which 2,558 times, as

against 3,178 times last year, they have found admission. The fewer visits have arisen not from the slowness or lack of zeal of the missionaries, but simply from the difficulties which have beset their admission. Tickets must be procured from the head doctor, and when there is found a non-evangelical patient in the ward, then conversation with the patient they have come to see must be carried on in an undertone.

2. The prisons have also been visited 2,028 times. Here, also, difficulties, especially in the cell prisons, have supervened, yet much good has been done.

3. To visit the homes of the poor, especially of the professional beggar, is another of the duties of the missionaries. Here an enterprising professional had hired a cold and gloomy cellar, where the missionaries could be sent when they sought an interview, but unluckily they were misdirected to the front entrance and the comfortable habitation of the professional when she was off duty. Another had given the address of her son, with whom, when the missionary came, she was visiting the theater. All, however, do not bear this double and deceitful character. Some have been greatly benefited by the missionaries' visits, and the voice of praise and prayer in family worship is heard where before there was silence, if not utterances of a very different character.

4. The Sunday-school is another blessed work undertaken by the St. Petersburg City Mission. Bible-classes are held, and 42, 48, even 49 services have been held, with an average attendance of 185 children and 232 on the list. The Bible-classes, too, have their gracious results. Not one of the least is to make evident the almost human slavery to which some employers seek to reduce the young under their control. Three hundred Bible-meetings have been held.

5. Other good works have accompanied those referred to as done by the missionaries. They have distributed the word of God in prisons and hospitals, in the homes of the poor, and to those who were present at their meetings. In this way 701 Bibles, New Testaments, or parts of the word of God, and 8,666 brochures of an edifying character have been distributed.

6. Not only good words have been spoken and good books distributed, but good deeds have also been done. The poor have been visited; they have been comforted and helped by gifts of charity, and articles of clothing have been distributed. The Russian American India-Rubber Company has helped in supplying the very necessary articles of over-shoes in the damp and cold climate of the northern metropolis of Russia. Of these no less than three hundred pairs have been supplied.

Finally, work of this kind has a double reference. It has been good for those who received, but also good, very good, for those who have given.

“The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest:
It blesseth him that gives and him that takes.”

So has it been experienced in this good work. Year by year it has gone forward, and with the increase of the work the liberality of those who carried it forward has increased. To crown the year a good Samaritan has been found in Herr L. König, who has presented 100,000 rubles, or about \$70,000, to purchase the Sarepta House for the head-quarters of the Mission. Unfortunately, the power of the Mission to receive such gifts is restricted, and awakened jealousy already threatens hinderance to the work, if not restriction or closure of the Mission.

It is pleasant, though, under limited conditions, and in a work in which the people of the land have neither part nor lot, to speak of progress in the work of God, of the "service of man" in poverty, affliction, and misery; but nevertheless this is the work specially commended by Christ when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me." But there are other things going forward in this strange land, where such strange opposites prevail—utter democracy living under the shadow of the most absolute unlimited despotism, where millions have neither privilege, nor law, nor right, but are solely dependent in life, property, and conditions of life on an irresponsible despotism.

Mention has been previously made of Protestant evangelicism as entering Russia and finding a resting-place in hearts, both in the North and the South—in the North through Lord Radstock and the Russian leaders of the movement, Colonel Pashkoff and Count Korff, besides a number of devout ladies of the very highest rank. Evangelicism of the very freest type has found a resting-place in the hearts of the Russian people. A still greater movement, drawing its origin from the evangelical Christianity of America, has entered in and taken possession of the South. Between the native Lutheranism of the Russian Empire and the native orthodoxy of the Greek Church there is repulsion rather than attraction.

The Dorpat-bred Lutheran pastor would never think of carrying the faith that is in him to the *myzhik* over the way; and the *myzhik*, thanks to the old prejudice against the German, does not expect it, and would not receive it. But in a southern German town the old and much beloved pastor had a son who, led by circumstances, mayhap with the love of youth for the new, had found his way to the United States. There the grace of God had arrested him, brought to him a new life, the life of God in the soul. The result was that he was led to study for the ministry. And so when the much beloved old pastor passed away, what was more natural than that the colony should think of the son and invite him to be their pastor? The young man accepted the old life of the colony sanctified by remembrance, and time seemed no longer wearisome. The colony's religion was not of the narrowest sort, in which the pastor, as a man of authority, was all in all; there was participation, as in Würtemberg and other parts of Germany—lay participation. Where such forms and methods exist in the

American camp-meeting, in the English cottage-meeting, these are the elements of revival, which comes like the breath of spring over the religious life of the community, and there is unusual quickening and unusual life.

To the young pastor on such an occasion came a party of Russians. Devout and reverent, quick to apprehend the presence of the divine, this party, like those in the days of the apostles, were led to inquire what these things might be? The young pastor took them into the meeting and explained what was going on. Here were souls being born. Men were passing from death unto life. Those who had been careless and dead in trespasses and sins, or whose religion had been a mere external form, and had brought none of the joys of pardon for sin or the delight of those who had obtained the peace which passeth understanding, became partakers of both. There was joy of old in New Testament times in a certain city, and so there was joy in this colony. The Russian visitors, eminently susceptible to the teachings or explanations of the young pastor, passed under the new influence, nay, carried it to their brethren.

This was the beginning of the well-known Russian religious movement known as Stundism, which now counts its adherents by thousands, or, it is even said, hundreds of thousands.

Various explanations of this great fact have appeared in the Russian journals and newspapers. Some, struck with the moral results in industry, sobriety, and exemplary performance of social duties, have naïvely wondered that heresy should render people sober, moral, industrious, and dutiful, while orthodoxy should have quite contrary effects. Others have said that these new opinions and principles have come in with the emancipation of the serfs, and have sagely shaken their heads over the wisdom of that great measure.

Several articles in *Russian Thought*, an able Muscovite review, have shown so much that may be accepted that the Russian people since emancipation have begun to think for themselves, and will unquestionably continue the practice, however deleterious it may seem to those who believe that the great masses of the people should remain in a state of nonage, so far as exerting the power of judging for themselves is concerned. Some have been exercised by the fact to which we have adverted, that the first beginnings of these movements have been of foreign origin. That has been shown, however, to be merely an accidental thing, and that the Russian people are quite capable of originating thought for themselves.

Just now, after carrying on persecution of the Stundists in a more or less feeble and sporadic fashion for a long term of years, the clergy and their abettors would seem to be about to make a grand effort to stamp out Stundism. The *Light*, which is an organ of the Slavophiles, unfolds its views in an article which appeared as the leading one of the journal on the 13th of March of the present year. The text on which the article harps is that Stundism is only another word for "Lutheranism." There are old and long cherished prejudices against

Germany and the Germans in Russia, and the fact that Lutheranism is the religion of the Germans is of course quite sufficient to stamp the movement with an evil character. It does not happen to be the truth. The Pashkovite movement in the North is that of the free and open individualistic character known in England and America as "Brethrenism."

Most of the Stundists are Baptists, with the German professors of which religious creed they have come mostly into contact. The movement bears, however, a genuine Russian character. There are certain racial characteristics which, whatever opinions are received and believed in, remain unaltered. This is the case with both the movements referred to. Russia is the home of the Artell, and these movements bear the openness of mind, the Christian sense of equality, and wide extended brotherliness and mutual help which are characteristically Russian and non-Teutonic.

The *Light* proceeds straightway to contradict the assumed Lutheranism of the new movements. They deny the priesthood, they deny sacraments, the holy images, the saints and ceremonies and traditions, things the most of which "Lutheranism," true to its ancient and traditional character, very obviously does not deny, but which the *Light* affirms to be denied of the Stundists. But what of that? That these movements should have some relationship to the hated German was convenient though false, and therefore the *Light* holds to it all the same.

But the next accusation is that the authorities in the towns and villages have protected the Stundists and discouraged their banishment, the remedy generally applied to the other *Sektanti*, but with no very great or striking success. The administration, the procurators, and the justices of the peace have all shown the same tendency—namely, to discourage the persecution, or at least the banishment from their hearths and homes, of the Stundists! This patience on the part of the authorities has taken the sword out of the hands of the orthodox. Some have begun to say, "Are not the Stundists right?" "Do not the very authorities secretly believe in Stundism?" "Mayhap Stundism is not wholly bad," etc.

And now the concluding argument comes. "For a thousand years the Russian Empire has wrought out the living type of the orthodox Russian to man the wall of defense around the immovable imperial throne, the throne of the fifth part of the habitable globe, over which rules the autocratic and orthodox czar. The writer does not think it desirable that this type of Russian character should be altered. In this type lies the future fortune and future life of the one empire and the one eternal dynasty! This hardly appears to be sincere, but the author makes a final effort to drag in Lutheranism as responsible as well as the southern Stundism.

The *Moscow Gazette* takes up the same text, and preaches even more earnestly than the *Light*. The Stundists have appeared in Riazan and Moscow governments; and there are even little monks to be found among the Stundist preachers. The resistance of the

clergy has been found unsuccessful, unless it is supported by the civil power. This is the view expressed by Anatoli, the Bishop of Uman, the vicar of the Kieff eparchy. This view is supported by Plato, the metropolit of Kieff, who affirms that without the aid of the secular power of the empire the conflict is impossible.

It is attempted to be shown that the opposition of these sects is not only against the orthodox faith, but also against the civil power, and as has been shown above, there is a destructive effect on the "typical Russian," such as he has been formed during the existence of the empire for a thousand years. Such being the conclusions of the clergy, and finding themselves unable to contend against the Stundists with spiritual weapons, they propose that they shall be indicated in their passports as belonging to these anti-orthodox sects; that they should be forbidden to be employed in factories and public works; that they should not be allowed to have schools, or their children to attend schools. At the same time their meetings for prayer or worship are to be forbidden.

It is to the credit of the European *Messenger*, the greatest leading review in St. Petersburg, that it has ventured openly to oppose these measures, showing truly that to adopt such measures will be to reduce the members of the Stundist and other evangelical bodies to a parish existence, allegations which excite the wrath of these "defenders of the faith." It is shown that General Ignatieff, who is the Governor of Kieff, holds the necessity of such measures. There has also been a trial of a party of Stundists lately, which has been conducted in the South with closed doors, the result of which has been to condemn these unfortunate persons to the loss of their civil rights and to be banished as criminals to Siberia.

Such are the dark outlooks of the present time as regards many of the earnest followers of Jesus Christ in the empire! Every one who knows what is implied in being banished to Siberia, the terrible hardships, the demoralization and brutalizing effects, will pray for these unfortunate exiles, that they may be helped and supported in passing through the terrible ordeal!

It is also said that the unfortunate Jews are to have their liberties still further abridged. They have been allowed under certain restrictions to live in Moscow, but this permission is now, it is said, about to be withdrawn, and they are to be expelled from the ancient capital of the empire. It is to be feared that unless the divine Arm interpose and find a way for softening the fate of these threatened ones that dark days are in store for the adherents of evangelical truth in the Russian Empire.

St. Petersburg, May, 1891.

The Rev. T. J. Scott, D.D., of India, writes: "A supreme moment is upon us. Thousands are turning to the Lord. Every man seems to have tenfold more work than can be done, and the Church at home will not wake up!"

Monthly Missionary Concert.**SUBJECTS FOR 1894.**

July.....	UNITED STATES.
August.....	ITALY and BULGARIA.
September.....	JAPAN and KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

The Negroes of the South.

An intelligent Negro in the South says that his people get along very well until some one comes around about election time and stirs them up.

A Southern writer says truly: "The future of the Negro in the South depends upon the sympathy and friendly assistance of the white people of the South, and whatever tends to alienate these is bad for the Negro." What the North wishes to know is the depth of the sympathy and how far-reaching the assistance.

A lady working among the Negroes for their educational advancement affirms the "race question has been made doubly difficult because in discussing it North and South instinctively assume a hostile instead of a sympathetic attitude."

This lady bears testimony to the amiability, generosity, and comparative freedom from violence and crime of the Negro of the South, but says there is often a persistent divorce of religion from character, and they need to be taught that the religion is not of value which does not result in obedience to the commands and imitation of the character of Christ.

There is a "climate of opinion" among the Negroes that needs to be changed, and the young taken out from this climate and educated in some of our best religious boarding-schools will become fitted for efficient leaders of their people.

The Freedmen's Aid Society of the Methodist Episcopal Church and the American Missionary Society of the Congregationalists are accomplishing great good through their schools in the South, and deserve very liberal support.

Evangelization of Africa.

Rev. C. C. Newton, a Baptist missionary at Lagos in Africa announces the following as his conclusions respecting mission work in Africa:

1. That Africa must be evangelized by Africans.

2. That Providence indicates that the evangelization should be done by negroes from the Southern States of America.

3. That the white man should attempt no more than the general management of

the work, yet giving support to large numbers of Negro missionaries.

4. That there should be some grand combination on the part of England and the United States for extensive colonization of our Negroes in the best parts of their father-land.

Area and Population of the United States.

The United States is a republic. Washington city is the capital. Benjamin Harrison is the President.

The largest division, Alaska, has the smallest number of inhabitants.

There are forty-four States, six Territories, and the District of Columbia, with an area of 3,605,000 square miles, and a population of 62,750,000.

Area in square miles of States and Territories, according to size:

Alaska.....	577,390
Texas.....	265,780
California.....	158,360
Montana.....	146,080
New Mexico.....	122,580
Arizona.....	113,020
Nevada.....	110,700
Colorado.....	103,925
Wyoming.....	97,890
Oregon.....	96,030
Utah.....	84,970
Idaho.....	84,800
Minnesota.....	83,365
Kansas.....	82,080
South Dakota.....	79,800
Nebraska.....	77,510
Missouri.....	69,415
Washington.....	69,180
North Dakota.....	68,645
Georgia.....	59,475
Michigan.....	58,915
Florida.....	58,680
Illinois.....	56,650
Wisconsin.....	56,040
Iowa.....	56,025
Arkansas.....	53,850
North Carolina.....	52,250
Alabama.....	52,250
New York.....	49,170
Louisiana.....	48,720
Mississippi.....	46,810
Pennsylvania.....	45,215
Virginia.....	42,450
Tennessee.....	42,050
Ohio.....	41,060
Kentucky.....	40,400
Oklahoma.....	39,450
Indiana.....	36,350
Maine.....	33,040
Indian Territory.....	30,980
South Carolina.....	30,570
West Virginia.....	24,780
Maryland.....	12,210
Vermont.....	9,565

New Hampshire.....	9,305
Massachusetts.....	8,315
New Jersey.....	7,815
Connecticut.....	4,990
Delaware.....	2,050
Rhode Island.....	1,250
District of Columbia..	70

Population of States and Territories according to grade:

New York.....	5,981,934
Pennsylvania.....	5,248,574
Illinois.....	3,818,536
Ohio.....	3,666,719
Missouri.....	2,677,080
Massachusetts.....	2,233,407
Texas.....	2,332,220
Indiana.....	2,189,030
Michigan.....	2,089,792
Iowa.....	1,906,729
Kentucky.....	1,855,436
Georgia.....	1,834,366
Tennessee.....	1,768,723
Wisconsin.....	1,683,697
Virginia.....	1,648,911
North Carolina.....	1,617,340
Alabama.....	1,508,073
New Jersey.....	1,441,017
Kansas.....	1,423,485
Minnesota.....	1,300,017
Mississippi.....	1,284,887
California.....	1,204,002
South Carolina.....	1,147,161
Arkansas.....	1,125,385
Louisiana.....	1,116,828
Nebraska.....	1,056,793
Maryland.....	1,040,431
West Virginia.....	760,448
Connecticut.....	745,861
Maine.....	660,261
Colorado.....	410,975
Florida.....	390,345
New Hampshire.....	375,827
Washington.....	349,516
Rhode Island.....	345,343
Vermont.....	332,205
South Dakota.....	327,848
Oregon.....	312,490
District of Columbia..	229,796
Utah.....	206,498
North Dakota.....	182,425
Delaware.....	167,871
New Mexico.....	144,826
Montana.....	131,769
Idaho.....	84,229
Indian Territory.....	77,000
Oklahoma.....	61,701
Wyoming.....	60,589
Arizona.....	59,691
Nevada.....	44,327
Alaska.....	36,500

Census Report of Seven Churches.

We have received from Mr. R. P. Porter Census Bulletin No. 70, giving statistics showing the strength of seven religious

Denominations in the United States. We make the following extracts:

I.—CUMBERLAND PRESBYTERIAN CHURCH.

STATES, ETC.	Number of organizations.	Value of church property.	Communicants or members.
Alabama.....	158	\$187,705	7,390
Arkansas.....	303	158,250	12,788
California.....	37	69,450	1,496
Colorado.....	5	19,300	231
Florida.....	6	200	88
Georgia.....	15	8,550	508
Illinois.....	198	317,085	14,177
Indiana.....	42	160,700	4,866
Indian Territory.....	53	11,645	1,229
Iowa.....	24	34,550	1,167
Kansas.....	68	55,300	2,386
Kentucky.....	213	254,600	15,458
Louisiana.....	23	12,050	868
Mississippi.....	135	180,650	6,353
Missouri.....	393	571,308	23,090
Nebraska.....	7	10,000	416
Ohio.....	29	61,500	2,600
Oregon.....	23	22,200	897
Pennsylvania.....	54	257,500	6,210
Tennessee.....	529	745,605	30,477
Texas.....	476	436,108	22,297
Washington.....	11	15,300	470
West Virginia.....	1	2,000	32
Total.....	2,791	\$3,515,511	164,940

II.—CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (MORMONS).

Alabama.....	2	.....	156
Arizona.....	27	\$26,400	6,500
Colorado.....	3	7,200	1,690
Georgia.....	1	.....	164
Idaho.....	61	45,560	14,805
Indiana.....	1	.....	3
Kansas.....	1	.....	23
Kentucky.....	1	.....	188
Maryland.....	1	.....	47
Mississippi.....	1	.....	112
Nevada.....	5	.....	406
New Mexico.....	5	1,430	442
New York.....	2	.....	45
North Carolina.....	1	.....	97
Pennsylvania.....	4	.....	33
South Carolina.....	1	.....	193
Tennessee.....	2	.....	134
Utah.....	203	733,816	117,629
Virginia.....	1	.....	127
West Virginia.....	2	.....	71
Wisconsin.....	1	.....	22
Wyoming.....	8	11,700	1,312
Unorganized.....	.....	.....	214
Total.....	425	\$825,506	144,532

III.—REFORMED EPISCOPAL CHURCH.

Delaware.....	2	\$16,500	139
Illinois.....	10	225,800	1,755
Maryland.....	4	46,000	285
Massachusetts.....	2	44,000	311
Michigan.....	2	8,100	102
Missouri.....	2	25,000	125
New Jersey.....	2	44,500	326
New York.....	4	280,400	743
Ohio.....	3	33,700	257
Pennsylvania.....	13	870,000	2,640
Virginia.....	2	2,700	49
South Carolina (colored).....	37	18,401	1,723
Total.....	83	\$1,615,101	8,455

IV.—THE MORAVIAN CHURCH.

Alaska Territory.....	2	\$5,000	36
California.....	1	700	19
Illinois.....	1	4,000	336
Indiana.....	2	17,600	346
Indian Territory.....	1	400	40
Iowa.....	3	4,500	101
Kansas.....	1	2,500	19
Maryland.....	3	3,050	150
Michigan.....	2	4,500	168
Minnesota.....	2	20,600	696
Missouri.....	3	5,500	59
New Jersey.....	4	13,500	374
New York.....	7	127,200	852
North Carolina.....	13	58,000	1,732
North Dakota.....	9	6,500	199
Ohio.....	6	37,400	822
Pennsylvania.....	14	240,440	4,308
Virginia.....	1	200	45
Wisconsin.....	19	27,600	1,427
Total.....	94	\$681,250	11,281

V.—GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

STATES, ETC.	Number of organizations.	Value of church property.	Communicants or members.
California.....	4	\$8,460	315
Colorado.....	8	18,000	135
Illinois.....	164	813,450	37,138
Indiana.....	75	337,600	15,274
Iowa.....	59	110,300	6,002
Kansas.....	28	37,750	2,053
Kentucky.....	11	137,400	4,012
Louisiana.....	3	26,450	1,200
Maryland.....	12	223,500	4,495
Michigan.....	50	949,450	10,020
Minnesota.....	53	97,000	5,567
Missouri.....	124	575,650	25,676
Nebraska.....	23	43,500	2,142
New Jersey.....	3	30,000	1,800
New York.....	50	681,570	17,409
North Dakota.....	5	3,300	440
Ohio.....	107	836,300	31,617
Pennsylvania.....	12	132,150	5,293
Texas.....	19	36,300	1,864
Virginia.....	1	30,000	700
West Virginia.....	2	800	114
Wisconsin.....	63	182,700	11,410
Total.....	870	\$4,614,490	187,432

VI.—GERMAN EVANGELICAL PROTESTANT CHURCH OF NORTH AMERICA.

Illinois.....	2	\$16,000	735
Indiana.....	8	54,150	1,886
Kentucky.....	3	51,000	1,250
Louisiana.....	1	40,000	3,500
Missouri.....	2	70,000	1,700
Nebraska.....	1	5,000	40
Ohio.....	22	438,000	11,793
Pennsylvania.....	9	439,000	12,287
Texas.....	2	10,500	1,050
West Virginia.....	2	63,000	1,915
Total.....	52	\$1,187,450	36,156

VII.—PLYMOUTH BRETHREN.

California.....	4	.....	49
Colorado.....	1	.....	14
Delaware.....	3	.....	44
District of Columbia.....	1	.....	8
Florida.....	1	.....	75
Georgia.....	2	.....	17
Illinois.....	5	.....	158
Indiana.....	1	.....	14
Iowa.....	9	.....	163
Kansas.....	1	.....	6
Kentucky.....	1	.....	5
Maine.....	1	.....	5
Maryland.....	1	.....	24
Massachusetts.....	7	.....	119
Michigan.....	9	.....	102
Minnesota.....	11	.....	943
Missouri.....	2	.....	151
Nebraska.....	1	.....	9
New Hampshire.....	1	.....	15
New Jersey.....	0	.....	213
New York.....	10	.....	484
North Carolina.....	1	.....	3
Ohio.....	2	.....	5
Pennsylvania.....	11	.....	164
Texas.....	1	.....	4
Vermont.....	1	.....	4
Washington.....	9	.....	10
Wisconsin.....	1	.....	70
Total.....	109	.....	2,279

SUMMARY OF DENOMINATIONS.

Cumberland Presbyterian Church.....	2,791	\$3,515,511	164,940
Church of Jesus Christ of Latter-day Saints.....	425	825,506	144,532
Reformed Episcopal Church.....	83	1,615,101	8,455
Moravian Church.....	94	681,250	11,281
German Evangelical Synod of North America.....	870	4,614,490	187,432
German Evangelical Protestant Church of North America.....	52	1,187,450	36,156
Plymouth Brethren.....	109	.....	2,279

The Cumberland Presbyterian Church is Presbyterian in polity, has a creed which is described as a *via media* between Calvinism and Arminianism, and owes its

origin to a revival movement at the beginning of the present century.

The Church of Jesus Christ of Latter-day Saints has a hierarchical organization, and bases its faith chiefly on the Book of Mormon. It is divided into "stakes," and has apostles, bishops, elders, evangelists, etc.

The Reformed Episcopal Church was organized in 1873. It has no dioceses, but it has synods or episcopal jurisdictions.

The Moravian Church, officially called the Unitas Fratrum, is an episcopal body, consisting of three provinces, of which the churches in this country form one, those in England another, and those in Germany, where the Church originated, or rather was revived early in the eighteenth century, a third. It has bishops, but they are spiritual, not ecclesiastical, officers.

The German Evangelical Synod of North America celebrated October 12, 1890, the semi-centennial anniversary of its organization in this country. It accepts the symbolical books of the Lutheran and Reformed Churches, representing in the United States the State Church of Prussia, which is a union of the Lutheran and Reformed bodies.

The German Evangelical Protestant Church is liberal in doctrinal belief, having no confession of faith. It is opposed to synodical organization, but its ministers are associated in vereins, or district unions. Some of its churches are older than the century.

The Brethren, as they wish to be known, represent a movement which began in 1830 in Plymouth, England, whence they are popularly designated Plymouth Brethren. There are three branches of them in this country. They have no ordained or paid ministry, and own no houses of worship. It is with extreme difficulty that information is obtained of the two branches not represented in this bulletin.—H. K. Carroll.

The Mohonk Conference and the Negro.

The Mohonk Conference at its recent session held in the interest of the Negro adopted the following as that deemed most desirable by the active friends of the negro:

"1. The accomplishing of the primary education of the negro by the States themselves and the further development of means and methods to this end till all Negroes are creditably trained in primary schools.

"2. The largely increased support of schools aided by private benevolence,

which shall supply teachers and preachers for the Negro race.

"3. The grounding of the vast majority of these teachers and preachers in common English studies and the English Bible; with the further opportunity for any of them to carry on their studies as far as they may desire.

"4. The great extension of industrial education for both men and women.

"5. The encouragement of secondary schools established and conducted by Negroes.

"6. The purchase of homesteads by as many Negro households as possible, with an increased number of decent houses to replace the old one-room cabins.

"7. The establishment by the government of postal savings banks, where the Negroes can be encouraged to save their earnings until they can purchase a home.

"8. The aid of public education by the national government, to be given in the ratio of illiteracy.

"9. The removal of any disabilities under which Negroes labor by the slow and sure forces of education, thrift, and religion."

Mormonism.

BY A HOME MISSIONARY.

Perhaps the most singular and troublesome home mission field in our country is Utah, the land of the Mormons, the "Zion" of the "Church of Latter-day Saints of Jesus Christ;" for by this latter name only do they call themselves, spurning, as an insult, the name of "Mormon." It is of this people that I shall write.

Forty-two years ago, while the United States was at war with Mexico, a band of Latter-day Saints from Nauvoo, Ill., led by Brigham Young (the successor of Joseph Smith, the first "prophet, seer, and revelator" of the Saints), crossed the great plains, the Rocky Mountains, and the Wahsatch range, and found themselves on the eastern side of Salt Lake valley. Behind them rose the gray, bare, massive summits of the Wahsatch, through one of whose deep, rugged cañons, thereafter called "Emigration Cañon," they had just emerged. Before them, twenty miles westward, stretched the marvelous blue of the Great Salt Lake with its mountain islands. Southward lay the parched, barren plains of the Salt Lake valley, with the river Jordan winding its tortuous way northward to the Salt Sea. Here, Brigham proclaimed, God had revealed to him should be built the city of the Latter-day Saints—the center of the new Zion from which God would rule the world. And here for thirty years Brigham Young ruled sole and absolute dictator of Utah, and saw

his handful of half-starved emigrants increased to 200,000, and himself from a penniless adventurer grown to be a millionaire and the money-king of the territory.

At the time when the saints founded the city of Salt Lake they were in Mexican territory. Two years later, at the close of our Mexican War, Mexico ceded to the United States all the country between Kansas and the Pacific, and Utah became subject to the Washington government. But hidden behind the Rockies, and practically out of reach of government, for twenty years the Saints nursed their pet system without interference. So grew to maturity that enormity of tyranny, immorality, and heathenism known as Mormonism.

One hardly knows how to begin to describe these people. The more one sees of them the less he feels that he knows them. People who live among them give up trying to understand them, and sum up the whole thing by saying: "There is nothing too wicked for a Mormon to do, and nothing too silly for a Mormon to believe."

Let me give you a glimpse of a Mormon Sunday. At ten A. M. I went to the Sunday-school. Mormons have Sunday-school because Gentiles do. All who are not "Saints" are called "Gentiles." Every thing a Gentile mission-school or church has the Mormons will imitate. They must keep up with the Gentiles. So they have Sunday-school. It opened with song. As they were singing I looked through the hymn-book, and was struck by a hymn entitled "The Model Child." The first verse ran thus:

"I knew a little maiden, her name was Bessie fair;
She was her mother's darling, for she would not bang her hair;
She'd neither crimp, nor friz, nor bang her pretty flowing hair,
She was a perfect model, was my little Bessie fair."

This song is founded upon a revelation that it is sinful for Saints to bang their hair.

After the song an elder made a prayer. Then they sang again. It was now in order to have the communion; but the old bishop, seeing there were Gentiles present, thought it well to explain the fundamental principles of the Saints, and so expounded Adam's fall and "agency" and the sacraments. It seemed odd to have the communion at Sunday-school; but the bishop explained that "the Lord" (whoever that is) had revealed that all children should partake of the Lord's Supper as soon as they were eight years old, that being the age at which "the Lord" also directed

they should be baptized by immersion. So the communion was passed around, and every child partook. The "deacons" who passed the communion were boys from ten to twelve years old.

The bishop also told why they use water in place of wine at the communion. He said that wine is the proper element, but because it is so hard to get pure wine in that country, and because the people were poor, "the Lord" had said: "Use water." I began to think the Mormon's Lord must be a very thoughtful and obliging person; but the bishop went on. The girls and women, he said, ought to take care to have one glove off before the deacons reached them with the communion, so as not to make the deacon wait while they pulled off a glove, which sometimes took a long while. Then he warned them not to drink a whole tumblerful of water when that element was passed, just because it was hot weather. "Why," said he, "sometimes on hot July afternoons I have administered the sacrament at the Tabernacle when it would just tire a strong man clean out to carry water to water that crowd." As the Tabernacle seats 8,000 people I could imagine the bishop had reason to get tired carrying water.

After the sacrament the teachers attended to their classes, and the bishop and elder came down to talk to the Gentiles. The classes, they told us, studied the catechism, the Book of Mormon, the doctrines and covenants, and the Bible. "Many people," said the elder, "think we do not use the same Bible as the other Churches, but that is not so. We use the St. James version like all the rest." I had never before known that "St. James" made a version of the Bible, yet I held my peace and did not even suggest that King James was not a saint.

The "study" of the Mormon books consists, in the younger classes, in teaching the children to read the contents. In the older classes the scholars in turn read from the books, if they can read, skipping the long words, however, as beyond their attainments. Had it been in the fall, after hot weather is over, we should have heard the bishop announce a couple of dances for the ensuing week. After cold weather begins, the church has two dances a week, and the committees and other arrangements for them are always announced in Sunday-school or church. Strange as this seems, yet it is not strange that a church which believes in one man having many wives should not be above dancing. Nor is it strange, in such a state of things, that it is hard to find a young person of decent moral character. —*N. Y. Observer.*

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

NOTE.—It is in accordance with a special request from a source which deserves considerate respect that I change the order of this article. There is an inquiry for a statement of appropriate *Christian philosophy*, of a character which a missionary might make use of to the advantage of the divine cause. I do not presume to answer the inquiry. I submit some chance thoughts seen through my spectacles.

We can see thoughts. There is nothing paradoxical about that. A full and well-developed thought is visible, is audible, is intelligible.

Would it not be the greatest of miracles were we to see a dumb beast raised from the dead? I sometimes think of it. Could it be? Were it done, would it not be a wondrous act?

How much did you raise for missions last year? How little? Did you give all that you raised, and was it all that you could give?—It is conscience that is asking these questions of you.

He wrote it with a flourish, and in a school-boy's round hand—*Christianus Democritus*. Never mind the Latin attempt when the sentiment is one so good.

Well, brother missionary, you say you are a bondman to Christ. The bond is made in duplicate. He has signed it, and in order to make it valid you must do the same.

There are ministers in this United States of ours who seek to win souls, and yet treat some men just as though they had no souls. Think of a soulless man!

Think of foolish things, and you will be the less likely to be guilty of the perpetration of folly. There are foolish missionaries, excellent sons of Nabal, with approved lineage.

Now here is a question well worth a quiet consideration: Admitting that there are esoteric Christians, should we send missionaries to them, or would it be best to purchase some of their traits?

To hear some ministers preach, one would think that there is some event other than death which is to be dreaded because it will destroy man. It is a terrible blunder to make.

The Indian's excuse for wearing no hat is pretty good, after all. He "wants the air on his head." That is right; refuse to wear any thing that will keep the air (*spiritus*) from the heart.

What would you answer if a Buddhist asked you what he should do to convert a Christian to Buddhism? In answering that question you can gain a grand and inspiring suggestion.

It may savor of egotism, but it is a good thing to be an anachronism among Christians. Commend to me a Christian who is in very deed a human anachronism.

Let us welcome every new scheme of utilitarian ethics for controversy's sake.

The *human* claims to the reality of infallibility on scriptural interpretation are limited.

A master of taciturnity is lord of himself indeed—a gentle man.

It is nonsense to think that one man can understand by another's misunderstanding.

He is a fool who has no reasons for entertaining resentments against himself.

If my religious beliefs are not expressed in ways inconsistent with civil society, the civil government has no right to interfere with them.

If each nationality would have a church coextensive with the nation, what of "church unity?"

Would you judge doctrines by miracles, or miracles by doctrines?

It is nonsensical to study what have been the opinions of others on matters in which one is competent to use his own reason. It is, however, an interesting amusement and relaxation.

There is a God, for there must be a causal necessity of which knowledge is the outcome.

He who disbelieves his own faith is a renegade, a mental suicide.

Metaphysic always has an attraction for meditative minds.

In the negative idea of eternity we lose the positive idea of time.

One cannot imagine bounds to space any more than he can bounds to duration.

A thought has a real objective existence independent of individual mind.

The free-thinker is not necessarily a free-writer.

Virtue is worship of God.

Morality is the expression of God's will.

There is no human heart in which God has not left a witness of himself.

Do not confound Trinitarianism and Tritheism.

We can be certain of nothing till certain that there is a God. Certainty, regarded as objective, is derived from God.

The soul is an emanation from God.

By an "idea" I understand a conscious experience.

Let philosophy take care of any residuum which may remain after the analysis of a thought.

So far as mere human knowledge is concerned, God is a transcendental ideal. But with supernatural conception he is a supreme reality.

The immortality of the soul is a speculative idea practically warranted, though lacking either demonstration or real comprehension.

The possibilities of unsystematic philosophy are great. One may write and think upon philosophy, and yet be no philosopher. Even a resolute thinker may not be a philosopher.

It is possible to understand an all-comprehensive nature, possessed of divine attributes, to be but another expression of an idea of God.

A finite God, a *known* God, is no God.

The philosopher's "apprehension of God" and the Christian's "faith" are nearly identical.

It is a difficult task to identify divine with human reason.

Look out a metaphysical bond between soul and body.

A clergyman may be a bold speculator in theology and yet not evidence the fact in his sermons.

Dodwell held that the soul is mortal till baptism confers immortality on it.

Until we perfect our knowledge of human qualities it cannot but be difficult to attain to a full conception of the divine attributes.

Do you seek to know Christian philosophy? Read the Pauline epistle to the Colossians. Is it not *theologia Christianæ compendium*?

Grand and blessed the *conclave* where God is included! "Locked in with God."

We may best define "common sense" as *the universal experience of humanity*. Manifestly, he who does not share in that experience "does not have common sense."

Let us uprear the loftiest form of religious eclecticism, seeking truth under every form of opinion, and regarding no system as hostile if it contains any truth to appropriate, or to touch with apprehension.

Man's spirit, illumined by the Holy Spirit, reveals the laws of nature.

Man was created originally as a "man of God."

When a child has passed through all of the forms of evolution *in utero*, and has reached the true human shape, then God endows the body with a spirit, doing so by a fulguration, "breathing" a spirit into it by emanation much as we emanate thoughts.

Metaphysical evil is *sin*. Physical evil is *pain*.

Is the Bible necessary to a belief in Christianity? Yes; and yet Christianity was a living power before the New Testament in its present form was recognized by the Church.

Christianity is adapted to the needs of human nature.

Apparently—strongly apparently, and apparently only—the sacerdotal conception of Christianity is not sustained. As one studies he finds that there is a difference between being a Christian and being *Christianised*.

If I am asked an opinion it is but fair that I learn my ground by first asking my inquirer what opinions, if any, he holds on the subject at issue. If he has none, I have a virgin soil on which to sow mine. If he has those of his own, they may on the one hand help mine to grow in his mind, or, possibly, on the other hand, they may be antagonistic and require eradication. I would not sow flower-seed in a field already sown to oats, even though I plow it anew.

Place no value upon a philosophy that does not have throughout a reference to general religious and scientific conceptions. A cowrie shell may represent a dollar if it be generally received as such.

The thought of a man develops by stages.

Surely there is a contest of the faculties.

Treat metaphysical problems systematically or not at all.

What certainty is there to the subjective consciousness of things?

"The nerves bind body and soul together."

If we rightly appreciate the value of chlorophyll in nature, nothing can be sadder than the fading of a leaf.

When my spirit knows itself as spirit, I am wise indeed, and realize the maxim of Thales.

Know no merely dialectical Christ.

God reveals himself to man in nature and in mind.

God is the subject of metaphysic.

Working on matter that requires the energy of mind, I have, while engaged upon it (since 1888), deliberately and scrupulously refrained from reading the New York dailies.

The "science of religion"—What is it?

Reason may be in a state of insurGENCY.

Is not God describable as "a being in synthesis with all things?"

To understand a thing is not essential to a belief in it.

The re-thinking of actual knowledge is salutary to the mind.

God is indeed the absolute *Ego*.

I have no time to die, and therefore I cannot die. My physical life may end, but spiritually my death is an impossible event.

Before attempting the solution of a problem be sure of a right conception of it.

Let us see: Is the idea of an impression and the impression of an idea the same?

An impression and an idea of an impression may or may not agree.

Man can comprehend but partially the attributes of Deity.

Can an argument from experience transcend experience?

Distinguish between atheism and the incomprehensibility of God's attributes.

Demonstrating that the world had a beginning, we therefore know that it had a cause.

Is there an ecclesiastical *materia medica*?

It may be that in apprehending the infinite philosophy may assist religion.

Shame on him who regards the virtues of paganism as brilliant vices!

He is a true man who is concerned only to obtain such fortune as shall place him above the necessity of wasting his life-powers on such an object.

Vigor of body is essential to all mental speculation of a connected character.

Thoughts cannot fall dead-born.

Worthy is he who can find in abstract principles the solution of current concrete problems.

If one acquires the knowledge of the foundations of belief, he has the currency to expend on its practical applications.

We speak of "experimental religion." What of experimental philosophy?

Do we treat the science of human nature as we do the science of God?

The universe of imagination is limitless.

An idea is not primary in nature, but rather it is a copy of—do we know what?

An idea may or may not be a matter of fact.

If one begins to doubt the exact sciences it is easy to awaken religious skepticism.

We must needs have a different idea of God than that held by the ancient heathen.

Christianity may be distinguished from Christian ethics.

Christ came to fulfill the law as well as the prophets.

Christianity stands related to the Bible and to ground beyond it.

Let us not lose sight of the fact that at first the Christians were simply a Jewish sect. And now—?

Christianity is to be distinguished from Buddhism, Mohammedanism, etc., in that its element is the supernaturalist, and theirs the naturalist.

Westfield, N. J.

Then and Now Among the Indians.

The following petition to the New York Legislature, dated about 1821, gives an Indian's opinion of missionaries, which is

even now reflected in the case of some of our Western tribes.—W. H. MORSE.

"To the Honorable the Legislature of the State of New York, in Senate and Assembly convened, the petition of the undersigned humbly representeth to your honors:

"That I understand that our missionary, John Sargeant, has gone to Albany with a petition in order to get a grant of some of our lands conferred to him and his son, John Sargeant, Jr. I have been informed by some of our people that I signed his petition. If I did it was in an hour of intoxication. I never meant that either of those Sargeants should ever have any more of our Stockbridge lands. As for old Sargeant, I have been acquainted with him for a long time and have found him out to be a dishonest man; not only dishonest, but knavish. Himself and son reside among us like two wolves clothed in sheeps' garments, or rather in comparison like the eagle that lives on our Western lakes. This eagle will watch the fish-hawk; he will not hunt the hawk himself nor suffer any other bird to hunt him, but as soon as the hawk goes under water and comes out with a fish, then the eagle will chase the hawk, and as soon as the hawk drops the fish the eagle takes it up and guards the hawk as before. The same is the case with our old missionary and his son. They neither care for our souls nor bodies, but the fleece is what they are after. I do therefore remonstrate in strong terms against both of those Sargeants, that they may not have any more of our Stockbridge lands granted to them. It is believed that John Sargeant, Jr., at the time he went to Green Bay, cheated our people out of a large sum of money and has never given satisfaction for the same, and your petitioner as in duty bound will ever pray.

"BARTHOLOMEW CALVIN,
One of the chiefs of the Stockbridge nation."

"Hilarious" Giving.

"GOD loveth a cheerful giver." Have you studied the precise import of the word translated "cheerful?" It came to me with wonderful force a few days since, as I was reading my Greek Testament. The word is *hilaron*. There is no mistaking its import. God loves a whole-souled, "hilarious" giver—one who is not ashamed of the cause for which he gives—one who, with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and, above all, in the God who directs the work, gives freely, heartily, and with a swing!—M. E. Gates.

Notes and Comments.

Writing of contributions for special missionary objects, Corresponding Secretary McCabe says: "There seems to be a growing desire in the Church among our contributors to be able to know just what is done with their money, so many individuals, congregations, and Sabbath-schools being taken up with the idea, which has been diligently advanced through the press, of knowing the name of the preacher they support, or of the scholar they are educating in our schools. In our opinion it would be a great deal better for them to be content to know that the army is marching on, and that we have in foreign lands over 3,000 native helpers at our work in our missions. It is better to cultivate the spirit of the corps than it is to lead the Church into this habit of making special gifts."

Bishop Goodsell writes from China: "I feel I must caution our people against accepting statements that the results of the China Inland Mission cost less per capita of conversion, that they are undenominational, and that their missionaries maintain their health as well as others, while attempting to live as the Chinese do. The China Inland Mission is, so far as I can learn, emphatically a Baptist Mission, and their missionaries are often under treatment at our hospitals with much private expression of gratitude, but with no public acknowledgment of this service in any publication of that Mission. I hope our missionaries will never adopt their doctrines or their method of life."

Missionary Society Receipts for Seven Months of the Fiscal Year.

COMPARATIVE STATEMENT.

	1889-90.	1890-91.
November.....	\$7,294 22	\$7,252 81
December.....	15,214 97	28,309 70
January.....	20,162 48	43,519 71
February.....	21,517 21	24,199 70
March.....	211,220 03	236,072 91
April.....	260,201 60	261,565 44
May.....	30,923 54	70,660 26
Total to May 31..	\$566,534 05	\$671,580 63

The receipts of the Missionary Society for the first seven months have been \$105,046.62 more than for the corresponding months of the previous year. The spring Conferences have done nobly. If the fall Conferences will do as well we shall be able to pay the indebtedness of the present year and the deficiency of the past years.

The money given to the Missionary Society and expended by it in the past has brought a grand return. Many have been converted. The work is widening as well

as deepening, and the results we have prayed for have come to pass.

There was a time when we were glad to have open doors if only we might enter in and force the consideration of our religion upon the attention of the people.

Now we pray not for open doors. They are open every-where.

Now we pray not for more laborers to go out. On every hand are waiting messengers of the Gospel, crying, "Send me!"

Now we pray not for those who will stand still and patiently hear the Gospel. If we were to give the Gospel to all those who are pleading for teachers we must needs double our missionary workers.

Now we pray that God shall increase the givers and greatly multiply the liberality of those who profess to be only stewards of God. The present giving upon the part of the great majority is based upon the interest the givers feel in the subject, and not upon their ability.

The condition of the work is such that our neglect to give cannot be made up by the extra giving of another. No gifts can be beyond the need. The amount of the work accomplished depends largely upon the amount of the contributions. We beg for an ever-increasing liberality.

Complaint of the Lutherans against the Methodists.

"LEBANON, PA., May 28.—At the Evangelical Lutheran Conference to-day resolutions were adopted remonstrating against certain American denominations under the name of foreign missions attempting to secure the transfer of the Lutheran people of Denmark, Norway, and Sweden to their Churches, while there are millions of heathen who are still unreached by Christianity. Their efforts were declared to be 'unfraternal and irreconcilable with the spirit of the Gospel and with the professions of love and unity that they so often make.' These resolutions are to be sent to the authorities of the Methodist Episcopal, Baptist, and Congregationalist Churches."

The above is from the daily papers of May 29, and a fuller account of the proceedings relating to the same subject have appeared in some of the religious papers. It must be that those who were active in securing the adoption of the resolutions did not understand the true condition of things.

In the countries referred to, as in the United States, Great Britain, and elsewhere, there are many who are not Christians. The pastors of the Lutheran Church do not reach them. Shall they be left uncared for? Shall no effort be made for

their salvation other than that put forth by the Lutheran Church? Even if baptized into the Lutheran Church in infancy, is that a pledge of a Christian life?

Whatever interest has been shown by the Methodist Episcopal Church in the welfare of the Scandinavians has been through the earnest pleadings of the Scandinavians themselves.

There was a time when Swedes, converted in this country in Methodist Episcopal meetings, became interested in the salvation of their relatives in the home land, and, going back, preached to them, and the result was conversions and a desire to organize churches and maintain that form of religion which had been instrumental in their conversion.

Only after these native Methodist Swedes asked for help in their work was financial aid given. The Methodist Church in Sweden was not satisfied to remain at home; but in its evangelizing power went over into Norway and Denmark, and in the conversions that resulted was laid the foundation of the Methodist churches in those lands.

The Methodist Episcopal Church sends no missionaries to Sweden, Norway, or Denmark, but the constant emigration from these countries to America keeps the home churches poor, and the Methodist Episcopal Church in America makes an appropriation each year to aid the Methodist Episcopal churches in Denmark, Sweden, and Norway to support their pastors and carry on their work. Shall not the Methodist Church help its own? Shall not the strong help the weaker?

A Week's Self-Denial for Missions.

The pressing demands of our world-wide mission-field require that extraordinary efforts shall be put forth by all our people. The work already established is every-where prosperous, and its constant enlargement makes increasing demands upon our resources. Our great success is the occasion of our present embarrassment. We must ask the Lord to stay his hand, and so retard our progress, or we must increase our contributions.

Besides the work already established there are open doors just before us that we ought to enter. The Macedonian cry, "Come over and help us," sounds upon our ears from many lands. The Master says: "Go into all the world, and preach the Gospel to every creature." Practically the way to all nations is unobstructed and plain.

Has the Methodist Episcopal Church reached the limit of her ability to "go?" Has each member of the Church given to this holy cause up to the measure of his

ability? A few have; many have not; while a large number have given nothing. We now appeal to the faithful ones—those who have given and who love to give—to give something more. Make a thank-offering that will cost you something. Practice self-denial for one week, and by so doing bring yourself into closer fellowship with Him who, "though he was rich, for our sakes became poor, that we through his poverty might be rich."

Let the week beginning September 27, 1891, be set apart as a week of self-denial for the cause of missions. During that week let every one whose heart is free to do it practice self-denial, and contribute the amount saved thereby to the treasury of the Missionary Society. Let this offering be additional to the regular annual contribution. Self-denial can be practiced by dispensing with all luxuries and by reducing personal and family expenses to the lowest practicable cost. Let the amount given represent real self-denial rather than wealth already accumulated.

The week should be entered upon prayerfully and conscientiously, that the spirituality of the Church may be promoted, the glory of our Lord and Saviour advanced, as well as the treasury of the Missionary Society replenished. This method has been practiced on a limited scale in some instances, and has been surprisingly successful. The superintendent of our Mission in Denmark proclaimed a week of self-denial, and the result was an income of one thousand crowns, notwithstanding the poverty of the people. A pastor of a poor church in one of our Conferences set apart a week for self-denial into which his people entered heartily and the sum realized was largely in excess of the apportionment. We earnestly request every member of the Church to observe this week of practical self-denial, remembering the words of the Lord: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8. 34).

C. C. MCCABE, J. O. PECK, A. B. LEONARD, *Missionary Secretaries.*

Our Home Mission Field.

BY REV. A. B. LEONARD, D.D.,

Missionary Secretary of the Methodist Episcopal Church.

It is always unfortunate to make invidious comparisons between the home and foreign mission fields. There are but few points where comparisons can be made with fairness to both. It is not an uncommon thing to hear it declared that in comparison with heathen lands there is but little need of missionary funds in America, while quite as often the "heathen at

our door" are declared to be as degraded as any that can be found even in the "Dark Continent" itself, and the wonder is expressed that money should be sent abroad to convert the heathen when it is so greatly needed at home. The appeal for either foreign or home missions may well be allowed to rest upon their respective merits, as both are immeasurably important.

In calling attention, therefore, to the importance of the home field I have at the same time an oppressive sense of the indescribable need of the foreign field. The importance of home missionary work is seen in the fact that the home Church is the source of supplies for aggressive movements upon heathen lands. It is to the Church in foreign lands what the heart is to the human body. If the action of the heart is weak the extremities will be feebly nourished; but if the heart is healthful the life-current flows to every part and there is vigor every-where. In like manner the Church at home must be vigorous and strong, so that her remotest extremities may be thoroughly nourished.

FOREIGN IMMIGRANTS.

The home mission field is becoming more important every year because of the vast foreign immigration which is being poured into our country. These foreigners are different in intelligence and morals from those that came in our earlier history. In earlier days the immigrants were largely from the well-to-do, intelligent moral classes of European society. They came with a good degree of information concerning our institutions and customs, and because they believed in them. Now the mass of immigrants are ignorant and many are immoral and even vicious. They come not for the purpose of identifying themselves with our institutions and adopting our customs, but for the purpose of destroying the former and supplanting the latter. They settle in certain portions of our cities and towns, and sometimes in country places, in communities where they are almost utterly untouched by any American or Protestant Christian influences. There are now in many cities and country places German, Scandinavian, Italian, French, Polish, and other nationalities—communities really as foreign in all their thoughts, habits, and beliefs as they were when they left the lands from whence they came. While they remain thus isolated from American influences they cannot become intelligent, safe, helpful American citizens. These people are largely under the influence of the Roman Catholic Church, which is, to say the least, a religious despotism of the most dangerous type. Every one of these Romanists

is taught to give his highest allegiance to the Pope of Rome, and as a rule that teaching is imbibed and cherished, and will be crystallized into action if occasion shall require.

Nothing will bring these millions of people into sympathy with American institutions and make them safe American citizens but the Gospel. To reach them with the Gospel a missionary movement should be organized upon a scale commensurate with the work to be accomplished. As yet, American Protestants have largely neglected, if, indeed, they have not avoided, this great missionary opportunity.

THE FRONTIER.

There is a vast field known as the frontier which demands and must receive careful and wisely directed Protestant missionary effort. A few years ago the country lying west of the Mississippi River and east of the Rocky Mountains was regarded as the frontier. The line is now pushed back toward the eastern slope of the Rocky Mountains, and the frontier means the great Rocky Mountain basin and large areas of the Pacific slope. It is a vast region containing illimitable mineral and agricultural wealth. While there are vast regions that are uninhabited, there are many places where teeming populations are pouring in, and where in the not distant future millions will find homes. These populations are of almost all kindreds, peoples, tribes, and tongues, not a few being Americans who have emigrated from the Eastern and Middle States. In this vast region the foundations of society are now being laid. These foundations should be cemented by the Gospel of the grace of God. If they are not they will not endure. Every new community should have gospel privileges. This is absolutely necessary to resist the influences for evil that abound on every hand. In these new communities the saloon, the great destroyer of American society, is every-where found. There are also in these communities a few Christians who form the nucleus of the Christian Church. But these Christians are often poor; they cannot support pastors and erect houses of worship unaided. They are ready and anxious to do all they can, and they deserve aid and should have it.

We have at this time a noble band of self-sacrificing ministers with their wives who are scattered over that vast frontier. They live on small salaries, too small often to enable them to live even in moderate comfort. I have seen them in their homes, and have met them in their annual gatherings, and am prepared to say that they are as a whole a noble, heroic band of consecrated workers, tilling a field that is now

very difficult, sometimes sterile, but that will within a few years bear an abundant harvest.

I was a guest in a missionary's home in one of our Territories. The house consisted of two small, low rooms with a lean-to on one side that served for kitchen and dining-room. The family consisted of father and mother and four daughters, the oldest daughter a young lady. I asked, "What was your income last year?" The answer was: "One hundred and ninety-five dollars in cash." "How do you live on one hundred and ninety-five dollars?" The answer was: "The one hundred and ninety-five dollars bought our bread and meat and the Woman's Home Missionary Society clothed us." He then declared that his wife and daughters and himself as well were clothed almost exclusively by the gifts of the society named. This is a specimen case and could be duplicated again and again. The Woman's Home Missionary Society is becoming a most important factor in our great home mission field.

THE INDIANS.

There still remains in this country an Indian population of about two hundred and fifty thousand. They are mainly in the West and within the territory spoken of as the frontier. Many of them are as thoroughly pagan as were their ancestors when this country was first discovered. That they have been treated in many instances in a most inhuman manner by the United States government and by white people cannot be called in question. They have been robbed of their lands, and sometimes mercilessly butchered. I do not say that the Indians are faultless, nor that they have not often been bloodthirsty and cruel, but they are heathen and white people are, in name, at least, Christians. Our example has not tended to decrease but rather to increase the bloodthirsty instincts and practices of the Indians. They have been pushed back until they can be pushed back no farther. One of two things must now be done. They must be made citizens through humane and Christian influences, or they must be exterminated. White men are all about them and pressing upon them at every point, and in most instances only to demoralize and destroy them.

For several years the general government has been seeking to establish a more humane policy, and in this effort it deserves and should have the earnest co-operation of all Christians. In the past the Methodist Episcopal Church has done some creditable work for the Indians. The revival among the Wyandots at Upper Sandusky, O., is memorable in our history. The name of Father Wilbur on the Pacific coast is

cherished among the Indians most tenderly. For many years past, however, it must be confessed this work has been but feebly sustained.

We are now establishing a Mission among the Navajos, whose reservation is located in north-east Arizona and north-west New Mexico, a tribe numbering 20,000 souls. These Indians have been almost entirely overlooked by missionary societies. We hope, by God's blessing, to make it a success and to bring the entire tribe under Christian influences at the earliest practicable day.

In the Indian Territory there is much to be done for both Indians and white people. The Indian Mission Conference is to-day one of the most important fields for missionary effort in the United States.

THE SOUTH.

Speaking of the home mission field, the South cannot be overlooked. There are said to be 7,000,000 colored people now in this country, and they are increasing with great rapidity. There are also many whites who are quite as ignorant, poor, and needy as are the colored people. Since the war we have accomplished a great work in that country, but there remains much to be done. The Freedmen's Aid and Southern Education Society is carrying forward a magnificent educational work among both blacks and whites, while the Woman's Home Missionary Society is supplementing the work of the parent Board, and also establishing industrial homes which promise to be vastly useful in the years to come.

The importance of the South as a mission field cannot be easily estimated. Some times it is said, Let the South take care of its own people, black and white. This is not the language of Christianity, but of selfishness. It should not be forgotten that at the close of the war the South had thrown upon its hands a task which it was illy prepared to accomplish. Large portions of the country had been desolated, their fortunes had been swept away, and society was disorganized. The colored people were free, but they were absolutely destitute, as were also not a few of the white people. The South has accomplished much in the way of recovering her shattered fortunes, building up her waste places, establishing public schools, and promoting the cause of Protestant Christianity, but she is still unable to carry on the great educational and evangelistic measures so greatly needed without aid from outside her own borders.

But there is a sense in which that Southern field belongs to the whole Church, North and South. One part of the Republic cannot be neglected without every part feeling the evil results that must certainly follow. The North cannot rise except as the South moves in the same direction. We are one; "E pluribus unum" is our motto.

Our Missionaries and Missions.

Dr. R. C. Beebe, of Nanking, China, has returned to the United States. Bishop Goodsell, writing from China in April, says: "The Philander Smith Memorial Hospital is the largest in China, and has done a wonderful work. On the departure for America of Dr. Beebe, our minister and physician at the hospital, I saw a sight thrilling and touching in the extreme. God has given him great success in his work and large access to many of the chief officials in the city. More than a thousand people accompanied him to the great gate. Small-footed women walked painfully along weeping over the departure of a friend, and heathen Chinamen of good position walked by his chair to testify their respect, and wept as they bade him farewell. It was an honor to the man, the physician, and the Church."

Miss Esther De Vine, late Superintendent of the Girls' High-School at Lucknow, India, under our Woman's Foreign Missionary Society, was married June 2, 1891, to Rev. George P. Williams, pastor of Emerald Avenue Presbyterian Church, Chicago, Ill.

Bishop Newman writes that to achieve a certain victory in Japan our Methodist Episcopal Mission needs a Methodist press and a Methodist revival.

The Buenos Ayres *Herald* of April 30 contained the following note: "Rev. Dr. T. B. Wood, who for years has been actively connected with the American Methodist Mission in the Plate, is about to remove with his family to Lima, Peru, where he will assume charge of the Mission there, taking up the work where the unfortunate Penzotti left it. Dr. Wood will carry with him the best wishes of even a far wider circle of friends than are embraced in the limits of his own Church."

The *Central Christian Advocate* announces that W. H. Curtis, M.D., and wife, from Peking, China, and the Rev. L. C. Davison, wife and two children, from Nagasaki, Japan, have arrived at San Francisco.

Bengal Conference on Division of the Missionary Society.

The Bengal Conference of the Methodist Episcopal Church at its late session adopted the following resolutions:

Resolved, That we have noted with special interest the action taken at the late General Missionary Committee, whereby the proposition by an honored member of that body to place our home and foreign missionary operations under separate and distinct administrations was committed to the care of a special committee, and

that we recognize in this agitation the growing conviction of the best informed friends of our missions in our Church.

2. As a Conference we hereby express our unflinching and solemn belief that by this arrangement only can the highest interests of both departments of our missionary work be secured and advanced, and the benevolent intention of our people sacredly fulfilled; and that we will pray and hope that the next General Missionary Committee will see fit to present this proposition, with its indorsement, to the General Conference following.

3. We request that this resolution be forwarded to the secretaries of the Missionary Society and the General Missionary Committee respectively.

Malaysia Mission Conference. Appointments for 1891.

Superintendent of the Mission, J. C. Floyd; Borneo, H. L. E. Luering; Malacca, to be supplied; Penang, D. D. Moore, B. H. Balderston; Singapore: Chinese Mission, B. F. West, M. D., Lim Hoai To, local preacher; English Church, J. C. Floyd; Malay Mission, W. G. Shellabear, A. Fox, local preacher, H. Norris, exhorter; Tamil Mission, H. L. Hoisington, local preacher; Anglo-Chinese School: principal, R. W. Munson; assistants, C. E. Copeland, A. J. Watson, R. C. Ford, A. E. Breece, G. F. Pykett. Left without appointment to attend one of our schools, W. T. Kensett; absent on health leave in America, W. F. Oldham, Mrs. Oldham.

WOMAN'S WORK.

Missionary Woman's Foreign Missionary Society, Miss Blackmore; Superintendent Anglo-Chinese Boarding-school, Mr. Munson; Chinese work, Mrs. West; English work, Mrs. Floyd; Malay work, Mrs. Shellabear; Anglo-Chinese Girls' School, Miss Y. Zelman; Tamil Girls' School, Miss Holloway, Miss Norris; zenana visitors, Miss Fox, Mrs. Leicester; zenana teachers, Miss Leicester, Miss Angus, Miss Beins, Miss Keun, Miss Caripet; assistant in boarding-school and visitor, Mrs. Macfarlane.

Annual Meeting of the Bulgaria Mission.

BY REV. S. THOMOFF.

The meeting was opened in Rustchuk on Thursday, the 30th of April last, by Bishop John M. Walden. In his opening address to the members of the Annual Meeting the bishop reminded them that they had come to help each other and get a blessing which would enable them to do more and better work for the Master than they had done in the past. He said, also, that although it had been the custom of the Annual Meeting to keep the minutes in the Bulgarian language

only, he would suggest that the meeting elect two secretaries—one to keep the minutes in English, and the other in Bulgarian. This would prepare the Mission for the change which he hoped would come soon, when the Mission would be organized into a Conference, and the minutes be kept in English.

Brothers Constantine and Vulcheff were elected secretaries—the former to keep the minutes in English, and the latter in Bulgarian. After the roll-call, to which all the missionaries and preachers members of Annual Conferences responded, Brother G. N. Davis, our new superintendent, was introduced to the meeting by the bishop. Brother Davis reached Rustchuk on the 12th of April last, eighteen days before the opening of the Annual Meeting. He visited Sistof, Loftcha, Varna, where he met the bishop, and Shumla before the opening of the meeting and thus got a good idea of the state and needs of the work.

After Brother Challis read his report as acting superintendent, the following resolution was unanimously passed by the Meeting:

Resolved, That we, the members of the Annual Meeting, do hereby show our highest appreciation of the labor of Brother D. C. Challis, who has acted as superintendent for the last twelve years, and who under the most discouraging circumstances never lost faith in the future of the Mission, but inspired us with hope and courage to work with patience and perseverance.

Resolved, That we assure Brother G. N. Davis, the new superintendent, of our fullest confidence and support in the responsible position to which he has been appointed.

The reports of the senior preachers of the circuits of Rustchuk, Varna, Sistof, and Loftcha were called for. These reports showed that though the increase in membership was not as large as last year the attendance on the preaching and other religious services was much larger, and the work never as encouraging as it was now. Bishop Walden examined thoroughly into the state and needs of every charge in the Mission, questioning every senior and junior preacher after the reading of his report.

Of the usual reports of the various committees the one on publications elicited the warmest discussion. It was decided that the bishop be requested to appoint a responsible editor for the mission books, and an advisory committee of three; no book to be printed without the approval of the advisory committee. Before the close of the meeting the bishop read the name of the writer as editor, and the names of Brothers Davis, Challis, and Vulcheff as members of the advisory committee.

The religious services held during the sessions of the meeting were very edifying to all who attended them. The three students expelled from the Tirnova gymnasium on account of their religious views attended these meetings and spoke and prayed very feelingly.

On Sunday morning, the 3d of May, the love-feast held at 9 o'clock was a season of spiritual refreshing from the presence of the Lord. Bishop Walden said that had he shut his eyes as the testimonies were translated to him, he would have fancied he was in some lively love-feast in America. At the close of the love-feast all present were asked to walk into the commodious church built by Brother Lounsbury to attend the dedication service and hear the bishop preach. In ten minutes the church was filled with eager hearers, and the dedication service commenced, Brothers Challis and Lounsbury assisting the bishop and reading from the new edition of the Bulgarian Discipline. The bishop preached a rousing sermon on Phil. 3. 10, dwelling more especially on Paul's experimental knowledge of the power of Christ's resurrection. This was very appropriate for the Bulgarian Easter Sunday. The sermon was translated sentence by sentence by the writer, and appreciated by all who heard it.

Before the reading of the appointments on Monday, the 4th of May, the bishop said that in making some changes he had ever kept in view the best interests of the Mission. He explained that in America no preacher was allowed to stay in a church longer than five years, but that the majority of the preachers are moved at the end of every two years.

The following are the changes made: Brother Lounsbury moves from Rustchuk to Loftcha, and Brother Constantine from Varna to Rustchuk. Brother Economoff moves from Loftcha to Selvi, taking the place of his father-in-law, Brother Gabriel, who goes to Gabrova, one of the intellectual centers of Bulgaria. Brother Palamioff moves from Tulcha in Roumania to Varna. Brother S. Getchoff moves from Loftcha to Plevna. Brother Delchoff is appointed to Rasgrad. This important town of 14,000 inhabitants can in time become the center of a very large circuit, as there are already two villages not far from the town in which we have a few adherents.

On the whole this was the best Annual Meeting we have ever held. All felt thankful for the thorough and searching manner in which the bishop examined into the state and needs of the Mission.

This Annual Meeting marks an epoch in the history of the Mission; it is the first

Annual Meeting attended by a superintendent duly appointed and invested with full powers to take such measures as he deems proper to prosecute the work vigorously and organize it on a permanent basis. May God abundantly bless the labors of our new superintendent, and may his blessings attend the labors of all the workers in the Mission!

The sowing has been done here amid great discouragements and seemingly insurmountable obstacles. The time is coming for the Bulgaria Mission when they that have gone "forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing their sheaves with them." Before the adjournment of the meeting a resolution of thanks to the bishop was unanimously passed.

The next Annual Meeting will be held in Loftcha. At the close of the Annual Meeting Bishop Walden went up on the boat to Sistof, intending then to visit Tinrova, Selvi, Loftcha, and Plevna. These places, together with those he saw before he came to Rustchuk, include the principal points in the Mission.

Sistof, May 5, 1891.

Good Tidings from Kiushiu, Japan.

BY REV. H. B. JOHNSON.

When we can report 517 members and 123 probationers in this district (including the whole island), against 415 members and 112 probationers at our last Annual Conference, we feel that we have some news that will interest the Church at home.

The Nagasaki District Conference, which was held the first week of the month (April), and in connection with which these statistics were gathered, was well attended, and was very interesting and especially helpful. The morning sessions, of course, were devoted to business, and of this there was not a little. The three afternoons were occupied in earnest discussions of the following topics: "The Evangelization of Kiushiu," "Church Extension," and "Best Method of Increasing Self-support among Churches of Kiushiu." The topics may seem a little narrow, but it must be remembered that the island of Kiushiu is a little empire in itself, containing no less than 6,000,000 people, and separated from the other parts of the empire, not only by the sea, but by peculiar customs and a characteristic dialect. Public meetings were held in the evenings, at which the subjects of "How to Reach the Masses," "Temperance," and "Missions" were ably discussed, the ladies, both foreign and native, joining in the two last named. Finer addresses are rarely

heard than those delivered by two of the advanced students of Kwassui Jo Gakko (Girls' Seminary). The services on the Sabbath consisted of a sermon in the morning, followed by the Lord's Supper, a love-feast in the afternoon, and two sermons at night.

Particular attention was given this year to the examinations. A standard was adopted last year which to some seemed rather high. While two failed to reach it and were conditioned, its effect on the whole has been good. These two were given to understand very plainly that should they fail to pass next year their licenses will not be renewed. There is no possible objection to this, as men who cannot pass a fair examination on this biblical course are not to be trusted to instruct others, especially in a mission-field. Two young men were licensed as local preachers, one being a theological student who goes out as a "supply," and the other a former student, now a teacher in one of the government schools. Four other young men, who are to graduate at the close of the school year, our first graduates from the theological department, were recommended to the Annual Conference for the traveling connection. They are intelligent and devoted young men and are full of promise.

The reports (which were written) were full of interest. Rev. J. C. Davison, who opened the work here in 1873, is about leaving for the United States with his family for much needed rest, and especially to place his children in one of our church schools, where they may enjoy advantages not possible in this country. His report was naturally in the form of a review of the work for these years. With the exception of three years, one of which he spent in the United States on furlough, he has had charge of the evangelistic work from the first. For six years he and Mrs. Davison were here alone, not being re-enforced until 1879, when Misses Russell and Gheer, of the Woman's Foreign Missionary Society, and Rev. C. S. Long and wife, came out. That he is greatly beloved, both by the natives and by his associates, is evident from the fact that at the District Conference he was presented with a valuable gold watch-chain made of ancient Japanese coins, and later the Nagasaki church presented him with a beautiful album containing photographic views of Japan.

There are now 7 pastoral charges and 9 preachers and supplies, of whom 6 are elders, 2 local preachers, and 1 a Conference probationer. Greater extension has been impossible on account of the lack of suitable men. In the death of Brother

Asuga, a little more than a year ago, the first-fruit of Brother Davison's labors and one of our very best preachers, the district sustained a great loss. With the new men now entering the work, and for whom Brother Davison waited long and patiently, extension is made possible. In most of the seven charges or circuits there has been a steady growth, though one pastor reports but 2 probationers and 35 members, against 7 probationers and 75 members at Conference time. The largest gain has been here at Nagasaki. The pastor reports a gain of 31 probationers, 15 being from the city, 8 from the Ladies' Seminary (Kwassui Jo Gakko), and 8 from our own school (Chinzei Gakkwan). We now have here 149 members and 62 probationers, against 125 and 31 reported at Conference.

Mention cannot be made of all the reports. However, that of Miss Allen, the representative class-leader from this charge, is so interesting that I quote it. She says: "The testimony of both leaders and members of the Nagasaki church is that the class-meeting is one of the most helpful means of grace. Probationers immediately seek the class-meeting, where they receive comfort and help from leader and members alike. The older members testify that they are made better and stronger by hearing the personal experiences of others; and one of my own members aptly expressed it this way: 'I think when we have acknowledged wrongdoing before others, and expressed sorrow over it, that we are more likely to really try to do better in the future.' The number of classes is 16; in Chinzei Gakkwan, 6; in Kwassui Jo Gakko, 7; outside of the schools, 3. The average attendance is 165 (total members and probationers, 207). General class is held once a month. Very little disposition to shirk is shown, most of the members regarding it in its proper light, as a real privilege."

The schools, for various causes, are smaller than last year, but successful and important work is being done. With a smaller number of students our opportunity for direct evangelistic work in the schools is lessened. But it must be remembered that our work in the schools is primarily to raise up native helpers—teachers, pastors, and Bible-women. Through these, in the years to come, we are to gather in the masses. I have already indicated that the district is this year receiving its first installment of workers from our theological school. The Woman's Foreign Missionary Society ladies already have a few Bible-women in the island doing efficient work, and others are being trained.

"What Has Become of Our Korea Mission?"

BY REV. H. G. APPENZELLER.

This is the question the editor of the GOSPEL IN ALL LANDS asked me a mail ago. The Korean Mission is still here. The doors are opening and we think it is better to enter than to blow the trumpet to call attention. We are preaching the Gospel in eight different places every Sunday in and around Seoul.

My "Sunday evening congregation" can be counted on the fingers of the two hands, but then the auditorium is only 8 by 8 feet and is generally lighted by the lantern I carry—it being superior to that furnished by the natives. Last evening I had six, all raw material, and while the first chapter of Luke's gospel was read one of them fell asleep, one asked whether my watch cost \$10, and the man I put down as the most stupid seemed most interested. At the Ladies' Home, so the report through a bearer reached me this morning, "though the room was large there was no place for so many. They sang and sang, and still others came in." Bless the Lord for crowds somewhere!

The Korean Mission is running three hospitals in Seoul and has seen something like 2,500 patients the first quarter of this year, or on a basis of 10,000 a year more rather than less. Dr. Rosetta Sherwood, who came out last October and had to go to work at once, has seen up to date nearly 1,500 dispensary patients besides making a number of professional calls. But this is only a part of the actual work done. At all these places the Gospel is preached and Christian books are sold. Only to-day I was asked to "catechise the patients." I certainly shall, and believe they have imbibed much knowledge of the true faith.

The Korean Mission has a boys' and a girls' school with an enrollment for the scholastic year of about eighty in the two—not as many as we could wish, but good work is done.

Brother Ohlinger is giving Korea a Christian literature. The press is worked by the boys of the school. We thus practically teach the nobility of labor and manly independence, two things sadly needed here.

Brother Jones is off on a seven hundred mile country trip. The word of God is not bound. At ten places where he had occasion to stop he sold 173 books, tracts, and Sunday sheets. This is small, I know, when compared with some fields, but this is the day of small things—we are sowing, some one else will reap.

The Korean Mission is growing spiritually. We are getting strong enough to have discipline—a thing not to be mentioned in "letters home." But as some of

our members had backslidden, we had to dismiss them under charges, to which they made confession but failed to "bring forth fruits meet for repentance." As in older Missions, we have members good, lukewarm, and of some we may say, as the colored brother did, "we have doubts." *Seoul, April 27, 1891.*

Methodist Episcopal Home Missions.

The annual report of the Missionary Society of the Methodist Episcopal Church reports that in its domestic missions it is supporting in whole or in part 3,526 missionaries. These are divided as follows:

Among American Indians.....	10
Among the Welsh.....	4
Among the French.....	8
Among the Germans.....	264
Among the Scandinavians.....	139
Among Chinese and Japanese..	13
Among the Bohemians.....	5
Among the Italians.....	3
In eight mission Conferences...	119
In English-speaking Conferences..	2,961

In supporting these missions the Society last year expended \$477,492.90, and the expenditure the present year will exceed this amount.

Churches and Societies.

The General Assembly of the Presbyterian Church, North, at its meeting last month reported: "Last year there was steady progress in church work. There were added by letter and examination 92,888, of whom 56,199 were on profession. The net gain was 27,445, and the present membership is 798,445."

The Wesleyans of England report this year a total membership in Great Britain of 424,303, a net increase of 688 in the year. The Missionary Society reported its total receipts as £122,072 and expenditures £132,885, leaving a deficiency of £10,813 for the year; making the total debt £19,377.

According to the statistics published by the French Cultus Ministry the status of Protestantism in France is at present as follows: Reformed Church, 540,000; Lutheran Church, 75,000; the United Church of Algiers, 9,733; Free Churches, 6,000; various sects, 4,000; not on the official list, 15,000.

Statistics of the "Nippon Sei Kokwai."

In the table of statistics of Protestant Missions in Japan given in the May GOSPEL IN ALL LANDS the figures of the combined Missions of the English Church

Missionary Society, the Society for the Propagation of the Gospel, and the Canadian Wycliffe College Mission, all under Bishop Bickersteth, were incomplete, and where given were generally only approximate.

The *Church Missionary Intelligencer* for June, the organ of the English Church Missionary Society, supplies some of the omissions. It says:

"The annual statement of Bishop Edward Bickersteth, of Japan, gives the statistics of the Church, English and Japanese, under his charge. There are 35 English clergymen, 5 laymen, and 28 ladies.

"Of the clergy 22 belong to C. M. S., 2 to S. P. G., 4 to St. Andrew's Mission, 3 to the Canadian Church Mission, and 4 are chaplains. Of the laymen 1 is C. M. S., 1 S. P. G., and 3 not specified. Of the ladies 15 are C. M. S., 2 C. E. Z. M. S., 2 F. E. S., and 1 independent, all these 20 working in the C. M. S. Mission; 5 belong to St. Hilda's Mission and 3 to S. P. G.

"There are 11 native clergymen, all of them entered as belonging to the Japanese Church, but 5 are, in fact, connected with C. M. S.

"There are 2,659 'church members,' of whom 1,339 are communicants."

In our April number we gave the Japan statistics of the Protestant Episcopal Church as 15 male and 25 female foreign missionaries, 47 foreign and 947 native communicants. These, added to the statistics of the Missions under Bishop Bickersteth, give the statistics of the "Nippon Sei Kokwai," or the Anglican or Episcopal Church of Japan.

Missionaries at Chiton Springs.

BY REV. ALBERT NORTON.

The eighth annual meeting of the International Missionary Union has just closed after a session of eight days. Through the munificence of Henry Foster, M.D., a beautiful tabernacle, after the model of an Oriental pandal, capable (including its veranda) of seating a thousand people, has just been completed and presented to the International Missionary Union. It is located on the Sanitarium grounds, just to the east of the Sanitarium buildings. One of the remarkable peculiarities of this building is that it unites all the most perfect ventilating facilities of the best tropical structures with the modern conveniences of a building that shall need warming. The dedicatory services of this tabernacle were held on the evening of Tuesday, June 9.

The address of presentation to the International Missionary Union was made by

Dr. Foster. The address of acceptance was made by Rev. E. P. Dunlap, a returned Presbyterian missionary from Siam. Appropriate addresses were also made by Rev. S. H. Kellogg, D.D., now of Toronto, Can., but for twelve years a member of the American Presbyterian Mission in North India, and by Professor J. H. Gilmore, of Rochester University. Warm appreciation was manifested of Dr. Foster's noble generosity in preparing such accommodation and facilities for increasing interest in foreign missions and forwarding the kingdom of Christ. The doctor said this tabernacle was not an afterthought in his work, but a forethought; that forty years ago he had contemplated having something of this kind.

The convention was formally opened at 9 A. M., Wednesday, June 10. The hour from nine to ten o'clock each day was given to the study of the Scriptures, prayer, and conference. The Scripture study for this hour for the whole week was on the Holy Ghost.

These devotional meetings were intensely interesting.

At three P. M. there was a recognition meeting in which the missionaries from various fields spoke briefly of their missionary life and work.

Rev. Cyrus Hamlin, D.D., who went to Constantinople in 1837, was founder of Roberts' College in that city, and for forty years witnessed for Christ "among the Turks," was present, and in forcible words spoke of God's dealings with himself. Rev. George W. Wood, D.D., who went to Singapore in 1838, and was transferred to Constantinople in 1842, and had spent his life from that time till 1886, either as a missionary in Turkey or as New York secretary of the American Board, spoke wise and earnest words about the needs of the foreign mission field.

Rev. J. L. Nevius, D.D., who has spent nearly thirty-seven years of service for Christ in China, principally in the province of Shantung, was listened to with much interest. There were representatives present of the principal missionary societies of the United States and Canada. Rev. Thomas Barclay, of the English Presbyterian Mission in Formosa, was present. Rev. P. W. Damon, a missionary of the Hawaiian Board among the Chinese of the Sandwich Islands, gave an interesting account of his work. Mrs. Damon is a daughter of Dr. Happer, of Canton, and a granddaughter of Dr. Dyer Ball, who began his work in South China, as a missionary, in 1838.

Rev. Samuel Jessup, D.D., for twenty-nine years a missionary in Syria, spoke delightfully of his experience and work

among the Arabic-speaking people of that land. Dr. Gracey, and Brother Mudge, of the New England Conference, represented the Methodist work in India. Later in the convention Rev. John T. McMahon, who returned last year from Gurhwal; Rev. F. L. Neeld, from Bareilly; and Miss Fannie-J. Sparks, from Muttra, were present and took part in the meetings.

Rev. W. B. Scranton, M.D., his mother, Mrs. Mary T. Scranton, and Miss Meta Howard, M.D., all from Seoul, ably represented the Mission of the Methodist Episcopal Church in Korea.

Rev. Dr. V. C. Hart, formerly of Nanking; Rev. N. J. Plumb, of Foochow; Rev. W. C. Longden, of Chinkiang; and Rev. O. W. Willetts, of Peking, represented the Methodist Episcopal Missions of China. Mrs. G. A. Bond represented Singapore, Miss C. P. Smith was Methodism's representative from Japan, Rev. Dr. L. M. Vernon represented the Methodist Episcopal Church of Italy, and Mrs. D. D. Lore, who was in Buenos Ayres from 1847 to 1854, represented the Methodism of the South American Continent. The Woman's Foreign Missionary Society of the Methodist Episcopal Church was also ably represented by Mrs. W. B. Skidmore and Mrs. J. H. Knowles.

Wednesday evening an address of welcome was given by Dr. Foster in which he not only spoke of the joy with which he, in behalf of the people of Clifton Springs, welcomed the missionaries here, but also of what he considered the deep needs of the missionary work at the present time, particularly emphasizing the need of prayer, not only for laborers, but also for the money needed.

The reply to the address of welcome was given with appropriateness by Dr. Cyrus Hamlin.

It had been arranged that each evening a platform-meeting should be held, the entire evening to be devoted to one country or group of countries. The missionaries from China had agreed that Dr. Nevius should be the sole speaker on the evening devoted to China. Dr. Nevius began his work at Cheefoo, in Shantung province, about 1858. God has given him remarkable success in developing a vigorous, self-supporting native church in that region.

I think I am safe in saying that no other work in Chinese missions during the past fifteen years has attracted such wide attention as this work about Cheefoo. Dr. Nevius was elected American president of the late Conference of Protestant missionaries at Shanghai, where over four hundred Protestant missionaries were present.

His tract on self-supporting native churches has been sent by some societies in England to each one of their foreign missionaries. Every pastor ought to have Dr. Nevius's book on Chinese Missions, published by the Presbyterian Board of Publication of this country. We also ought to have a similar book on our Foochow Mission prepared by Dr. S. L. Baldwin.

In the devotional meeting Thursday morning special reference was made to God's care for the children of missionaries. Dr. Hamlin, Dr. Jessup, and others, related touching and remarkable instances of how God had cared for their children during their absence in the foreign field.

At ten A. M. Rev. G. L. Wharton, of the Disciples' Mission in India, gave a useful talk on "Missionary Maps, and How to Make Them for the Individual Churches."

In the afternoon Dr. Hamlin read a paper on "Harmony and Proportion in Missions," insisting that the missionaries of one society should not encroach upon the work of another society, and that the greatest efforts should be put forth where there was the greatest need.

Dr. George W. Wood read a paper outlining the history of the American Board, showing the wonderful providences which had followed the management and work of that the oldest of American missionary societies. Dr. Hamlin, in criticism, remarked that Dr. Wood had omitted any reference to what might be termed *storm centers* in the history of the Board, and then spoke of the opposition of Dr. Anderson, the well-known and honored secretary of the Board, to nearly all the missionaries in all the fields of the Society in regard to English schools.

Rev. G. H. Guttarson, for ten years a member of the Madura Mission of the American Board in South India, made an eloquent speech, showing what God had wrought in India and what were the present needs of the 286,000,000 people of that vast empire. Mr. Guttarson is an unusually effective speaker, and is visiting the Congregational churches in the interest of the American Board.

The next speaker was Rev. E. H. Richards, who has been a missionary of the American Board at Inhambane, southeastern Africa. He held up to deserved ridicule the pretensions of the Portuguese government to having a civilized government in Africa. Mr. Richards expects, with his wife, to go back shortly to Africa, but to another field, namely, the Congo State.

The platform-meeting Thursday evening was devoted to the work in Mohammed-

dan lands. The first speaker was Rev. J. W. Hawkes (Presbyterian), from Hamadan, Persia. He gave an interesting account of mission work in the bigoted land of the shah. He said but for the presence of the 100,000 Nestorians and other non-Moslems among the nine or ten millions of Mohammedans, no Christian missionaries would be tolerated in Persia. Their work consisted in direct evangelization among the Nestorians, and Bible distribution, medical missions, and visitation among the Moslems. There are fifty missionaries (male and female) in Persia.

One of the most interesting and instructive addresses of the whole convention was given this evening by Rev. Samuel Jessup, D.D., on his twenty-nine years' work in Syria. It is one marked token of the Lord's great interest in the American mission in the Turkish Empire that he has given to the work such men as Dr. Jessup and his older brother, Henry, to whom he often refers.

Dr. Jessup's map of Syria was about 12 by 6 feet, and among the many maps shown here of single countries was the best. It was hand-painted by Miss H. Mitchell, daughter of Dr. Arthur Mitchell, Secretary of Presbyterian Board of Foreign Missions, 53 Fifth Avenue, New York, at an expense of only \$3 or \$4. One great advantage of this map was that there was no attempt to put every thing on it, thus producing more or less confusion to the audience beholding. The mission stations and sub-stations were there, and plainly lettered; mountains, roads, and rivers were there, but unnamed. Three or four colors were used. There is no reason why our sisters over the country who are accustomed to painting may not prepare similar maps of India, China, and every mission field. They would be an immense help to our pastors in preaching their missionary sermons.

Dr. Jessup told of the immense distribution of Arabic Scriptures and other Christian literature in Arabic from the mission presses in Beirut, which has been going on for many years over all the Mohammedan and Arabic-speaking world from northern China to western Africa. Dr. Wood afterward spoke, and said a similar work of Bible distribution in Turkish and Armenian had been going on from the Bible-house in Constantinople.

Friday forenoon was devoted to Jewish missions. Rev. S. H. Kellogg, D.D., of Toronto, gave an exceedingly interesting and able address on this subject.

He stated that in the last decade about 160,000 Hebrew New Testaments had

been distributed among the Jews. He gave instances showing the willingness of Jews at the present time to consider the claims of Jesus.

He was followed by a paper read by Dr. Hamlin. It was a keen, critical, common-sense analysis of the question of seeking by agitation to restore the Jews to Palestine. He thought the whole movement ill-considered, and likely to do much harm and no good. His views were received with much heartiness by the members of the Union.

In the afternoon an address was given by Mr. W. E. Blackstone, of Oak Park, Ill. Mr. Blackstone's large benefactions to missions in India, China, and other lands insured him a warm welcome among the missionaries here; and his earnest and pathetic words and his forcible statements, coming from wide and exhaustive researches, will long be remembered.

The remaining two hours of the afternoon meeting were occupied by the ladies. It was announced that up to that time forty-five returned missionary ladies had arrived at this convention.

Mrs. Nassau spoke of the work at Gaboon, in West Africa; Mrs. Mellin spoke about the Zulus of South Africa. She had been over thirty years among them. Eleven ladies had been invited to speak at this meeting. One occupied thirty minutes and others could not speak at all for want of time. This has been one fault of these meetings—lack of system and method.

If there had been a more vigorous attempt to have a well-prepared programme, giving an equitable portion of time to each great division of the foreign mission field, and then a thorough and wise carrying out of the programme, better satisfaction would have been given.

In the evening Miss Geisinger, of the American Presbyterian Mission in North India, spoke on "The Training of European and East Indian Girls in India for Zenana Workers."

Then Rev. W. H. Roberts, from the Baptist Mission at Bhamo, Upper Burma, gave a most thrilling account of the sufferings, hardships, and victories of the missionaries among the wild border tribes of Upper Burma. He said the Baptists had 40,000 communicants in Burma, 35,000 being Karens and the remaining 5,000 being Burmans, Shans, and members of other tribes.

Rev. Dr. Dunlap gave a very interesting stereopticon lecture on the Presbyterian mission work in Siam. God had given Dr. Dunlap wonderful influence over the king and princes of Siam, which

he had used for forwarding Christ's kingdom in that land.

The most interesting events of Saturday were a reception of the missionaries in the Sanitarium parlors by Dr. and Mrs. Foster and Dr. and Mrs. Thayer, and an hour and a half lecture on "Providences in God's Work," by Dr. Hamlin, and a talk about arctic experiences by Rev. Egerton R. Young.

At the reception there was an opportunity for the missionaries to meet one another and become acquainted.

Dr. Hamlin's narrative of God's guiding and protective providence in the American Mission in Turkey, particularly in the building of Roberts College, is more interesting and fascinating than the stories of the Arabian Nights. It is to be hoped that we shall have before long an autobiography of Dr. Hamlin.

Those who have heard Brother Young, or have read his book, *By Canoe and Dog-Train*, will need no words of introduction to him. Whenever he has spoken at these meetings, no matter how tired the people were, he has been listened to with rapt attention, laughing and tears alternately. A copy of his book ought to be in every Christian household. Rev. C. H. Spurgeon says:

"Young and old will read this amazing story with delight. Our age is not given over to perdition while it can show missionaries like Egerton Young. His heroic journeys through the snow, drawn by dogs, are described in a way which will secure the attention of all. Robinson Crusoe himself can scarcely beat Egerton Young, and then, *the story is true.*"

At nine A. M. an inter-denominational love-feast was held in the Sanitarium Chapel, led by Rev. James Mudge. It was a hallowed time. At half past ten Dr. Nevius preached to a large audience in the Tabernacle from Psa. 2. 8. It was a broad, earnest, helpful sermon. He takes the position that the great need for carrying out the commission of Christ is not that we have a great accession of new missionaries, or that we have more money, but it is that the missionaries, the native preachers, the native Christians, and the Churches of Christendom have more of the Holy Spirit; that they be endued more fully with the spirit of prayer and with power from on high.

In the afternoon were held meetings for the children and young people. Among the speakers were Rev. J. T. McMahon, Rev. Egerton Young, Mrs. J. H. Knowles, and Mr. Max Muirhead, the Editorial Secretary of the Students' Volunteer Movement.

Sunday evening there was a platform-

meeting. Among the speakers were W. E. Blackstone and Rev. Egerton Young. It was wonderful, after the almost continuous meetings since nine A.M., at the close of the long evening meeting, that our dear brother from the arctic zone could so hold the audience spell-bound with his recitals of God's marvelous grace and power among the Cree and Salteaux Indians. Mrs. W. J. White, from the island of Hainan, near Canton, made an earnest plea for more laborers, and for parents to consecrate their children to labor among the heathen.

On Monday Rev. D. L. Sheffield, of the American Board Mission in North China, gave a very clear and forcible presentation of the real character and needs of mission work about Peking. This brother, with his twenty years' experience in North China and his marked ability of graphic portrayal and recital, ought to have had more than ten minutes allowed him for presenting the needs and claims of North China and Mongolia. Rev. A. A. Newhall, of the Baptist Telugu Mission, told us of the wonderful work of God in bringing 40,000 members into their Telugu churches in this present generation.

An able paper, written by Rev. John McLaurin, D.D., was read. Dr. McLaurin was formerly a missionary in South India, but is now Secretary of Baptist Foreign Missions, Canada. His paper was on "The Present Movement among the Pariahs of Southern India in Relation to the Civilization of the Country." He advocated the establishing of elementary and graded schools for these people, the thorough theological training of pastors from the native students, and the thorough organizing of the native church.

Dr. Hamlin spoke in strong approval of this paper. He said: "I am tired of hearing that we are not responsible for the conversion of a single soul, but that we are responsible for the evangelization of the world. For the past two or three years I have heard much of this kind of talk. I feel just like telling such a speaker, 'O, stop! stop!' The idea that missionaries are just to run over heathen provinces and countries declaring the Gospel and then thinking their duty is done is folly. The missions that have been blessed and had fruit are those which have come to stay; who have organized schools and used every possible agency for enlightening the heathen, and shepherding, educating, and developing a healthy, self-supporting native church."

Monday evening Japan and Korea had the platform. There was a band of five Japanese singers on the platform. Rev. Charles T. Cocking, of the Canadian Meth-

odist Church, gave a brilliant picture of life in Japan, and of what Christ was accomplishing there through his servants. The next speaker was Mrs. M. T. True (Presbyterian), of Tokyo, who, in a very pleasing manner, told of her Normal Girls' School in Tokyo, and of some of the difficulties of mission work in the "Land of the Rising Sun."

The next speaker was Rev. W. B. Scranton, M.D., of the Methodist Episcopal Mission in Korea. Korea, being a new country, was a most interesting subject to all as handled by Dr. Scranton. He closed, saying: "I will not take up more time. My mother is to speak after me, and she is a better speaker than I am."

As Mrs. Scranton came forward on the platform she was loudly cheered, a testimony to her devotion to her Master, in going forth with her son, at her age, amid the dangers of a fanatical country like Korea. Though it was late, and a hot, sultry evening, she was listened to with much interest as she spoke of the trials and encouragements of mission work in the hermit nation.

Tuesday morning, June 16, the usual devotional meeting was held, several of the missionaries giving their farewell testimony before leaving.

At ten o'clock business was taken up, and various resolutions passed, copies of which will be sent to GOSPEL IN ALL LANDS for August.

The following is the summary of missionaries present at this annual meeting of the Union by fields: India, 15; China, 13; Japan, 12; Turkey, 8; Africa, 7; Burma, 7; Siam, 5; Korea, 3; South America, 3; Central America, 2; Northwest America, 2; Australia, 2; Italy, 2; Mexico, 2; Syria, 2; Hawaiian Islands, 2; Persia, 1; Malaysia, 1. Total missionaries, 89. Secretaries, 5; candidates, 2. Grand total, 96. Last year the total present was 75.

In the afternoon session, Tuesday, women's work was discussed. Mrs. Caroline C. Scales, Secretary of the Women's Board at Chicago of the A. B. C. F. M., spoke of the training given in Mr. Moody's school for training lady missionaries. She said over seventy had gone forth from the institution, through the American Board, to the foreign field. Mrs. Scales testified to the blessing which these meetings of missionaries from different denominations had been to her. Next, Mrs. W. B. Skidmore, one of the secretaries of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, spoke, saying she was surprised at the amount of work being done by Christian women. She spoke reluctantly, for she was ashamed of herself among so many missionaries, that she herself had not

been a missionary. She had the papers and certificates of young ladies who were ready to go to the heathen, but they had not money to send them. She was ashamed when she came before the Lord in prayer that the need should be to ask so often and constantly for money.

The officers for the next year are: President, Rev. J. T. Gracey, D.D.; Vice-Presidents, Rev. Cyrus Hamlin, D.D., Rev. S. L. Baldwin, D.D., Rev. W. H. Bixby, D.D.; Secretary, Rev. W. H. Belden, Bristol, Conn.; Treasurer, Rev. James Mudge, Clinton, Mass.; and Librarian, Rev. C. C. Thayer, M.D., Clifton Springs, N. Y.

The eighth annual meeting of the International Missionary Union closed Tuesday evening, June 16.

Missionary Literature.

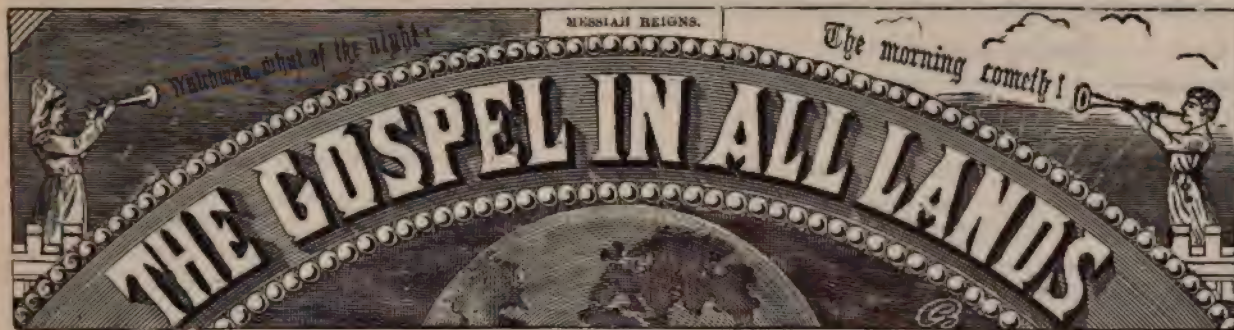
An able article on "The Argentine People and Their Religious and Educational Institutions," by Bishop J. M. Walden, D.D., appeared in *Harper's Monthly Magazine* for May, and the same number also contains an article by Theodore Child on "The Republic of Uruguay."

Henry T. Finck is the author of an interesting paper on "Japanese Women" in *The Cosmopolitan* for June.

Nemorana, the Nautchnee, is a story of India written by Rev. Edwin McMinn and published by Hunt & Eaton. Price, \$1. Intertwined in a love-story is much information concerning the women of India and the customs of the Hindus. Its reading should increase our interest in the work of our missionaries in India, and stimulate our liberality. India needs a large increase of female workers, and our Woman's Foreign Missionary Society is finding it a prosperous field for its missionaries.

A Little Leaven is a missionary story written by Elizabeth E. Holding and published by Hunt & Eaton. Price, \$1. Here is illustrated the working of the Missionary Training-school at Chicago under Mrs. Meyer, and the influences that conspired to produce the missionary spirit in some young ladies and which resulted in their giving themselves to the home and foreign missionary work.

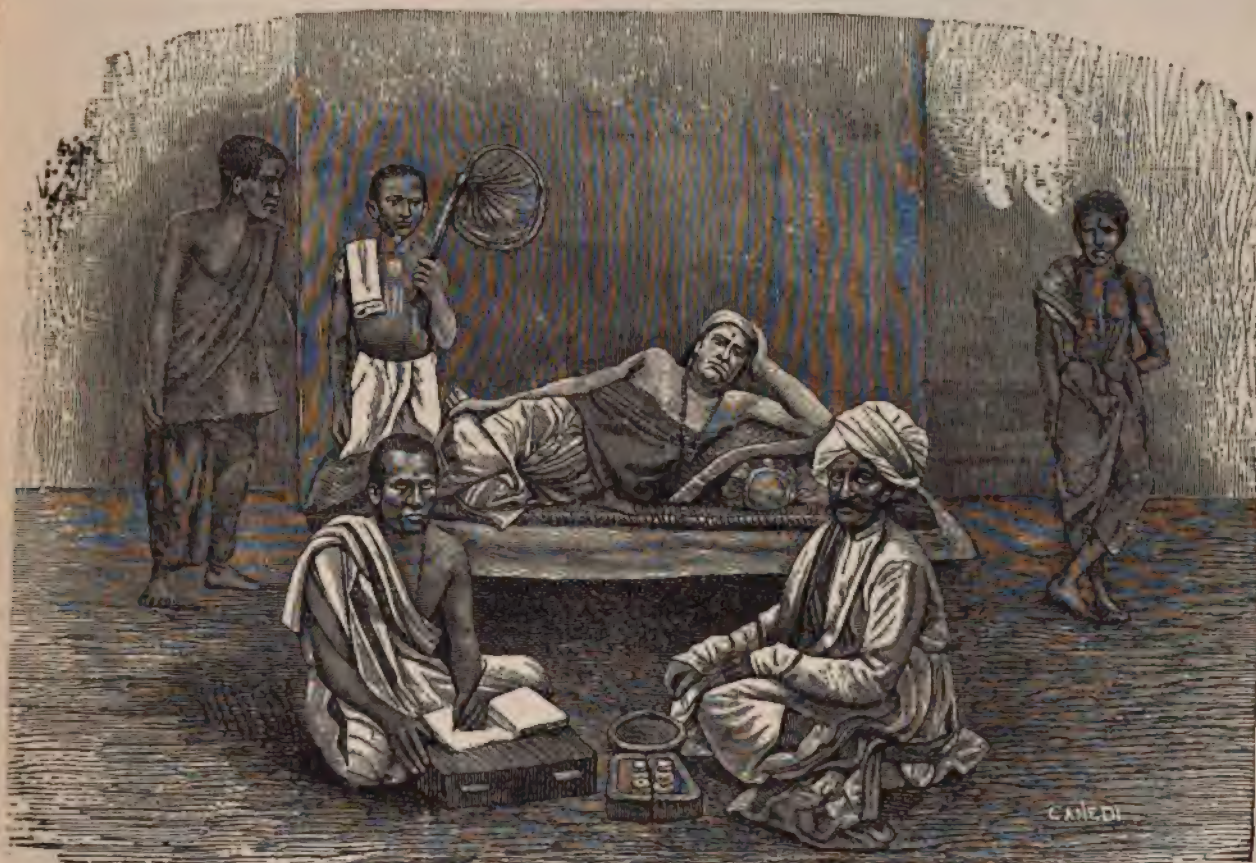
We have received the first number of *The African*, edited and published by Dr. C. E. Welch, at Vineland, N. J. It is dated June, 1891, and says: "*The African* is the continuation of a magazine on Africa by Dr. Welch, formerly of *The African News*. *The African News* for 1889, 1890, and for January, February, March, and April, 1891, was published in Vineland by Dr. Welch." We have previously announced that *The African News* has been transferred to the West, and is published at Chicago, Bishop Taylor continuing as editor. *The African News*, under its old management, was an excellent magazine. It has become a paper chiefly devoted to the reports of Bishop Taylor. *The African* is well edited, and will make a place for itself as "the only magazine in English that is exclusively devoted to all Africa."



Eugene R. Smith, D.D.,
Editor.

AUGUST, 1891.

180 Fifth Avenue,
New York City.



A NATIVE DOCTOR OF INDIA.

Poetry and Song.

The Macedonian Cry.

BY MRS. E. HARRIET HOWE.

[And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.—Acts 16. 9.]

Standing for every soul he leads, not far apart,
God bids a voice to speak, a man or vision there,
Over against our lives, a watchman for each heart,
That whether night be dark, or morning breaking fair,
Comes over sea and land a piteous, pleading prayer
Out from a burdened world, where souls sin-shadowed lie,
This man, in vision fair, sends through the eager air
The Macedonian cry.

"Come over and help us." Far, faint it dies away,
This call that mingles with earth's turmoil and its din ;
And all intent is he who hears in jangling day
This angel call—or in night-watches, speaking low to him,
That he, like One who died, might see the blight of sin—
"Come over and help us !" Come, hasten, foes are nigh ;
I speak it not alone, ten thousand voices high
Join in this call to him, the Day Star shining dim,
The Macedonian cry.

"Come over and help us !" He came so long ago ;
Send us the word and Jesus ; send faster, O, we pray !
The rum-ship and the slaver, alas, they come not slow ;
They rob us of our children, our kings and princes slay,
Our ivory and our gold despoil ; lo, India's fields to-day
Lie prone ; the poppy's breath a blight o'er every land doth
throw.

We know his children when they give his message from the
sky ;

From Orient, from Occident, O hear us, for we die !
Send we from Ganges' flow, and from Alaska's snow,
The Macedonian cry.

"Come over and help us !" 'Tis Jesus speaks to thee,
'Tis he who calls for tithe of time and gifts of gold and store ;
See windows of the sky wide set, and blessings free,
More than thy soul can ask, in torrents pour.
This Man in vision fair, such kingly mien he bore
I felt to kiss his feet ; my Saviour stood by me ;
He spoke : "I lived my life for thee, I gave myself to die ;
All shall my jewels be, the sign shall stand for aye,
Who heed for love to me, from land or isle or sea,
The Macedonian cry."

Franklin, Pa.

The Field is the World.

"Wait till our own the Gospel have received,
For with our own we surely must begin."
"Begin and finish?" "Well, that work achieved,
We shall have leisure to call others in :
'Go to all nations'—*somewhen* we allow—
'Beginning at Jerusalem' means *now*."
"And yet, methinks, the two commissions blend
With one another, in distinctive force.
'Go to all nations' was the appointed end,
'Beginning' only pointed out the course.
Beginning only, if we wait to show
One work completed, we shall never go."

World, Work, Story.

The Missionary Enterprise.

BY REV. J. ENRIGHT.

The foundation of the work of missions is the command of Christ given to his disciples immediately before his ascension to heaven : "Go ye into all the world, and preach the Gospel to every creature." Tracing the apostles and early Christians in fulfillment of this command, we find at the close of the first century many large Churches in Asia Minor, Macedonia, Italy, Greece, and in the islands of the Mediterranean, and in northern Africa ; and the most intense missionary spirit was manifested from the pentecostal baptism to the close of the century.

Pliny, in his official report to the Emperor Trajan, says : "Many persons of every rank are accused of Christianity. Nor has the contagion of the superstition pervaded cities only, but villages and open country." Justin Martyr, A. D. 106, says : "There is not a nation, Greek or barbarian, among whom prayers and thanksgivings are not offered to the Father and Creator in the name of the crucified Jesus." Tertullian, about the middle of the second century, says : "We have filled every sphere of life—the exchange, the camp, the populace, the palace, the forum." Such an extension of Christianity, in the face of stripes, imprisonment, and death, speaks strongly for the missionary zeal of those early times.

During the second and third centuries we find that missionaries have been successful in Gaul, southern Germany, Arabia, and Ethiopia. Early in the fourth century Constantine, constrained by the prevalence of Christianity, among all classes of his people, immediately subsequent to the terrible persecution by Diocletian, published, A. D. 312, his edict of toleration throughout the Roman Empire.

The Nestorians began their missionary activity in the fourth century, and for a thousand years carried on missions in central and eastern Asia. But no missions were so successful in those early times as those from Ireland to continental Europe, in the fifth and sixth centuries.

In the fifth century the Gospel was preached in Ireland by Patrick, who, born in Scotland of Christian parents and instructed in the Gospel, having been twice taken captive by pirates and carried to Ireland as a slave, felt impelled after escaping the second time to return to the land of his bondage and make known the Gospel. He preached with such power that the island became nominally Christian before his death. Patrick, though ordained in France, seems to have had no close attachment to the Roman Church, and his successors long resisted the efforts of the pope to bring them under control.

Columbanus took with him twelve young men and carried the Gospel to the Burgundians, Swiss, Franks, and Italians, also to the Bavarians and other Germanic nations. His pupil Gallus, also an Irishman, was the

apostle of Switzerland. Says Neander: "When Columbanus entered Germany it was wholly heathen, but before A. D. 720 the Gospel had been proclaimed by himself and his countrymen, and all the German tribes were obedient to the faith as taught by the Irish missionaries."

This noble band, in entering Germany, felt that the missionary enterprise in which they were engaged was not only bound to win, but that the all-conquering Gospel in their hand and in the hand of the Spirit, in its aggressive and progressive character, had accomplished the work, for Neander says: "All the German tribes were obedient to the faith as taught by the Irish missionaries."

Christ's presently existing Church or kingdom has within itself the whole resources by which it is destined to crush the antichristianism that obstructs its universal triumph and to win its way to the throne of the world. The great English historian Sharon Turner, not a clergyman, but an attorney, gives an encouraging statement of the triumph of Christianity in the different centuries: "In the first century, 300,000 Christians; in the second, 2,000,000; in the third, 5,000,000; in the fourth, 10,000,000; in the fifth, 15,000,000; in the sixth, 20,000,000; in the seventh, 24,000,000; in the eighth, 30,000,000; in the ninth, 40,000,000; in the tenth, 50,000,000; in the eleventh, 70,000,000; in the twelfth, 80,000,000; in the thirteenth, 75,000,000; in the fourteenth, 90,000,000; in the fifteenth, 100,000,000; in the sixteenth, 125,000,000; in the seventeenth, 155,000,000; in the eighteenth, 200,000,000 Christians."

Is there in this estimate any lack of vitality in the mustard-seed's growth, any traces whatever that the world is becoming worse and worse? There seems to be a decadence in the thirteenth century of 5,000,000, but it is more than made up in the centuries following.

The premillennial conversion of the world is not expected to take place by premillennialists by the agencies now in operation, but altogether in a new way. That on which most dependence is placed is the personal manifestation of Christ; but to this are added judgments on the antichristian nations and a pentecostal effusion of the Spirit. Distressing are the sneers which are thrown out at the attempts made by Bible and missionary societies, and also against the word and blessed Spirit, as inadequate to accomplish the predicted evangelization of the world.

Says Dr. McNeil: "The common opinion is that this is the final dispensation, and that by a more copious outpouring of the Holy Spirit it will magnify itself and swell into the universal blessedness predicted by the prophets, carrying with it both Jews and Gentiles, even the whole world." It is the usual climax of missionary exhortation, and is reiterated from pulpit, press, and platform. Says Mr. Brooks: "Multitudes of professors of religion are at this time under a delusion in regard to the nature of those events which are impending over the Church of Christ. As regards, however, the kingdom of Christ, which is the millennial kingdom, the testimony of Scripture is most abundant to the fact that

it is to be ushered in by desolating judgments, and that the universal prevalence of religion hereafter to be enjoyed is not to be effected by any increased impetus given by the present means of evangelizing the world, but by a stupendous display of divine wrath upon all the apostate and ungodly." Says Mr. Tyso: "The Scriptures do state the design of the Gospel and what it is to effect, but they never say it is to convert the world. Its powers have been tried for eighteen hundred years, and it has never yet converted one nation, one city, or even a single village." Mr. Ogilvy says: "The kingdom and the universal Church are to be established not by gradual conversion, or by conversion more or less rapid under this dispensation, but by the personal advent of our Lord himself, and by all the remarkable events that accompany it." Mr. Bonor says: "The Gospel is the instrument in the Lord's hand for converting the world—it will always be the one instrument in the Spirit's hand. But he does not see fit to use it at present in this dispensation that precedes the Lord's coming, and to look for it before Christ comes is but a visionary hope which missionaries should not cherish."

If ever a statement went directly in the face of the Redeemer's own words this surely is the one. I am glad that by the end of the world, as seen in the great commission, we understand the same as if he said, "until I come again." Thus, then, the apostles and their successors were to evangelize the world before Christ came; not merely to preach the Gospel for a witness to a world that would not receive it till Christ came, but to accomplish instrumentally the actual discipleship of all nations, to baptize them when gathered in, and to train them up as professed Christians in the knowledge and obedience of the truth for glory—all before his second coming. As all power is given to our Lord in heaven and in earth, our Lord's dominion comprehends angels, men, and devils. Every creature through the wide realms of space is subject to the God-man Mediator. As no men had so high a work assigned them as the conversion and sanctification of men, so were they reminded that it was not a work of man, but of God; that the divine invisible presence would be with them and their successors even unto the end of the world to give efficacy to their labors and prosper them in their work.

To expect the evangelization of the world in the prayerful use of the prescribed means is no more than to presume that the Lord means just what he says; but Mr. Bonor and others call it a vain and visionary hope, dazzling the Church at home and fitted to dishearten missionaries abroad.

Dr. Bogue, of Gosport, one of the original founders of the London Missionary Society, knowing the triumph of truth in the South Seas and elsewhere, said: "Let the siege be kept up which has so auspiciously commenced upon the forces of the enemy with ever-growing skill and determination, and ere long the conquest of a world shall be given to the saints of the Most High."

Dr. Bonor's reproof administered to Dr. Bogue is in

the following words: "Of what use would it be to cheat and dazzle men by such rhetoric from Dr. Bogue?" Let Dr. Bonor ask: "Do I paralyze missionary effort when I say, 'Work while it is day, for the night cometh when no man can work?'" "No!" I reply; "but when you teach the workman not to expect the promised reward, then you paralyze missionary effort by paralyzing missionary expectation."

If premillennialists do not believe in the conversion of the nations till the second advent, they do not depend on the Holy Spirit to accomplish the work by any preaching of the Gospel that can now be set on foot. If a new dispensation must be introduced to accomplish what the Spirit in the hand of Christ and the word in the hand of the Spirit has failed to accomplish, then, without doubt, missionary effort is paralyzed.

It will yet appear that when the set time to favor Zion has arrived the agencies of this present dispensation, when brought into full play, will accomplish all that is promised; and then will it appear what a mine of wealth and what a magazine of power were all along in possession of the Church's Head for the recovery of a lost world.

Let me here refer to a paper read by Professor Lummis, of the New England Conference, before the Prophetic Conference in New York city:

"These theorists would need to remodel the prayer thus: 'Let us go into heaven and there do thy will as the angels do.' If this is really the meaning of this paragraph which has been repeated by thousands ever since the early days of the Church, and by tens of millions in later times, we have not yet learned the alphabet of Scripture truth; for who soberly and thoughtfully ever inferred that this was what Christ designed by the sentence: 'Thy kingdom come. Thy will be done in earth, as it is in heaven?'" (Matt. 6. 10.) Again, he asks: "Has this sublime prayer been answered? If so, it need not be our prayer longer. In the mind of the great Christian Church it is not yet answered." Again, he adds: "About 300,000,000 of the earth's 1,350,000,000 are nominal Christians, but nominal Christianity is not genuine Christianity. A generous estimate would not go beyond 30,000,000, and more than eighteen centuries have been spent in reaching this. At such a rate, through how many score of centuries is the slow work to drag on? How long, O Lord, how long! The missionary spirit of earnest men and women is noble; God be thanked for it; God bless it. But, alas! this Christ-like purpose of thousands is like a skiff urged up mighty rapids, and scarcely stemming the rapids. While a few noble spirits are toiling and praying for the success of mission work, what profound apathy possesses the Church in regard to this vast enterprise! Do these 30,000,000 give on an average a cent a week? Is there a missionary secretary to-day prepared to answer me? Do all the aggregates of all the missionary societies in the world amount to \$15,500,000 per annum? And Christ will come before it is large enough to make any broad-minded, far-sighted Christian contented with the state of the missionary treasury."

Now, my brother, much as you regret the small amount paid into the missionary treasury, you believe that all the gold in this wide world will not win the world for Christ. In your estimate of missionary enterprise it is no more than a skiff urged up against mighty rapids and scarcely able to stem the rapids. The professor arraigns Dr. W. F. Warren, President of Boston University, because his definition of the word "kingdom" is not scriptural. The doctor regards the Christian Church as the kingdom of God on earth. Viewed in its objective and institutional form, God's kingdom is as old as human history. The trouble with the professor was this: he could not see that Christ could instruct his disciples to pray for the coming of a kingdom already in existence. Even against Dr. Warren, John, and Joseph of Arimathea, Paul and One greater than Paul were right. If the kingdom was as old as human history the prayer of our Lord seems a paradox more striking than Paul ever uttered.

The professor is aware that the Jews were not competent to explain the nature of Christ's kingdom till after the baptism of power at the day of Pentecost. Even our Lord's disciples were ignorant, notwithstanding the presence of the Teacher come from God. When they heard of their Master's death their hope in regard to the kingdom was cut off; but when they heard of his resurrection their hope revived. So when they were come together they asked him, saying: "Wilt thou at this time restore again the kingdom to Israel?" Our Lord answered: "It is not for you to know the times and the seasons which the Father hath put in his own power, but ye shall receive power after that the Holy Ghost is come," and when that power came all their errors respecting the kingdom were dissipated (Acts 1. 6-8).

Now I ask whether Professor Lummis or Dr. Warren stand on scriptural ground in regard to Christ's kingdom? 'Tis evident that Christ's kingdom has existed from the date of the fall. All the grace that ever was put forth before the Redeemer's incarnation and death for the salvation of men was given on the credit of it. It being to the divine mind infallibly certain from the foundation of the world that at the time appointed Christ would suffer, it was held, done, and accepted in the court of heaven; consequently the mediatorial office came into play for the salvation of men from the date of the fall. When, however, the great Sacrifice was offered, and he presented himself in the merit of it before the majesty on high, it was actually accepted, and his title to save was formally recognized, and himself formally installed in office. The Holy Ghost was then given, because Jesus was now glorified.

Now, we learn about the kingdom, that mediatorial rule was the character of Christ's kingdom in patriarchal times, as when the Jewish Church was established, for upon the rejection of the Messiah by the Jews the kingdom was taken from them and given to a people that would bring forth the fruits thereof. Not, however, until Christ ascended to heaven was he installed in office. So says Peter's famous penta-

costal sermon, so says the *Apostolic Commentary* on the second Psalm, and also the *Apostolic Commentary* on the one hundred and tenth Psalm: "Sit thou at my right hand until I make thine enemies thy footstool."

Christ's kingdom will continue in its present form from the period of his ascension onward till the final judgment. It is not meant that its progress will be uninterrupted and equable throughout—marked by no mighty changes in its external aspect, in its relative position, and in the development of its internal character. The very contrary is maintained. What is meant is, that its external administration will continue the same—that its constitution, structure, organic form will remain unaltered—that no new economical arrangement or change of dispensation will be introduced from the commencement to the close of its earthly career.

When premillennialists who deny that Christ will have a kingdom till his second advent are asked the question, Wherein lies the essence of Christ's proper rule as king? they tell us there was a sense in which Christ was a king during his humiliation, a sense in which he is now a king—exalted a prince and a Saviour—and a sense in which his kingdom is future. I ask, then, is mediatorial and saving rule essential to salvation? It seems that the kingly office is dispensed with by premillennialists till the second advent, and consequently is not essential to salvation at all; but the prophetic priestly and kingly rule are all connected with mediatorial rule, which will end at the second advent.

Mediatorial and saving rule must be the character of Christ's kingdom, and if so the kingdom is already in being, the King already on his proper throne; and the reiterated and emphatic denials of this must be given up as dishonoring to Christ. At the second coming the Church will be complete, so the means of grace and the agencies of salvation will terminate. In other words, there will be no more souls to be saved, so the whole provision for saving them will be withdrawn.

The prophet Isaiah has been styled the fifth evangelist, and it is certain that there was vouchsafed to him a clearer view of the universal spread of the Gospel and of the blessedness of the reign of the Messiah than was granted to any other of the ancient prophets. In an age distinguished more than any other since that of the apostles for efforts for the conversion of the whole world to God, nothing will so entirely fall in with the leading characteristics and efforts of missionary activity as an attempt to establish some just views of the right interpretation of the prophecies on this subject.

Men will put forth great and noble exertions when the object is clearly defined and when they have some distinct view of what it is possible to attain. A right apprehension of what is to be on earth will do much to form the plans and shape the efforts of those who seek the world's conversion. It will do much to suppress unauthorized hopes, to repress wild and visionary schemes, and to secure well founded and judicious efforts to accomplish the object.

As an illustration of the influence of Isaiah in forming the opinions of Christians in regard to the character of the better days which are to bless the world, we may advert to the fact that the views of most Christians respecting the millennium are probably derived from this prophet; and even after the revelations of the other prophets and of the New Testament, if we wish to obtain full and clear conceptions of what the world is yet to be under the reign of the Messiah, or Prince of Peace, we instinctively turn to the glowing visions of the son of Amoz.

The limit of this paper will not allow to refer but to a few predictions. Take Isaiah 2. 2-4. The predictions were to be accomplished in the last days, which were regarded as the times of the Messiah, or the last dispensation. Manifestly under the Messiah, through the preaching of the Gospel and by its spread, this prophecy was to receive its full accomplishment. When? When universal peace shall prevail. 1. That the tendency of the Gospel is to promote the arts and to produce the spirit of peace. 2. It will dispose the nations of the earth to do right and avoid the occasions of war. 3. When all the nations of the earth are brought under the influence of the Gospel swords shall be beaten into plowshares, and spears into pruning-hooks, and the nations will learn war no more.

You have the same predictions in Mic. 4. 1-5. In Isa. 11. 9, we read: "They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." The vast waters of the ocean cover all its depths, find their way into all the caverns, flow into all the recesses on the shore, and thus shall the knowledge of Jehovah spread like deep flowing waters, until the earth shall be pervaded with it. It is evident that a time is here spoken of which has not yet come, and the mind is directed onward, as was that of the prophet, to a future period when this shall be accomplished. Isaiah is full of this glorious period, and so are the Psalms and the prophets, and especially Daniel.

Various features of Christ's kingdom are brought before us by our Lord in seven parables. The parable of the sower teaches who are the genuine subjects of his kingdom. The parables of the treasure and the pearl teach the priceless value of the kingdom. The parables of the mustard-seed and of the leaven teach its progressive advancement in the world, while the parables of the tares and the net teach the present mixture and the future absolute separation of righteous and wicked in the kingdom.

There can be no doubt of the mixed state of the visible Church even in the millennium, and premillennialists admit this. The eternal state will reveal an unmixed state when the tares are eradicated. Had we no other representations than from those of the parables quoted, we might be apt to conclude that the onward character of Christ's kingdom, if slow, would nevertheless be from first to last steady, equable, and progressive.

From Daniel, however, we learn something more

definite, namely, that its advancement from the beginning up to the millennial era will be both aggressive and progressive. Mark the kind of conflict that is between Christ's kingdom and the kingdoms of this world. It is in their antichristian character that Christ comes in collision with them. As kingdoms simply—as a mere succession of civil monarchies—the kingdom of Christ has no quarrel with them; for civil government, whatever be the form of it, is a divine ordinance. The mission of the Church or kingdom of Christ is not to supplant, but to impregnate and pervade it with a religious character and to render it subservient to the glory of God.

It is not my purpose to trace this conflict from the beginning, but from the formal establishment of the kingdom. What a spectacle of love and unity and power did the pentecostal Church present! Some of the strongest barriers of human selfishness—those which consist in distinction of rank and wealth—melted away before the presence of the Holy Ghost, who testified in power the ascension of Christ and the heavenly glory of that Jesus who but a short time before had been put to death. Pardoned through his blood, and all vitally one with him, we may well linger over the divine record of the Church's earliest history. "And the multitude of them that believed were of one heart and of one soul. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4. 32, 33).

How soon did persecution follow! Stephen is stoned, the disciples are scattered, "and they went every-where preaching the word." We have been told to look at the aspect of the world after 1,800 years of evangelism, and the question is asked, What has been gained? Much every way. Millions upon millions have been won for Jesus, and millions more are on the way. When the question is asked, What has been gained? it seems that little attention is paid to the enemies, subtle and powerful, that obstructed the onward march of the all-conquering Gospel. Pagan Rome, with her ten general persecutions, and her reared monuments to commemorate the death of Christianity, has passed away, while Christ's promise to his Church has been fulfilled to the letter.

Antichristian Rome has desolated the Church for nearly 1,200 years, and so has Mohammedanism during the same period, but Christianity has no sign of decay whatever, but of a healthy, vigorous growth, while the systems named are hastening to their doom. The thousand forms of infidelity, that whole generation of vipers which cover the earth with their slime and poison it with their fruits, will be driven with the beast and the false prophet into the pit from whence they came.

It must be admitted that more has been accomplished by missionary enterprise during the last fifty years than in some of the centuries that have preceded them, and yet we must remember that we are only in the first stage of the modern missionary movement. It took a *long time for the French and English to place their bat-*

teries in position, for they had to do so in the presence of a galling fire from the enemy; and when it became evident that the fortress of Sebastopol could not be taken but by bringing their batteries nearer and nearer, at a great sacrifice they did so, for they were bound to win, and ere long the fallen fortress fell into their hand. The chief work of the missionary enterprise is to plant their batteries—they are doing so east, west, north, and south. It may take some time to do so, but when the work is accomplished a nation shall be born in a day, and kings and queens will become nursing fathers and mothers.

Is there a missionary organization in this wide world that can have any want of faith in the ultimate triumph of the missionary cause? Has He instructed the Church to pray for the coming of his kingdom? Surely He who knows the times and the seasons, whose eye sees the end from the beginning, has not set the subject before us as a matter of probability, but of absolute certainty. In his expression there is nothing equivocal, nothing hesitating, and the certainty of speaking with him who knew all things proves the certainty of the thing declared, for he could not be deceived, nor could he deceive. His infinite prescience is the guard against the one; his infinite purity guarantees the other.

Mr. Watson says the kingdom for which we pray is not the kingdom of providence, nor is it the kingdom of grace set up in each individual returning to God by his Son. The kingdom alluded to is evidently that spoken of in Nebuchadnezzar's dream, and there is harmonious agreement by all premillennial expositors and others in Mr. Watson's view of the kingdom. Nebuchadnezzar's dream, and the interpretation, brings before us two states of the one kingdom—the kingdom of the stone and the mountain, which is no other than the stone grown into the mountain. Mark, the image is crushed and taken away before the stone becomes the mountain, which shows the conflict between the stone and the enemies that obstruct its course. It seems that the kingdom of the stone has within it resources and agencies by which to crush the antichristianism that obstructs its universal triumph, and to win its way to the throne of the world.

In Daniel's vision we have beasts instead of metals, but a very important feature in the first vision is supplied in the second vision. The beast is judged, and the kingdom under the whole heaven given to the saints of the Most High. Nothing can be grander than the song hymned by celestial beings on the triumph of Christ's kingdom on earth: "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever."

Pagan Rome waged a war of extirpation against Christianity, and even reared monuments to commemorate the work done, but the cause of missions was not only bound to win, but actually won the victory by the complete overturn of the empire. Its pagan temples, altars, and sacrifices vanished, and Christianity took their place.

Is the missionary enterprise bound to win the victory over Roman Catholicism? Most assuredly, for the mouth of the Lord hath spoken it. Prophecy points out how long this great enemy of the Church shall make war and prevail against her, but when 1,260 years shall expire then shall she fall to rise no more forever. Already earnest of her fall appear. The pope was crowned king by Pepin, and acknowledged a civil ruler by Charlemagne. He wore for centuries the triple crown, but where is it now? It has fallen from his head, but he is a bishop still; but the foul cheat of hell which he represents will be cast like a mill-stone into the sea and shall be found no more at all. Fierce and long has the battle raged, but the missionary cause is bound to win. And when the prophecy is accomplished, then will it be said, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. 18. 20).

The same may be said of Mohammedanism. The Ottoman Empire is hastening to dissolution. This enemy has crippled missionary progress and has checked the progress of the all-conquering Gospel for nearly the same amount of time as Roman Catholicism, but its patron, the Emperor of Turkey, would have his dominions parceled out among the powers if they could agree among themselves as to the division. But the river Euphrates is being dried, and the kings of the East will be prepared, and the beast will be taken, and with him the false prophet, and both shall be cast alive into a lake of fire burning with brimstone (Rev. 19. 20). Both enemies have now an existence, but their destruction will yet be made real in the history of our world, and the missionary enterprise is bound to witness it.

Who can doubt that the god of this world introduced such powerful enemies to hold his right in the world he had usurped? Perhaps in no device of his has he been more successful than in the introduction of formalism into the Church. Let any unbiassed individual sit down and take the Acts of the Apostles and read carefully what Christianity achieved during the first century of its existence, and the great success of those early missionaries of the cross will appear. Can we doubt that Satan was ignorant of the secret of their success? He knew well it was their whole-hearted devotion, their absorbing love to Christ, their utter abnegation to the world. It was their entire absorption in the salvation of their fellow-men, and the glory of their God. It was an enthusiastic religion that swallowed them up and made them to become wanderers on the earth. It was this degree of devotion before which Satan saw he had no chance. Such people must ultimately subdue the world. The arch enemy, seeing he must lose his hold as the god of this world, substituted the form for the power of godliness, a half consecration for an entire consecration.

Let the world see a real, living, self-sacrificing, hard-working, toiling, triumphing religion, and the world will be influenced by it. It is not difficult to see what religion is when stripped of a cumbersome ceremonialism,

a deadening formalism; cut the Church loose from such a baggage train, engineered by rich and worldly men, and relieved of a host of nominal Christians impeding the march of missionary progress, and ere long a regenerated Christianity will conquer the world. If all enemies will be subdued, and Satan will be bound, and not one to oppose the triumphant reign of Christ, will it not appear that missionary enterprise is bound to win?

The glowing descriptions of prophecy encourage the faith and hope of missionary enterprise that the fulfillment of prophecy will yet be made real in the history of our world. "For thou shalt inherit all nations" (Psa. 82. 8). "He shall have dominion from sea to sea, and from the river unto the ends of the earth" (Psa. 72. 8-11; Zech. 14. 9). "The Jews shall cast off their unbelief" (Rom. 11. 15). "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." The four and twenty elders render their ascriptions of praise because he has taken his great power and has reigned (Rev. 11. 15-17). Missionary enterprise is bound to win, for God's promises made to the Church in its mortal state will be fulfilled. The glowing descriptions of prophecy secure the conquest of the world to Christ; not only so, but guarantee the completeness of the Church at Christ's coming. "He shall come to be glorified in his saints, and to be admired in all them that believe" (2 Thess. 1. 10; Eph. 5. 25-27; 1 Thess. 1. 13). It is the object of the faith and hope of mission work to have all for whom Christ gave himself—all those who have been, are, and shall be born of the Spirit; in a word, the completeness of the Church elect, sanctified and precious—all shall appear with Christ at his coming. Glorious consummation as the result of missionary enterprise.

"Every tear is wiped away,
Sighs no more shall heave the breast;
Night is lost in endless day,
Sorrow in eternal rest."

Our Work in Advancing Christ's Kingdom.

BY REV. H. C. HAYDN, D.D., LL.D.

"God so loved the world" is the divine reason for the cross. "I, if I be lifted up, will draw all men unto me," is the foreseen result; even as predicted by the prophet Isaiah: "He shall see the travail of his soul and be satisfied." And the revelator, beholding the far-off accomplished fact, tells us of the myriad host, of all nations, peoples, and tongues, saved and glorified.

We stand where the Church of the New Testament has ever stood—betwixt the cross and that sublime consummation—only a little nearer to the end than any generation ever stood before; behind us, the story of the conquering kingdom, a little grander, a little fuller, than ever before fell on mortal ears. The same com-

mission comes to us as to the disciples at the beginning; "Preach my Gospel to every creature." The same command: "*After this manner pray ye: . . . Thy kingdom come. Thy will be done in earth, as it is in heaven,*" "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest," because the end is not yet; the Lord is not yet satisfied; all peoples are not yet drawn to him.

St. Paul represents Christ as the Head of his Church, the Captain of his host, as suffering with his people; what he himself said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" what the prophet said, "In all their affliction, afflicted;" and Paul says of himself, "I am filling fully up the lacking measure of the sufferings of Christ"—the needful travail of spirit till the end in view from the cross is accomplished. What fell to Paul in this respect falls to the Church of to-day—to every disciple of to-day. Fill ye fully up the lacking measure of the sufferings of Christ for his body's sake, the Church. Christ had his cross in view of which he cried, "How am I straitened until it be accomplished." Every disciple has his cross. No easy-going, æsthetic, bejeweled thing, padded and fitted to a shrinking shoulder, worn as an ornament, or disguised so that no suggestion of the Christ would be thought of; but rugged, costly to the flesh, a sacrifice of the spirit, with a purpose in it that identifies the disciples with Christ in the object of his cross-bearing, and causes us sometimes to cry out, "How am I straitened until it be accomplished."

The Christendom of to-day is the witness of such consecration. Every redeemed continent or island of the sea is hallowed by such prayer as from Knox's agonized spirit went up in the petition, "Give me Scotland or I die." No race has been won without it, or ever will be. We are here the followers of the Lord Jesus Christ because of such forerunners in faith and sacrifice. We are one with the Church of the apostolic age in our redemption and our mission, in the cross and the crown. To us, as to them, the Master says, "The field is the world," and "all nations" are the object of our prayerful solicitude, as being the subjects of divine grace and to be won to the Christ of the cross and the resurrection.

Lord of the harvest, send forth laborers into thy harvest! Lord of the world's resources, turn the hearts of thy stewards to the world's perishing needs! Lord of the nations, make the kings and rulers of the world to serve thy purposes! This day and its call to prayer marks an exigency in the work of the kingdom. We need the broad outlook of Edwards, who read his secular paper to see whether in the current movement of events he could discover any thing favorable, any thing obstructive to the progress of the kingdom. It is the only way to truly dignify current affairs in our eyes. It is the only way for a Christian man to identify himself properly with current history.

Lift up your eyes upon the world into which the Master sent his apostles—sends us. It was the same

swinging orb moving through space then as now, but a far different world. Yes, and unlike what *we* ourselves looked out upon a quarter of a century ago.

Take the great Asiatic peoples, waking out of sleep, stirring their giant strength, feeling their relation to Europe and America, entering into the federation of nations, conscious of a great need; once carrying consternation into Europe, now resenting the dictation which Europe is strong enough to enforce, and chafing under limitations they do not always mean to endure.

In this awakening a preached Gospel has had more to do than any other one influence. It is as when the Gospel was carried over the Roman Empire, and its leaven put in the great centers of civilization. The same method, the same result. The missionary force centered in Constantinople and Beirut, with college and press, the Bible and preaching, for fifty years holding the torch of life and liberty in that dense darkness, has wrought wonders for Bulgaria and the Armenians of the Turkish Empire, the end of which is not yet seen.

It was missionary influence that wrought indirectly, but mightily, to the overthrow of that selfish and oppressive monopoly, the East India Company, in India.

The missionary of the cross, with his Bible and the press and the hospital, is one of the most potent factors in the new life of Japan and the awakening of China. They have inaugurated a work that other men must carry on. What a few could begin calls for many to carry to completion. The work has grown to overshadowing dimensions. And over the whole Asiatic continent the force is inadequate to the urgent necessities of the hour. Churches, schools, native helpers have been raised up; but as yet the guiding and inspiring presence of the missionary is essential to the work.

And still there is much land to be possessed, which calls for the pioneer to blaze the way into unoccupied fields. Look at Africa. It was the "*straitened*" spirit of such men as Livingstone, heading a list of martyrs for Africa's redemption, that led to the occupation of so many strategic points in that dark continent, held at great cost, in the full faith that Ethiopia is yet to stretch forth her hands unto God. We have seen the beginning of a most hopeful work spring up on the great central lake, and the hand of the persecutor laid upon it for the extinction of the Church—the old story of the early centuries, when Roman emperors one after another harried the Church of that day and vowed its extermination. Who doubts but that, now as then, the martyr-spirit will beget its own successors; and these watch-fires, kindled in the dark continent, shall so flame forth as to enlighten all its dense gloom?

Europe seems inevitably drifting into war, which, if it comes, cannot be less than most desolating and awful, with most obvious results for good or evil to the kingdom of heaven. Every step of Russia southward is a menace to the free spirit of Protestantism wherever it is found in her path.

In our own land the difficulties that beset us are really complicated—with European peoples on the one hand—

and Asiatic on the other—and there is no political wisdom to grapple with them, no love of country that so dominates party and selfish interest as to give us a leadership great enough, good enough, and strong enough to call forth the latent sentiment of a nation for righteousness. And yet this same American people have an entrance into the wide world, and resources therefor unmatched even by England herself.

Every step taken in our outlook brings us face to face with an urgency of need that man is too puny or too selfish to meet. It is a time to pray. The old time burden needs to be rolled on to our hearts: "It is time for thee, Lord, to work." "Lift thou up a standard." "Make thou the wrath of man to praise thee." It is a time for the exercise of that faith which removes mountains, that faith which knows that there is a providence in the affairs of men who cares more for the kingdom than we possibly can do; a faith that does not forget how the greatest powers of the old world were broken in pieces as foretold in Nebuchadnezzar's dream, and believes that neither the Czar of Russia nor the chief of Uganda can go one step further than God Almighty in his inscrutable wisdom permits; a faith that looks back and sees what has been accomplished by the few willing and consecrated ones in a little space of time, and believes that the quickening breath of the Spirit that wrought thus much can do yet greater things with a thoroughly quickened and enlisted Church, equipped as is the Church of to-day.

In such a faith the millions of Christ's loyal ones are exhorted to pray for a great outpouring of the Spirit upon the nations, that the world may be brought to the feet of our Lord.

We cannot sympathize with this movement unless in sympathy with Christ, straitened in spirit till his baptism should be accomplished, and the Gospel of life from the dead be given to the world. We cannot be in sympathy with Christ and not sympathize with any thing that will hasten his universal reign. We believe he gave himself for the world; we want him to have the world. He was basely rejected of men; we want to see him acknowledged of all men as the Light of the world and its rightful King. We believe this to be the Gospel that all men need; we want to see them speedily possessed of it. We see the nations hurled one against another in bloody conflict; we want to see the day hastened when they shall learn war no more. Our Bible has brought its blessings of spiritual quickening and enrichment into our civilization, our literature, our homes, and our hearts; and we know that this book is a world-book and meant for the nations, and that we have no business to keep it to ourselves. There is not a pulse of our being that really beats in sympathy with Christ but must thrill responsive to such suggestions of Christ's supremacy in the world and of the future of the world under him.

One grand result of such united prayer, if it be truly such, will be to enlist the whole Church in that which is so dear to Christ, and to scatter the blinding mists of

skeptical unbelief from our eyes, so that we see clearly that, as the nations inquire in spiritual unrest and agony, To whom shall we go? there is but one answer, and we cannot, dare not, withhold it.

We are to be loyal to Christ. His the kingdom, his to command; ours to obey and glory in serving him. To us our little corner of the kingdom may seem all-important, the work to which personally we put our hand all-absorbing. But are we at liberty to forget that "the field is the world." The Master said that.

To us it seems advisable to finish up at our doors before we go to the ends of the earth. But are we wiser than the whole college of the apostles and the Holy Ghost besides? The Acts of the Apostles is the record of disciples living near the time of Christ's personal presence on the earth, when love for him was young and the heart was warm; and they worked on the plan of putting the leaven of the Gospel into many great centers, and with wonderful success—the very plan the Church is working upon to-day, and under which she has reaped her grandest successes in India, Japan, China, Mexico, and elsewhere.

Do not let us try to steady the ark that is moving forward at the Lord's command under the Spirit's guidance. The close interdependence of home and foreign work has been seen at every step since Carey moved out of Kittering upon India. Yea, in all the blessed history of the Moravian missions.

It is time that this work were laid upon our consciences by all the sanctities of our holy faith, and caught up with all the fervor of our best moments.

It is time that every communicant of the Church of Christ addressed himself to the doing of the Master's will in respect to the spread of his kingdom.

It is time that the facts which bear upon it in these modern times and our passing days were familiar to every one naming the name of Christ, since ignorance at this point strikes at the roots of his vocation.

It is time that our missionary literature were welcomed and read in Christian homes. How is a disciple of Christ to reconcile to his conscience familiarity with current secular literature and indifference to the literature of missions?

It is time that more workers—ten to one—found their way into the wide field.

It is time that people who are hoarding their thousands and tens of thousands—yea, their millions—dispersed the Lord's treasure that they are holding back from his work in a critical epoch of this world's history, and began to ask themselves, "Wherefore have I come to this kingdom of earthly possession?"

It is time that every man was giving according to his several ability, be it much or little.

It is time to ask what the Master means when he tells his disciples to "seek first the kingdom of God," and to understand that this reverses the ordinary judgments of men as to first and last, and implies the existence of a new order of persons in the world, even the redeemed by the blood of the Lamb.

Girlhood in Italy.

BY FANNY ZAMPINI SALAZARO.

In Italy, and especially in the south, childhood develops so rapidly into girlhood that it is more than usually difficult to fix an age at which the change can be said to take place. It was not long since the law permitted girls to marry between the ages of twelve and fourteen. But when Italy reformed her laws and published a new code for the United Kingdom, it was decreed that girls could not marry before fifteen. What, then, can we call their girlhood? For at twelve a girl has commonly begun to think about, and, sadder still, to feel, love's torments and life's ambitions. And if this was only limited to the sweet, vague, and mysterious reveries of a young heart awakening to the soft feelings of love, we should have the expression of a poetical temperament leading to high thoughts and noble deeds.

But, though sometimes the case, this is not the character which is common among Italian girls; and their thoughts tend rather toward rich marriages and baneful calculations of this sort than to poetic dreams about their future life. And even in her simplicity a girl too often indulges the consideration of her chances in society, thinking it easy to marry well if she is but good-looking and rich.

Marriage is the one view, the one ambition, to which a girl clings. For this she forms her schemes, and studies music and singing and any thing that shows her off to advantage among her friends; for this she wishes to go out—not for simple healthy walks, but to mingle in crowds where men may see her and she see them. She is not prone to fashion in her mind an ideal of man, for she will be satisfied if he is rich. And there is consistency in the girl's character; for the object of her life in general is marriage, not always for love, but rather for a good settlement; and then what does she care for her husband since it is to his fortune and position that she looks for the attainment of her ambition—*figurare* and *godere*?*

Whether at home or at school the same struggle agitates her childish mind; and the struggle is a real one, since she is obliged to hide it carefully from her parents and teachers, who would on no account even speak in her presence of such subjects as love and marriage; and thus it happens that when the childish heart awakes to unknown feelings which she cannot herself define, but which reveal a new world of strange fears, deep delights, vague aspirations, and painful doubts, she has no one in whom she can trust, or by whom she can be led, advised, supported, and enlightened. The only person to whom she is allowed to speak freely is her confessor, often perhaps a kind old man, who is ignorant of the troubles of a girlish soul, and who considers as "sinful and bad thoughts" the feelings which may lead a woman to a noble life, or throw her into the toils of misery and shame; and so the young creature is scolded and made ashamed of

herself, and roughly ordered to drive "such bad thoughts" from her mind; and many a girl is made miserable indeed by firmly believing herself to be tempted and accursed merely because the confessor has put such nonsensical ideas into her head. At no time in life are the tender, delicate cares of a devoted and intelligent mother so much required. Be it sooner or later, a mother must discern the time at which to give her daughter that quick and ready sympathy that no one else can supply, remembering what she herself has suffered. Strange as it may seem, too many women forget their girlish feelings when married and advanced in life, and the course pursued toward their daughters too often gives rise to a system of falsehood and hypocrisy. Since the confessor describes them as sinful, and the mother will not listen, girls are often driven to pour their confidences into the ears of servants, or friends of their own age whom they meet with at the daily classes, or at the convent, schools, or national colleges. But as neither at home nor at school have we in Italy yet attained a general high-toned intellectual and moral life, girlhood can hardly be expected to be what it ought—the smiling spring season of a happy woman. Except in a few fortunate cases we have not in general the highest and dearest of human blessings—home-life, that sweet and tender union of the family, with all its moral and ennobling influence on society and the nation.

Therefore, without analyzing further the actual state of girlhood in Italy, let us give a rapid glance at what really constitutes the surroundings in which girls are brought up. No doubt it is possible for a person of high moral culture to abstract herself from her surroundings if they are coarse and vulgar; but such an exertion requires a strong and resolute will, a noble character indeed, and one not to be influenced by circumstances, but on the contrary capable of bending them to serve its own best views. But to attain to this sort of human perfection is neither easy nor common, and we must therefore consider, rather, things as they are more generally found.

Our society in Italy has not, as in England, a distinct and well-defined system of grades and classes. Money is the one mark of aristocracy. To money all honors are paid and all doors are open; and when rich people are sensible enough to improve their minds and lead honorable lives, they are all deserving of respect and esteem. But when gold serves its owners only to defy public opinion, and to indulge in selfish pleasures and vulgar ambitions, its influence is at once baneful and corrupting. What, for instance, can we expect from a girl who sees her mother receiving her richer friends with marked difference of demeanor, and trying to realize the appearance of possessing wealth which in reality she has not got? With such a training girls can have no lofty conception of life. Unfortunately, too, refinement by no means always accompanies high birth: where good education, sound principles, and noble feelings are wanting, vice asserts itself unblushingly in

* To "show off" and to "enjoy one's self."

good society, and even in our modern literature its features are too faithfully reflected. We should give due praise to such novelists as Fogazzaro, Castelnovo, and Farina, but much of what is popular fiction consists mainly of bad imitation of the works of French writers, and even our authoresses (with such exceptions as Signoras Pierantoni, Mancini, Neera, Cordelia and Marie Savi Lopez) consider little how high and noble a mission literature should aim at.

Girls reared amid these surroundings are even more to be pitied than those who are brought up in convents by nuns. Those educated at the convents, and those educated at the national colleges, seem to fall into two easily distinguished classes. The first consists largely of dreaming, stupid creatures blushing for nothing, unable to put two sensible words together, filled with absurd prejudices, bigoted for the most part, and an easy prey to the corrupting atmosphere of the society they enter on leaving the convent. The other class includes the ambitious coquette who begins even at school to court her richer companions, especially those who have brothers to whom they will send word about the "impression" they make or the "love" they inspire. I have actually read letters from a girl writing to a school companion to tell her brother she was dying for love of him! Nor are such childish absurdities as these regarded by mothers or teachers in a proper light. Instead of explaining to a girl the wrong she is doing herself, and pointing out a proper course of behavior, the mother and teacher are too often content to punish the child and take no further trouble. All this is typical of the reluctance on the part of the older generation to improve or alter their views on the bringing up of girls. When Italy became united, compulsory and cheap education offered a road to improvement of which the lower classes readily availed themselves. But their betters are too slow to move with the times. A noble and highly cultivated Italian lady thus wrote to me only a short time ago: "As regards a desire for knowledge, it is reduced to the smallest proportions. I may say that those in the lowest station of life have become the only class who study at all, and these mostly obtain positions as teachers. . . . My dear friend, your English blood deceives you. Not that I despair of Italy's future. You are right to believe in it, and no doubt Italy will one day afford to women a means of proper culture. They will anxiously expect it and profit by it, but neither I nor you, who are so much the younger, will live to see it." This comes, I say, from a noble and high-minded woman, who has devoted twenty-five years of her life and a large part of her fortune toward improving the education of girls in Italy; and her sad forecast is probably only too true, though I cannot but hope that our progress will be more rapid. The first object must be to rouse all lovers of their country to a real sense of its wants. It seems to me that that which keeps us back is not want of means, for plenty of money is badly spent on a bad system; nor even want of intelligence, for Italians are naturally

gifted, and their daughters would quickly change if their education was improved. It is a false sense of national pride that blinds Italians to existing evils, and that makes them boldly assert the superiority of their culture to that of all other European nations. And the accusation of ingratitude is too readily applied to those who see the faults of the system and seek to change it; their views are declared to be Utopian, and their criticism as implying a want of patriotic feeling.

Girlhood among the mass of the people, though sad enough in the large towns, has yet a sort of wild poetic character in the rural districts. In the country girls keep their simple, innocent ways, seldom leaving their mothers, to whom they are real helps in all household cares. They are healthy, living a pure and wholesome, if severe, life among the fields and mountains; and with them we often find a real deep vein of poetry and great gentleness of manners. Of all classes in Italy probably these make the best wives and mothers, and become devoted to their families when not led away by an imprudent ambition to seek their fortunes, and too often to find their loss, in the great centers of industry. Too few efforts are made to establish local schools of technical instruction in these villages and rural communities.

Professor Ruggero Bonghi, well-known in England as one of our most eminent writers and political men, has lately succeeded in establishing a first-rate girls' college at Anagni, near Rome, for the daughters of teachers. The new institution, patronized by her majesty our most beloved queen, and bearing her own name, promises to become one of the most practically organized in Italy. The education given there has the great advantage of being adapted to the needs of the social class to which the girls belong. One of the most recent innovations achieved is a special section of instruction in practical agriculture and dairy work.

The advantage of obtaining such instruction without the necessity of leaving their birthplace would be inestimable to these girls. It is gratifying to record the exertions in this direction of a distinguished Italian lady, Signora Aurelia Cimmino Folliero de Luna, who has had notable success in establishing a rural school for girls in northern Italy. One would gladly see more sympathy between class and class, more of that kindly interest which I noticed in England in country life.

With regard to life in the lower middle class living in towns, we have a clever Italian writer, Matilde Serao, who has very vividly described the melancholy girlhood that is seen in our Neapolitan provinces. Her accounts of Neapolitan life in the *petite bourgeoisie*, of the miserable struggles of girls studying to become teachers and telegraphists (the only occupations now open to this class), are graphic in the extreme; most of these tales appeared in the *Nuova Antologia*, our best Italian review; though some are considered unfair to the class they represent.

We have now fortunately a Minister of Public Instruction in Italy, the Senator Pasquale Villari, who fully

understands the need of reforming female education. His predecessor has already done a good deal to show that his interest in such an important matter lay not in words only, but was proved by deeds. He lately ordered all the Institutes of Fine Arts in Italy to be opened to women, so as to encourage them in art culture. Having heard how deficient was female education in convents and national colleges, he charged Commendatore Gioda, who was at the head of ordinary and popular instruction, to inspect girls' colleges throughout Italy and report officially on their actual state. His report is most valuable for any one interested in Italian girls' education, for it gives a very clear idea of the present state of this matter. We have now in Italy through the various provinces 1,584 female colleges, thus divided:

Entirely supported by the government.....	5
Established by the government and variously self-supporting.....	42
Established by the provinces or cities.....	73
Established by private associations and having the character of charitable institutions.....	804
Private boarding-schools.....	660
	<hr/> 1,584

In these colleges, a great many of which are convents, 47,358 girls are boarders, while 29,294 daily pupils attend the schools and receive there their education. So Italy has at present 76,652 young girls being trained to be one day sensible women, the mothers of the future Italian generation.

What is the value of the culture and education so many girls receive in those colleges? asks Commendatore Gioda in his report. He very honestly answers, making most sagacious and just observations on the various types of these colleges. The best of them all are the five immediately dependent on the government, one in Milan, one in Florence, one in Verona, one in Palermo, and one lately incorporated in Montagna.

The three Royal Female Colleges in Naples, entirely self-supporting, deserve special notice, and I am glad to be able to give it, since I have read with deep interest the report of Senator Rega, who was at the head of them, and whose death is just lamented. He plainly acknowledged how local prejudices prevented him giving a more practical scope to the training of the girls. One of these three Neapolitan colleges is especially meant for girls belonging to the middle class. So after seeing how absurd it was to have these young women all trained for the same profession of teachers, as it becomes impossible for all of them to find situations after they have obtained their degree, Senator Rega proposed to establish a School of Art and Industry in this particular college. But the idea offended the parents, who thought it would be degradation to their social condition that their daughters should work in any other department than teaching. This is so very characteristic that I could not help mentioning it in this brief review of Italian girlhood.

Fancy families, whose father and brothers are in trade

or employed at six or eight pounds a month, would feel degraded if their daughters or sisters gained as much dress-making, embroidering, or working in any branch of the decorative arts! Doctors, lawyers, engineers, and I do not mean the first-rate ones who gain an immense deal and occupy high positions in society, but those who, working very hard, are always struggling to make both ends meet, would deem it degrading to have their wives, daughters, or sisters supporting themselves and working bravely to help the family.

This prejudice is so deeply rooted in our lower middle class that even the girls who will work do it quite secretly for fear of being looked down upon. For we have among our girls many "Little Dorrits" who indulge their father's false pride from true, generous affection, and work secretly to help him, letting him believe all the time they are amusing themselves.

In Commendatore Gioda's report on female education is very clearly stated the harm done to Italy by still allowing nuns to have such immediate influence in female culture.

When in 1866 religious orders were suppressed in Italy many convents kept by nuns remained, finding a very artful excuse by saying that these nuns were not formally bound by any religious vows, and their schools claimed to be regarded as private laical ones, offering to be regularly inspected by the government educational authorities. As the documents to prove the true character of these colleges were hidden or destroyed a great confusion arose, and many of them were considered as benevolent private institutions, and several others put under government supervision. The religious authorities knew quite well that they would end by having their own way, since it is known how school inspection is done in Italy.

For 1,584 female colleges we have only four lady inspectors, and in his report Commendatore Gioda states the impossibility of their keeping a regular vigilance over institutions so many of which are kept by nuns.

Now it is quite clear that a nun without any experience of real life, and obliged by her vows to keep far from society, is not the fittest person to train girls whose future lies in that same society her teacher has no idea of. This is the principal cause of the defective training girls receive in convents. Besides, very little care is given to physical culture, it being either through ignorance of the laws of health or from the conventional idea that the less the body is minded the more the soul tends toward spiritual life. This, of course, produces a most unhealthy development of morbid sensitiveness which is not the fit preparation for a woman meant to face the realities of life and often the hard struggles for it. Nuns do not or will not understand that girls should be trained to rely on themselves as sensible human beings; they do all they can to break their will and weaken their feelings, hence arises the want of character in such passive creatures. The great object of monastic education in Italy is to keep girls innocent and entirely subject to the confessor's guidance. They

are bound to obey without reasoning, and the greatest praise given to a girl considered properly educated is "She has no will." To train the moral faculties of a reasonable living creature is not even dreamt of. To infuse in her soul a high ideal of life's great duties toward God, ourselves, and humankind, and open the eyes of her mind to all the great and holy truths of real life, making herself the guardian of her own being, would be considered folly. I have heard very sensible persons criticise very strongly such ideas as quite extravagant. Women must be guided like irresponsible creatures—first in their family, next in convents or schools, and to the end of life by their husband or brother; and I even know some who dare not do any thing without asking their sons' leave. Girls to-day have a fairer chance of being more rationally prepared, for Italians are seriously awakening to higher ideals of life. And this makes it indeed very difficult to generalize *girlhood* in Italy.

Where civilization has advanced more rapidly we have fair specimens of bright intelligent young women taking interest in serious things, still candidly enjoying the amusements of their age. This is the case in Milan, Turin, Bologna, where culture is more generally spread and prejudices have no deep roots. But the more we study life in southern Italy the more we must acknowledge how difficult it is for modern civilization to make its way among the long-established absurd conventionalities regarding girls' education and every thing concerning women in general.

It is, of course, the fatal inheritance of the barbaric despotism and of the ignorant priesthood who have ruled over public conscience, using prejudice in place of the more holy light of religion. The obscurantism of entire populations in these southern provinces who have given to Italy men and women of the highest culture and character was in 1860 most painful. Thirty years of liberty have not produced all the progress that could be expected, for it was not, nor could it be, appreciated and received by people who were not prepared for its light because they were far too long a time accustomed to darkness. Culture is feared for girls considered to be quite fitted for their future life when they can read and write, provided they are expert in domestic business if poor, or able to dress well if rich.

Professional schools have met with comparative success for girls of inferior social condition. Some in Rome have even obtained her majesty our beloved queen's encouragement.

Queen Margherita is greatly interested in girls' culture in Italy. If she could exercise more influence her mind would be inclined to view favorably woman's progress. As a constitutional sovereign, most delicate not to exceed the authority given her, she rather abstains from indulging her liberal views. Highly cultivated herself, she can fully appreciate the divine enjoyments of a refined mind, and certainly her personal encouragement to any one willing to contribute to female progress in Italy is most generous. She receives and talks with the greatest interest to ladies engaged actively in any

intellectual pursuit, whether it be the pursuit of art, which she loves and feels deeply, or philanthropy, which she practices largely, or teaching or reforms in education. All these subjects meet with her warm sympathy and do not prevent her considering the importance of technical training for girls of the lower classes. She often goes privately with her first lady of honor and dearest friend, the excellent Marchesa di Villamarina, to visit girls' schools, and has always some very just observation to make or rational reform to propose quietly, more like the observation of an influential person interested in such matters than the authoritative suggestion of a queen. The great and real sweetness of her noble soul is the secret of her uncontested popularity.

One morning when visiting the professional school in Rome it struck her that it would be the fittest place to give girls the necessary notions of culinary mysteries. The superintendent quietly observed that expenses to provide for other branches of work had exhausted the funds established for that year. A few days later all the apparatus for a cooking-school were quietly provided from her majesty's own private purse. Such is the character of our most respected and beloved Queen of Italy, her good influence is felt, and Italy owes a great deal to it, for no one can deny the very high moral tone she has inspired at court and the noble family life she deeply enjoys. Had God granted her a daughter I am sure I should now have a high type of Italian girlhood to describe. Every one knows what a superior education and profound culture has been given to her only son Victor Emmanuel, a young prince most highly accomplished.

Last May, in Florence, to celebrate the sixth centenary of Dante's Beatrice, Count Angelo de Gubernatis, the distinguished Italian writer, conceived the most brilliant idea of seizing this occasion to honor Italian women by the first exhibition of all their intellectual or manual work done during these last thirty years since Italy was united. This exhibition has proved a revelation of the capability of Italian women, as besides their work, manual, literary, and artistic, many of them have exhibited their talents by musical entertainments, recitations, quasi-dramatic performances, *tableaux vivants*, choruses, and several among the best Italian female writers have given public lectures on woman's position in Italy, both past and present. These lectures have just been published in a large volume edited by Civelli, in Florence, with the characteristic title of *La Donna Italiana descritta in una serie di Conferenze dalle Scrittrici italiane*. The book has its interest as proving how the important woman question in Italy is advancing and how old prejudices on the subject are fairly disappearing. Gold medals have been awarded to several of our cleverest Italian women: For music, to Gilda Ruta, the composer; for her lecture on education, to Ida Baccini, the favorite writer for children; and the author of this article has obtained this high distinction for her literary productions.

A *calendimaggio*, composed of 300 young girls dressed in the simple æsthetic costume of Beatrice and 300 young men attired in the dress of that time, formed another feature of the poetical Florentine festivities. If girls perceived only how much better they look not altered in the present anti-æsthetic fashions we might hope to have also a movement in favor of dress reform. It is much needed, especially for children and young girls, whose growth is far too much confined by dress. As soon as a girl is near thirteen, or fourteen at the most, she thinks she ought not only to dress in the extreme of fashion, but considers it very attractive to have the waist of a wasp.

If she is not yet formed or too fat she squeezes her waist so much that often she quite disfigures herself and seriously injures her health.

The picture I have drawn of the various phases of Italian girlhood may, perhaps, be dark; but the present state of things is only a legacy of the olden time, and is, at all events, a very transitional period. The happy evolution already begun can only complete its course with time. What I most earnestly desire is, however, to arouse the Italian nation to a higher ideal of womanhood, and especially to induce cultivated people moving in the higher spheres of society to alter their views. As it is, caprice is considered interesting in a young woman, and her weakness and faults are too often regarded as the expression of an amiable and sensitive character. Hysteria is not regarded as an illness to be overcome by proper remedies and treatment, but as a fated necessity of a woman's life. Not a little has been done for women's physical training by establishing courses of gymnastics in the schools, but the change is very recent. Such as it is, it owes much to the literary exertions of Professor Felice Valletti. But there is still no lawn-tennis and no habitual constitutional walks to which English girls are so well accustomed. So also it is impossible to avoid noticing the absence of intelligent literature for girls. Something has been done to remedy this state of things by the Countess Irene della Rocca di Castiglione, who established at Turin an excellent girls' magazine, receiving much assistance from some of the best writers of the day, and its success is further assured by the fact that the review has been taken over by one of the first firms of publishers in Florence. But this effort is of too isolated a nature to count for much.

The principal reform I would urge in this modern educational system of ours is, that girls should be trained not as a separate sex, but as an important part of the great human family. A girl's teachers are too apt to forget that the great object of education is to call forth the noblest faculties of her intelligence and to lead her as far as possible toward mental perfection. We cannot in fact secure a general high tone of national life until it is more completely admitted that girls should be rationally trained. In no country is women's influence over its destinies so strong, for from cradle to grave *men* are accustomed to be led and swayed by women's

influence. Italian men are affectionate and devoted in their natures. The mother is obeyed implicitly, the wife is loved, the sister is anxiously thought for, the daughter often possesses the strongest and sweetest hold on her father's heart, and men of the less bigoted type would gladly see the dawn of an era of intelligent education for girls. Even now the Italian government has given some attention to the matter, and a proposition is moved to obtain the royal palace Favorita, near Naples, as a first-class college for girls; no place could be so well suited for the purpose. It would require little more than a rational organization of the course of study to make it a complete success. It is with great satisfaction that I hear of the high-school for girls (Palombella) being about to undergo a thorough reform.

These two facts may fairly be taken as symptoms of a coming change and a great improvement in the training of women. They, at all events, show that a serious movement is in progress for the elevation of women in this dear father-land of ours. When this has taken place Italian girlhood will be indeed the happy vision of a poet. We want not alone the fresh blooming colors of youth in the appearance of our daughters, not only the pure classical outlines of our Græco-Latin types. We hope to see in their deep, clear, and dark eyes the light of a noble soul, and on the fair brow we look for the lines of thought, and in the sweet fond smile for the signs of a gentle if passionate heart. And so when education has done its work, elevating our lovely girls to that perfection they can and ought to attain, Italy will once more be the land of genius, of art, and of poetry.—*English Illustrated Magazine*.

Naples, Feb. 12, 1891.

The Religious Condition of Italy.

BY THE REV. C. V. SPEAR.

The antagonism between the Vatican and the government, dating from the occupation of Rome as the capital, is still undiminished. I mention it first as the most important, if not the most influential, fact of the situation. What would happen if the strife were to end in the victory of the pope it is not difficult to conjecture. Were he to surrender, and apply his great power and prestige to the correction of abuses and the instruction of the people by the free use of the Bible and the zealous proclamation of its truths, glorious results would follow. As it is, there is no basis of religion or morality for the government to build upon, and no more impressive figure than Bunyan's paralyzed Giant Pope to bind the conscience of the people, or conduct its semi-pagan ceremonies. The king and his nobles are Catholic, at least in name, but their strained relations to the Church, if not their little religion of any sort, make their influence in favor of any religious belief as near nothing as possible. And as the leaders are, so are the people. Fifteen years ago the most distinguished man in

the Italian Parliament agreed that all religious life had entirely died out in the nation.

Are the Italians as a nation destitute of a firm faith in Christianity? Large numbers attend the great festivals of the Church, if not its ordinary services. Women are often found in the confessionals. Like the French, they believe in baptism and ecclesiastical as well as the now required civil marriage, in final priestly absolution, and burial in consecrated ground. But their ideals of the essential virtues are not high, and blasphemy of God and all the saints is said to be more common and more sincere than their prayers.

Great emphasis is laid on this fundamental impiety or irreligion of the Italian character. The pope denounces the government as godless, and with apparent reason; but, although hereditary and not directly from the people, it is yet like the godless people for whom it legislates. The pope curses it for its interference with the religion he would give them, and charges upon it the degeneracy he deplores; but he forgets that the nobles and the people are alike the product of the most fallible teachings and iniquitous work of the long line which he now faithfully represents.

In this long inherited and dreadful condition the reforms the government now seeks to effect must make slow progress. The law it has enacted for the suppression of monasticism, contrary to the common impression, is said to have done but little toward reducing the number of the monasteries, and nothing in the way of hindering the founding of new ones. A recent French writer gives the following graphic sketch of the *modus operandi* in the execution of the law:

The representative of the government approaches the door of a convent and raps. A voice from within asks: "Who is there?" The officer replies: "The delegate of the government has come to take possession."

"I am forbidden to open to you."

"But I am commanded to enter."

"Shall you use force?"

"Certainly; because I come in the name of the law."

"Are you prepared formally to declare this?"

"Certainly."

The door is then opened and the commissioner received with all the respect due to his position, taken to the parlor, and served with refreshments. The two then together draw up the necessary papers, and the whole transaction is conducted with the utmost decorum and suavity.

All this is ascribed to the well-known tact of the Italian clergy. It is certainly indicative of what one curiously calls their tepidity. The monks have in many cases bought back their old homes, and live on in them as before, "enjoying their pious idleness," to the demoralization of the poor peasantry around them, whom they also wrong by begging alms of them, which, as pensioners of the State, they no longer need.

Equally ineffectual is the law against the formation of new ecclesiastical establishments and the admission of novices into those already existing. I have before me the last published report—that for 1888—on Italian

evangelical schools, and to support the statement of the writer that it is the policy of the Vatican to make believe that the heart and conscience of the people are still in sympathy with it, he reckons up 128 religious orders as existing here three years ago, against 22 only ten years before, while for the same purpose the ecclesiastical seminaries increased in eighteen years from 5 to 41—no less than 8 of which were for English-speaking students—and the increase of the clerical schools in the same period was from 9 to 117. And as to the admission of new members into the sisterhoods, Mr. Gallenga, to whose work I am indebted for many facts, says nothing is more common than to hear of young ladies of high rank taking the veil in nunneries whither they have been sent to be educated—a fact not to be wondered at in view of the obvious inconsistency of the law against it with the constitution guarding religious liberty.

The projected reforms of the government as to education are equally unsuccessful. The author just named states that while the government provides good gratuitous education, also obligatory—in schools of all grades up to the university—it must allow the Church to have schools of her own. These schools of the Jesuits, Ursulines, etc., can afford with their ample resources a better tuition, and one that, as the phrase is with us, is not "godless," to escape which epithet the State has been forced to surrender to the various municipalities the question of the Church Catechism. In the restriction of the number of bishops also, and other important public measures, the policy of the government has either failed entirely or been but imperfectly carried out.

All this serves to show, and the more clearly the more we see the condition of the great mass of the people, how difficult of solution are the problems with which the new kingdom has had to deal. It has, however, this great encouragement. The people heartily support it. However wanting in piety, they are not wanting in patriotism. This has appeared in the entire history of the struggle that ended in the overthrow of the pope's temporal power, a fact which makes the recovery of that power forever impossible. They bear their heavy burdens of taxations. Victor Emmanuel expended enormous sums upon possibly useless iron-clads and fortresses; many were the mistakes of his ill-manned and short-lived cabinets, and much of the well-meant legislation of his Parliament was, as we have seen, ineffective. And the government of Humbert is like his father's. But the people believe in him, and they will continue to do so while they remember the bitterness of the bondage from which they have escaped. The dearest possession to him who breathes the air of the mountains and the north is dear also to the Italian, and for it he is willing to pay a very great price.

But what is the present outlook? The dawn has come and the day will surely follow. But the sun arises as if upon a more slowly revolving orb than our own, and the morning mists are very thick. Remembering

the senseless ceremonials and idle superstitions and silly legends with which the people have been trained, instead of the great themes of Christian truth, and the worse corruptions and vices that have degraded the clergy and laity together, we cannot expect that the voice of men like Gavazzi and Hyacinthe, and the few Presbyterian and Methodist missionaries now scattered over the peninsula, will avail much in one short generation. The past has a tremendous grip upon the present. Giant Pagan is not dead yet in Rome, and Giant Pope is very far from dead. Dr. Gray, of the Scotch Church here, gives some sadly interesting facts respecting the work of the few colporteurs in Italy. One voice is heard all over the country when the Bible is offered for sale. It is clearly the voice of the Vatican, objecting that the version is unreliable. The colporteur compares it, the Diodati, with the other, the Martini, and shows their agreement, but it does not matter. A few devout Catholics take part in circulating the Scriptures, but the attitude of the Church is, as it always has been, unpromisingly hostile to it.

The priests go about, as in the former days, and gather in the copies the colporteur leaves, so far as they can. Curci, a distinguished Jesuit, recently, impressed with the people's need of the Bible, published a New Testament and prefaced it with a strong appeal to the people; but he was dealt with and required to substitute for his cheap edition a larger one too expensive for general circulation. An edition of one of the gospels and the Acts is also circulated under the titles of *The Story of the Life of Christ* and *The Founding of the Church*, and an enterprising firm in Milan publishes an edition of the Scriptures as a business scheme, which is supposed to meet a popular demand; but the word of God seems to us to be as yet "bound." We have faith in a coming liberty.

The faithful pastors in Florence, Rome, and elsewhere in Italy encourage one another and us with their reports of progress. I have that for 1889 before me, and I cull from the "Statistics of the Evangelical Churches of Italy" the following figures: 31 churches, 55 stations, 14 ordained ministers, 3 colporteurs, 1,374 school children, 3 Young Men's Christian Associations, 1,550 average Sabbath attendance in all the churches, each audience averaging 32; communicants, 2,305; total adherents, 3,330. The Waldensian Church in 1888 counts 17,363 members; the Wesleyan Methodist Church 1,360; the American Methodist 920; and the Union Baptist 875.

These figures are not impressive in the way of encouragement, and intelligent people whose sympathies are not with opposing views have small expectations of progress. But many of the details gathered from the diaries of these faithful men are touching and impressive. It is true missionary work that they are doing, and the old story of the contact of saving truth with the lost soul when the Spirit effects it is the same here as elsewhere.—*The Independent*.

Rome, Italy, February, 1891.

Religious Thought in Italy.

BY DR. MARIANO, PROFESSOR IN THE UNIVERSITY OF NAPLES.

[On April 6 Dr. Mariano delivered before the Evangelical Alliance, in Florence, an address on the subject of Religious Thought in Italy. *Evangelical Christendom* gives the following digest of the paper, translated from the Italian by Rev. A. Meille.]

He accepted the invitation to speak at the Conference, first of all, in order to show that he is not ashamed of the Gospel of Christ; and, in the second place, because he thought it desirable that an independent and objective voice should be heard on this occasion. Born in the Roman Catholic Church, and a fervent Catholic from infancy, he has been convinced by the study of Hegel's philosophy that the pope and his Church are incapable to give redemption and holiness, and that these can only be obtained through a mystical transformation of the heart under the influence of the grace of God, and by faith in Christ and in his Gospel. He has not joined any particular evangelical denomination, because he felt called to urge his country to reform itself religiously, not in the name of some Church, but in the name of the Gospel only.

1. Having explained thus his personal position, Professor Mariano goes on to define the question he is to treat of. He speaks of the paramount importance for every nation of the religious question. Every thing must be governed by religion in the life of human beings. His conclusion is that "the religious problem, which is in reality the eternal problem of the world, is the vital problem of Italy. From it depend the present and the future of the country. All the difficulties that besiege us at the present moment can be traced to the religious question."

2. Italy is not an irreligious country. Erasmus was wrong in saying, *Itali omnes Athei*. The Italians, to the outward observer, may appear to have retained much of paganism, but their inward social organization is molded on Christianity. In the Christian firmament Italo can boast of stars of the first magnitude: Cassiodorus and Benedict, of Norcia; the Abbot Joachim and Francis, of Assisi; Anselm of Aosta (or of Canterbury); and Thomas of Aquino, Dante and Savonarola, Beato Angelus and Michael Angelo. These men of faith, full of spiritual ideals, have given the world sublime examples of divine religiousness.

Unhappily, religious thought in Italy is Catholic-popish thought; indeed, emulating Spain, Italy has fallen asleep, religiously, in the Roman Catholic doctrine. Now, Catholicism is, of all historical incarnations of the Christian idea, the most immediate, the one which, subordinating the internal and intelligible to the outward and sensible, leaves no entrance, in the apprehending of Christian truth, to the true and direct action of the Spirit. True it is that Catholicism is much improved since Reformation times. Still its distinguishing feature is that it teaches Christian truth as a letter, not as spirit; as a precept from outside, as a formal law which obliges from without. With the sacraments re-

duced to mechanical acts, with purgatory and pecuniary offerings to be free from it, with festivals, indulgences, jubilees, pilgrimages, relics, miracles, adoration of saints and madonnas, Romanism has inoculated in the Christian religion the forms of a magical and idolatrous naturalism.

On the other hand, it makes salvation of the soul to depend upon outward practices and works more than from internal conversion of the will. And the worst of all is that Romanism makes the sacerdotal hierarchy the only and indispensable mediator of the religious and moral life. The atonement of Christ and the repentance of the sinner become a monopoly of the priests. It is the priest who must procure merit and justification to the people without the people even thinking about it. He reconciles with God. Without him no mercy, no grace can come from God to mankind.

In this way faith is destroyed. The *fides generans intellectum* of Anselm becomes the *credo quia absurdum*, and well might a witty, though devout, French lawyer say: "*Si je suis dans l'erreur c'est l'Eglise qui portera la responsabilité.*"

From all this we must conclude that Romanism is the very opposite of that duty which distinguishes the human soul, and in obedience to which every man must seek his own salvation, and conquer it himself in the intimacy of his own will, trusting, of course, to divine grace, but through the free activity of his own mind.

3. This religion may have had its days of glory and usefulness, but it has now become a pure formalism; it has no power over the morals of the people; it does not attract or educate or edify the masses, but simply holds them under its sway by force of habit, by inert traditionalism; and its ultimate result can only be ignorant credulity in the midst of ignorant incredulity.

True it is that even superstition is better than incredulity. "With superstition," says Vico, "nations have become great; not one was ever founded with atheism." But what a difference between the nations that have conceived Christianity in its true spirit, and those who have reduced it to something very akin to idolatry and fetish worship!

4. And yet we must not be too severe on this miserable religious conscience of the Italian people, for when did the leading classes take the trouble of illuminating and raising it up? It pains me to have to confess it: the religious condition of the upper classes in Italy much more troubled than that of the common people. With a few honorable exceptions, they present to us a large army of minds whose existence is a perpetual moral somnolence; unable to believe, they have not moral strength enough to disbelieve any thing seriously. They are Catholics for social convenience or opportunism. They boast that they have minds strong and free; but while they attack religion they send their children to Jesuit schools. They have no convictions and laugh at every thing; but you see them on every occasion ordering masses and priestly funerals. They deride the priest, but in the solemn moments of life

they throw themselves, body and soul, in the clergy's arms.

To this class our politicians mostly belong. These men think that the contest between Italy and the papacy is simply a political one, and is now settled by our going to Rome. As to the religious question they either deny its existence or maintain that the State cannot do much to solve it, except perhaps by the formula: a free Church in a free State. In reality, their aim is a conciliation with papacy, whose political power they would like to enlist on their side; a clever calculation, but a very aerial one! A pope that places himself at the service of Italy, helping to make it great, would be a suicidal pope, and that phenomenon is yet to be seen. As to the political problem, what an illusion to think it solved by our going to Rome! Let us rather say that the problem has been formulated on the very day we entered Rome; for Europe, which recognizes at present our right to stay there, might deny it to-morrow. Rome is not a town to be stormed with artillery. It is a system, a faith, a religion. Against the dangers of a religion we can only be insured by religion. Will the Italians have the wisdom and the courage to turn their backs on the spiritual authority of the pope? That is the important point. Then, and only then, our right to Rome will be respected.

5. It is a cause of immense surprise—that Italy's best thinkers, even Bonghi, Spaventa, and such like minds, have no higher conception of religion. Any thing in their writings that still retains some reminiscence or sentiment of religion bears the stamp of Romanism, while they totally misunderstand and despise Protestantism. But where would their freedom of thinking and writing be if the Reformation had not been? As for the religious problem, some of them, hoisting the obsolete banner, "*Intus ut libet, foris ut moris est*," pretend that since we have the pope we must keep him; others say that nothing is to be done, that no reform is needed, that we must not divide the people for questions of faith, that *Inertia, Sapientia* must be the motto of the Italian nation, for so there will be peace among the people and liberty to the Church.

This is fatalism and indifference; worse still, it is skepticism regarding the moral world. It is easier, of course, to shake from us all that requires an effort, in order to live quietly; but that is *Propter vitam, vivendi perdere causas*. In the religious sphere a nation must not aim at impossible things, but it must have the courage to face living and present problems, and do something toward solving them.

6. And what of the clergy? Here, indeed, Romanism has worked the greatest destruction. Under the whip of the papal system our clergy lies now prostrated in a senile and servile lethargy which deadens mind and soul. It is enough to enter a Roman Catholic church to perceive that the faith and the religiosity of the priests themselves have become deadened and mummified in formalism and outward rites. The ignorance and the haziness in which they rejoice it is easier to

deprecate than to measure. With a few remarkable exceptions, their studies are such a mean, sterile, and decrepit thing that we can quite understand the saying of a Bavarian school-master: "A drop of holy water is better than all philosophy." The despotic power of the hierarchy, centered in the pope, has caused the priesthood to become morally apathetic, and to turn their eyes from heavenly to earthly things. Enforced celibacy is the reason why immorality and hypocrisy have become the dominant traits of their lives. And, strange to say, as if the pope was not powerful enough, the Italian State, by renouncing almost every jurisdiction, such as might have been a protection for the lower clergy, has made the bishops and the pope himself more powerful than ever over the inferior priesthood.

7. It will be easy to understand now that the Evangelicals are the only ones who have rightly understood the religious problem of Italy, and have set themselves to solve it. They are few, but their small nucleus is the column of fire in the wilderness. They alone have secured peace to their consciences, in which the truths of Christianity are united with the rights of morality and culture with respect to freedom and patriotic duties. They are the same in private as in public; as believers and as citizens they feel the same men. What they think they say; they speak as they believe, and they act in accordance with what they believe, think, and say. They have freed themselves of that machiavelism and liberal skepticism which proclaim that the country must be preferred to the soul. They love their soul not less than their country, and prove that the love of the soul is the root of strong and fertile patriotism. No enterprise is more worthy of praise than that of the evangelical missions. Their followers are few, but each one of them is a conscience freed from the tyranny and the terror of Romanism, and restored to the liberty of the Christian soul.

8. But have we no fault to find with them? Allow me to speak with all frankness.

The Evangelicals are wrong to break up in so many different denominations. I know that these divisions are an intrinsic consequence of personal, sincere religious convictions; I understand, also, that in spite of these divisions, faith may be fervid and the Church really united. But all that must be taken *cum grano salis*. Let the Italian denominations remember that each one of them is only a part of the one Church, that what makes them Christian Churches is not the things in which they differ as to rites and forms, but rather the great principles which are found in all their creeds.

In a purely Protestant country the movement and the working of different sects is inevitable and may be useful. But in Italy all these denominations appear to us like a chaotic vortex of individual atoms. And that is to be avoided. One would almost think that the evangelizers of Italy have not rightly understood that they have to confront papacy. Against a power so formidably compact your ranks could never be too firmly knit together. May the time soon come when

the Evangelicals will no more say: "I am of Peter, or of Paul, or of Apollos;" nor even content themselves with the motto: "*Unum corpus sumus in Christo*," but will, through Christ, form one single Church—the Church of God. This meeting is a good omen for it.

Another thing I must say. The evangelical churches, so cold, so bare, look like places of business rather than churches. The excess of outward symbolism in Romish churches must not lead us too far. The Anglican and Lutheran churches have retained symbolism in just proportions, giving thus satisfaction to an invincible want of the human heart.

9. And now shall the evangelical missions be the leaven which leavens the whole lump, or must we desire in Italy a more intrinsic, more historical, more organic religious revival?

It would be an illusion to think that papacy is soon to disappear. Its political character, its supreme ability in the diplomatical sphere, the mass of traditions it represents, the strength and help it gives European conservatism, and, lastly, the divisions of Protestants, these will make Romanism last much longer than we think. The world is full of people who do not want the trouble of thinking for themselves; and, more than all, there will always be many minds willing to accept a religion of traditions, of legalism, and of outward forms. For such minds the proclamation of the infallibility of the pope, outrageous as it may appear to us, has rather strengthened than otherwise the edifice of the Romish Church, while the liberty of criticism in the Protestant world makes them afraid.

Another thing also must be considered. The great contest is now no more between Romanism and Protestantism. Christianity, as a whole, is now attacked on every side. Positivism, naturalism, materialism, united in a common league, assail the treasure of divine truth. Is this a moment to despise the moral authority of Catholicism, and throw away the help it can give? We must not desire the death of the sinner, but rather his improvement. Purified from its defects and its sores, Catholicism may still be of great value to defend the Christian principle, and to maintain the moral basis of society.

Let us remember also that the ills of Romanism are due principally to its ambition to be the only master of souls and consciences. Where it has had to fight against Protestantism in Germany and England it has undergone a remarkable change. The words of Luther to the priests of his day: "My name will trouble your peace forever, until you are either gone to ruin or have become better men," has to a great extent become true in his own country. German Catholicism is not, as with us, a mixture of credulity and incredulity, a mass of outward and magical forms, but an inner and spiritual life. Unity is servitude, languor, indifference, corruption; religion is life, spirit, movement, fight. What we need is a contest which will revive things and men.

What we suffer from is the heavy, leaden atmosphere which the uncontrasted empire of Romanism has gen-

erated in Italy. This it is which prevents any movement of thought in the laity as well as in the clergy, and this can only be remedied from within. It is in the religious conscience of the nation that must arise by its own inner power and initiative the movement of reform, rather than by foreign importation. If such a movement was to be produced some would be drawn in its current, others would resist it; hence a contest that would wake us all to action, from the pope downward. The pope himself might be led to see that the syllabus, the Vatican decrees, the infallibility, the intolerance, the superstitions of the Romish Church are simply a negation of Christianity; and the clergy would again acquire that religious culture and those graces of the Spirit of which they are now wanting.

So it has always been. Moral and religious controversies are an element of life that has been the great power of reformation. The discussions between Calvin and Luther and between the different Protestant Churches have made them living and vigorous. Christ himself has inaugurated in the world the greatest contest the world ever saw—the everlasting contest between the mind and matter, the human and the divine.

A Visit to the City of Rome.

We found that the whole appearance and general cleanliness was very different from the Rome described in books but a few years old. It was not surprising to hear that the health of the city had marvelously improved under the new state of things since the papal and ecclesiastical was changed for regal and national rule. The city is fast losing its bad character, its fevers are disappearing with its old and dirty and overcrowded houses.

How is it that "Romanism" with all its influence is able to effect so little for the morals of its peoples, so little, too, for their health, comfort, and general well-being? The Rome of the days of papal sovereignty was a standing testimony against the papal claims.

The "Prisoner in the Vatican" will, however, doubtless find, as the memory of the past fades, that the new order of things has removed a hinderance to acquiescence in his spiritual claims. As in England, a state of things which Romanism would soon subvert is found to allow a liberty by which it profits without the fruit of its own misgovernment, and its own evil doings being a manifest witness against it.

If it was difficult to realize the approach to Rome in the train, yet who can describe the delight of feeling himself in the old world's metropolis, every name and place sacred with memories? But the hills—where are they?

A little rising of the ground is noticed here and there, but it is the story of Jerusalem again—the modern city

stands on the site of a series of cities; the valleys have been to a great extent filled up with the ruins of former greatness.

A few days only, however diligently spent in sight-seeing, can give no right to attempt to describe in detail the scenes of Rome, the contents of the museums of ages, the records of the world's history. Four times the whole time I was able to spare in my homeward journey would not suffice to give eyes and thoughts full pleasure in St. Peter's alone. No time, however, was to be lost. The weariness of travel soon wore off in the growing excitement of being in Rome. Not long elapsed between our arrival at the Hotel Continental and our first expedition. This was to that most historically interesting church St. Marie Maggiore, with its splendidly adorned chapels; this was built, according to tradition, on a spot covered by a fall of snow miraculously limited to this



site. It was here that Hildebrand was seized by Cencius, and to this he returned on his deliverance. Every portion of the interior is attractive; its magnificent roof, its precious marbles, mosaics, and pictures lend their aid to devotional feeling. Leaving this church, we drove by the Castle of S. Angelo to Rome's most magnificent church, with whose dome, colonnade, and piazza pictures and photographs have made all familiar. (See picture.)

In front of St. Peter's stands the obelisk brought by Caligula from Egypt in one of his largest ships, and set up to adorn his circus—a circus which was the scene of sufferings which cannot be told. Here, clothed with the skins of wild beasts, were Christians worried by dogs, or crucified, or besmeared with pitch and bound to stakes to be used as beacons to light the pleasure-grounds and nocturnal festivities of the Emperor Nero. This obelisk marked the spot from the time when the first Christian blood was shed in Rome, and now stands in the center of the piazza, in front of the greatest Christian basilica. Here, on the spot rendered sacred through suffering and blood, where loving and timid hands collected such

remains as they could of their loved ones; here, where they doubtless secretly buried them, there now stands the most magnificent of Christian edifices.

The view of St. Peter's is perhaps to many at first disappointing, but push aside the heavy mat which closes the door-way and enter. At once the beauty of the building is seen, and as you walk around and about it, and mark its vast proportions, the immensity of its size, the richness of its marbles, the harmony of its proportions, the skill of its sculpture, the living beauty of its mosaics, you must own that this temple is "exceeding magnificent." The vastness of the building grows upon the visitor. At first the great size of sculptures and mosaics tends to keep the mind from fully realizing the dimensions of the whole. It is only after the eye is removed from the walls to the people, and when distances have been impressed by the surprising number of steps found necessary to be taken to pass from object to object, that the mind can form some approach to an accurate idea of the grandeur of the whole. The side chapels alone are large churches, and are splendidly decorated. Standing under the dome we gain some idea of its immense size on hearing that the letters of the surrounding inscription are each six feet in length, and that the pen in the hand of the mosaic of St. Luke measures seven feet.

The baldacchin over the high altar which is under the dome and over the tomb of the apostles St. Peter and St. Paul is of gilded bronze with twisted columns. At this altar the pope alone celebrates, and only on very special and solemn occasions. The honor of containing the apostles' tomb is divided, one half of each of their bodies resting here, the other half of St. Peter having its tomb at the Lateran, and of St. Paul at the church which marks the scene of his martyrdom.

The statue which attracts most attention, and appears to claim the devotion of the "faithful," is a rude bronze of St. Peter, which Pope Leo placed in the basilica about the year 445. So great has been the affectionate veneration bestowed upon it that the kisses of the devout have considerably worn away the right foot. On high festivals the statue is robed in full pontificals. At the end of the church, in the presbyterium, is the "chair of St. Peter," inclosed in which is an ancient curule seat, which is supposed to have been given by the patrician Pudens to the apostle. The name of the family of Pudens is given for three generations in the catacombs. The family may well have treasured the seat from which the apostle spoke, and have presented it to the Christians.

The magnificent mosaics, of which the copy of Raphael's "Transfiguration" is perhaps the finest, would keep us spell-bound for hours. The originals are removed to other churches or to the Vatican.

But for this time we must take our leave of this church, and pass from the sacred associations of St. Peter's to the outer world again, to drive to the Janiculum and the church which marks the site of the apostle's crucifixion, with the Tempietto, a domed building on Doric col-

umns, built by Bramante in 1502. This is connected with the church by the cloister. The view from the road in front of the church is the finest in Rome. It is here that Janus is said to have had his city of Antinopolis. Here was the tomb of Numa, the citadel which Ancus Martius erected to defend the city from the Etruscans connecting it with the city by the Pons Sublicius, the first bridge over the Tiber. It was here, the story tells us, the eagle replaced on the head of Tarquinius Priscus the cap which it had snatched away and borne aloft. Here the stories connected with Lars Porsenna, of Horatius and the Bridge, of Mutius and the fire, and of Clœlia swimming the Tiber, come to mind. But to write all that the place and the sight of the places in the far-reaching view call to mind would be to attempt to write much of Roman history.

But where are the Seven Hills? A little rising ground is seen here and there, but the hills cannot easily be distinguished except by the buildings. The Aventine, nearest the river, can be discerned, and to the left of that the ruins of the Palace of the Cæsars mark the Palatine. The Church of St. John's Lateran distinguishes the Cælian. Beyond the Colosseum is the Esquiline; the Quirinal Palace marks that hill, and between that and the Church of St. Marie Maggiore is the Viminal; while the Palace of the Senators marks the Capitoline. But the view extends away to the north and the snow-covered Apennines, and to the country of the Sabina, the Aequi, and the Hernici, and to the east to the country of the Volsci, over the plains of Latium.—*F. N. V., in Church Work.*

The Bible in Bulgaria.

BY REV. GEORGE D. MARSH.

It is now nearly nineteen years since the whole Bible was published for the first time in the spoken language of the Bulgarian people. A thousand years before Methodius and Cyril, the first preachers of the Gospel to the Bulgarians, gave them the Scriptures in their then spoken language, the Slavic. As early in this century as 1828 two Bulgarians translated and published the four gospels in Bulgarian. In 1840 appeared the first edition of the whole New Testament in this language. The literary labor was performed by a Bulgarian, and it was published at the expense of the British and Foreign Bible Society.

About this time the agent of this society at Smyrna requested the now venerable Dr. Riggs to revise this first edition. His critical knowledge of the Scriptures in the original, and his ripe scholarship, have made his services most valuable in all such work. He has spent years, and with the best native help, in perfecting the present translation of the Bible. Seven editions of the New Testament were successively printed and circulated by the Bible Society. The large edition of the whole Bible, which appeared in 1871, is just about exhausted; a smaller edition was published about the same time, and now the American Bible Society is

printing a pocket edition, for which many are eagerly waiting.

The circulation of the Scriptures in Bulgaria has for many years been such as to encourage those who are interested in the spiritual welfare of this people. The usual method of distribution has been through sales by colporteurs and from depositories at the principal centers. But five years ago, during the Servo-Bulgarian war, the Bible societies allowed us to donate to the soldiers portions of the Scriptures, as the New Testament, the Psalms, the Gospel of Matthew, and the Gospel of Luke. In this region nearly ten thousand copies of portions of the Bible were thus put into circulation, and similar work was done in other parts of the field. Since then we have been trying to keep up this colportage work in the army, as well as among all other classes of the people. These thoroughly and broadly Christian efforts have been approved and favored by many in authority. We have been encouraged in the work to renewed diligence.

But in May, 1890, circulars were issued from the ministry of justice directing that the Scriptures and our other books should not be allowed in the prisons, and from the ministry of war that the "Protestant" Scriptures should not be allowed to be circulated in the army. Of course we claim that they are not "Protestant," and the people have no other. The translation has been very acceptable from the first to clergy and laity. One of the saddest features of this affair is that the restrictions issuing from these ministers are based upon the request of the exarch, the head of the Bulgarian Church. For his sake I am glad to say, from another view I greatly regret saying, that we believe the ultimate source of this opposition to be in Russia's spite toward Bulgaria, and her unwillingness that Bulgaria should receive even the blessings of an open Bible from other lands and without her consent. Russia is persistently working to accomplish religious and political ends through the Bulgarian clergy.

It is worthy of note that a number of the leading Bulgarian papers, not from any special interest in religious questions, have condemned this action of the exarch and the government officials. And this opposition to the circulation of the Scriptures has called out much discussion in private and in public, from the pulpit and in the press, in their support. We believe the result will be a better understanding of them, a truer devotion to them, more benefit from them.

Meanwhile these are critical times. Most of the people are much more interested in political than in religious questions. The seeds of infidelity have been sown throughout the country, and not a few of the instructors in the schools are responsible for it. Moral earnestness and courage are sadly lacking among the people of Bulgaria.

Will not all who love and honor the Bible unite with us in praying that it may have free course in Bulgaria, and that it may here accomplish that for which God has given it to men?—*The Advance*.

The Bulgaria Mission of the American Board.

BY REV. H. O. DWIGHT.

The annual meeting of the Mission was held this year at Philippopolis, a clean, bright town, built on rocky hills rising from the broad plains of the Maritsa River. The stations of the Mission, besides Philippopolis, are Samokov, a mountain town south of Sophia, and Monastir, in Macedonia, situated on the eastern foothills of the Scardus range of mountains.

The missionaries came together for this meeting with reports of their work done; some, not all, of prosperity, but all full of hope and full of tokens that the Lord owns this work as his. Three new churches organized during the year; seventy-two admissions to church membership on profession of faith, with a gracious revival of religion in several places since the end of the year 1890; schools well filled and prized by the people; Bible-women at work in the villages with marked success; a steady demand for the tracts, books, and papers published by the Mission; the opening of new fields, such as in the demand for teachers and preachers in Macedonia, with people urging the missionaries by pleading: "If you do not send us the word our blood will be upon your heads," or such, as in the call for instruction from the Albanians, who are showing signs of awakening out of the long sleep into which they have been lulled by their Greek ecclesiastics, and are often ready to welcome the Gospel in their own language, when they learn that they can have in intelligible form the Christian instruction which they have been long taught, can only be set before them in unintelligible Greek. All these inspire hope that the Mission has a bright future before it.

The discouraging features of the reports were those common to all Christian communities. Worldliness invades churches on missionary ground as well as at home. In one place a thoroughly educated pastor had fallen into sin and had been deposed from the ministry, the scandal and injury to the Christian cause being in this case heightened by the extraordinary act of some English Quakers in taking up the support of this man with the full knowledge of his disgraceful life, countenancing him in setting up a rival preaching place close to his former church, in the hopes of drawing away a part of his former hearers. Political troubles, which have found free field in Bulgaria during the last few years, have distracted men's minds from attention to religious interests; and more than all, the limited funds available for supplying the inviting field of Bulgaria has been a constant discouragement to the workers.

This woeful necessity for retrenchment was the burning question at the meeting. The problem was not how to meet the calls for extension, that was out of the question; but how to save from destruction the schools and preaching places already in operation, and at the same time cut off \$1,500 from the amount allowed this year as aid to the support of the teachers and preachers. It was proposed to throw this added burden on the con-

gregations. But the congregations were in most cases already giving so fully up to their ability that to demand of them to take up this new burden would be to take its amount from teachers and preachers now living on salaries amounting in many cases to no more than seventy-five or even fifty cents per day.

It was proposed to stop the *Zornitza*, a weekly family newspaper published by the Mission. But this was felt to be a suicidal suggestion and was eloquently combated by the pastor of the Philippopolis church, Mr. Sichanof, who pointed out how this paper goes into hundreds of families where the preacher is not received; how it molds ideas in morals and in spiritual religion; how it is and has been a leader of opinion of no small weight in the whole principality. Finally, the reduction of expenses rendered needful by the good pleasure of the churches in America was provided for by cutting off the whole system of traveling agents for the sale of religious books published by the Mission, and by the missionaries themselves coming forward one after the other and surrendering six and one half per cent. of their meager salaries.

The open doors stand open with none to enter, until the churches at home can see that in Bulgaria at least—where the history of the development of manliness among the people, and indeed of the whole plucky fight of the little nation against Russian blight of absolutism, is closely linked with the introduction of American ideals of Christianity and of liberty; that in this case at least it is a grievous wrong to put the hand to the plow and then to look back leaving the field half sown. There are few mission fields where an additional expenditure for the support of native teachers and preachers of two or three thousand dollars a year in addition to present contributions will go so far toward deciding the battle, and will bring so immediate and gratifying results.—*Independent*.

Philippopolis, May 7, 1891.

The Methodist Episcopal Mission in Bulgaria.

BY BISHOP WALDEN.

From the time the sun rises out of the Black Sea until it sets in the Pacific Ocean it shines upon no more beautiful and fertile country than Bulgaria. Its ancient Slavic people were subjugated by a small Bulgarian tribe a thousand years ago; there are also traces here and there of a Roman occupation. Yet, however long the soil may have been cultivated, the people still claim that any fertilizer would make it too rich to produce wheat; certain it is that a good yield is expected and annually gathered from the long-used fields. I was assured that the portion of the principality south of the Balkan Mountains, about two fifths of the whole area, even surpasses in beauty and fertility the northern portion; if this be so it must be a garden-spot indeed. This country, so enriched by nature, has a relatively poor people, the great mass of whom are really only in the earlier stages of civilization. With resources at hand

that should warrant progress and prosperity, to what is this depressed condition attributable? In the main, if not wholly, to five centuries of Turkish domination and misrule.

Bulgaria comprises 38,780 square miles, being somewhat less in extent than the State of Ohio, with a population in 1888 of 3,160,093—about the same as that of Ohio or Illinois in 1880. By a tacit agreement with the American Board the mission field of our Church is the portion north of the central line of the Balkan Mountains, comprising 20,500 square miles, about half the size of Ohio, with a population of 1,745,300. Of the entire population 2,322,000 are Bulgarians, 615,000 Turks, 60,000 Greeks, 50,000 Gypsies, 24,000 Jews, with smaller numbers of Germans, French, etc. The proportion of Bulgarians to the whole population is significant, and is likely to have an important bearing on the political future of the country. Religiously, the people are classified as follows: Orthodox, 2,450,000; Mohammedans, 634,000; Jews, 24,000; Roman Catholics, 18,000; Protestants, 1,500; and small bodies of Armenian Gregorians and other sects. The "Orthodox" is the Bulgarian Greek Church, independent of the Greek Church in Greece and Russia. The Mohammedans exceed the Turks in number, from their being Mohammedans of Bulgarian origin, known among their countrymen as "Pomaks."

Our work in this country and among this people has been a disappointment to the Church almost from the beginning, more than thirty years ago. When the door then opened to us it seemed a very Macedonian call. Our first missionaries, Dr. Long and Dr. Prettyman, must have expected, from the representations received, to find a people waiting and anxious to hear the Gospel. Instead, the preaching from then to the present has been, in the main, to little companies, not congregations. Twenty years ago arrangements for a retreat were nearly completed, when other counsels prevailed, and re-enforcements were sent forward. By the time these had mastered the language, and the work was again well in hand, Bulgaria became the battle-field between the Russians and the Turks, so that during 1877 and 1878 our missionaries could do little or nothing. The return of peace found them at their places; but now, for nearly a decade, this Mission has been the occasion of more discussion in the Missionary Committee each year than any other. Some have favored abandoning it; others have suggested turning it over to the American Board; some have pleaded for an experimental effort; others have held that, being provisionally in the country, we should steadily go forward with the work. If the work is to be maintained, that policy ought to be settled; if it is to be abandoned, that ought to be determined without delay. The discussion should be based on facts such as have come under my observation.

The discouraging facts ought to be stated as plainly as those that are encouraging. It were better for all our work if this were faithfully done. Where another

course is pursued the sanguine representations create expectations that are not met, and the deferred hope makes the heart sick. The obvious demands of a mission field for the Gospel should weigh most with the Church. God has given to his people a work of faith. He will give them the encouragement of success at the right time. Paul preached to masses of hearers in Athens, but to those who came to his own hired house in Rome; and yet Rome became the center of the Christian movement. Still the Church should exercise an intelligent faith with reference to her aggressive work. It is not her part to open a door, but to be ready, even anxious, to enter those which are providentially opened. We entered Africa forty years earlier than Japan, but under widely different conditions and with different results. The self-sacrifice of the heroic Cox may have been the necessary antecedent of the more hopeful movement under Bishop Taylor, yet the opening to most lands has been signalized by marked political or commercial events. The study of Bulgaria will bring to view the causes of the slow progress of our work, as well as facts upon which our future course is to be decided; and this study demands some patience.

"After the work and outlay of thirty years in Bulgaria we have only 128 members and 35 probationers," was iterated more than once during the discussion at the Missionary Committee meeting last November. More than one half of this membership is enrolled at three of the twelve mission stations. The first effect of these statements is likely to be a feeling unfavorable to the continuance of this Mission; but I am sure the reader will take into account other facts before reaching a conclusion as to the duty of the Church. The statistics show that four fifths of the people of Bulgaria belong to the Orthodox or Bulgarian Greek Church. How often our theories are disturbed by facts! I am not the only one who saw in the sanguine statements during thirty years the promise of an open door through Bulgaria to the masses within the Eastern Church, and I was among those who thought that these masses would be more readily reached than those of the Roman Catholic Church. I am now persuaded that, even in Bulgaria, until a very recent period, the conditions were less favorable for evangelistic work than in any Romanist country. If there can be a comparison between two lifeless things I am compelled to say that the condition of the Greek Church has been less hopeful than that of the Romanist, whether in Spain, Italy, or Mexico.

Prior to 1777, even under Turkish rule, the Greek Church among the Bulgarians was independent. In that year the Porte placed it under the Patriarch of Constantinople. Greek priests were appointed to the churches, the Greek language substituted for the Bulgarian in the services, and an effort was made to destroy the Bulgarian language. This order had continued eighty years, when our missionaries reached the country. The discontent they found was not with the Church itself so much as with its functionaries engaged in this effort to Hellenize the Bulgarians. The first movement of a

new life among the people was in the direction of recovering the independence of their Church. It is readily seen how the Church became a rallying center, and when the times became favorable to a political change the Church was still the rallying center. It is, therefore, bound up with the hopes and ambitions of the people, and is more of a political than a religious institution to many of them. While patriotism thus holds many to this Church, superstition holds more, and between the two there has been little room for a new faith.

The conditions must have modified the views; and hence the efforts of some of our workers. The belief was entertained that the evangelization of the Bulgarians would be through the quickening of the Orthodox Church—a view that is measurably correct, but does not warrant the conclusion that a Protestant Church should not be organized. If Methodism is to do for the Greek Church what it did for the Church of England it must have an organization both to conserve and direct its force. During the first decade little was done, perhaps little could be done, in the way of organization. And then the work was not re-enforced. To require two or three laborers, strong and devoted as they were, to maintain the work there had the semblance of an experiment rather than of an aggressive and determined movement. If only one new laborer had been sent thither each year during the first decade, the evident faith and hope of the Church at home would have given heart to the missionaries, and we may believe that their strength would have made them such an obvious factor in the desired changes in the country that they would have gained a footing among the people. The call of Dr. Long to the important place in Robert College he has filled for twenty years was accepted at the juncture when every thing pointed to a retreat from the field. Even with the re-enforcements in 1873 our line was too attenuated to seize and hold new positions.

At the close of 1874 we again had but one American missionary in the field. Brothers Lounsbury and Challis, who are still in the Mission, were sent out in 1875; but the Russo-Turkish War soon followed, and the places we occupied happened to be the chief points of attack and defense. The Danube was first crossed by the Russians at Sistof; Tirnova was in the line of their rapid movement toward the Shipka Pass; Plevna was where the Turks made their most gallant defense, thwarted for the longest time the assaults of the Russians, and where the outcome of the struggle was virtually determined, and these were points where our work was most promising. The reoccupation of the field after the close of the war was with a force by far too small to meet the demands of the work. Five or six years ago the Missionary Committee came to see that our Church must either do more or abandon the field, and the result was the increase of the amount of the appropriation both for the support of missionaries and the acquisition of property. Making due allowance for the conditions of the Mission during the first twenty-five years of its history, the question now is whether the results of the enlarged work and the present state of the field justify and demand its continuation.—*Western Christian Advocate*.



Mrs. Ahok, a Devoted Chinese Christian.

Mrs. Ahok is the wife of a mandarin who has just fallen asleep at Foochow. Brought up in heathen darkness and superstition, they early knew what it was to serve false gods. Ten years ago, however, they came to a knowledge of Christ. The first English lady who spoke to Mrs. Ahok was Miss Foster, of the Society for Promoting Female Education in the East. The mandarin desired his wife to learn something of the English language, and, after hesitation, it was arranged that Miss Foster should give her instruction, notwithstanding the fact, at first unpleasant, that the Bible was one of the books to be read. When Miss Foster could not give the lessons, Mrs. R. W. Stewart, of the Church Missionary Society, did so.

The Chinese lady showed, for a time, the same firm attachment as formerly to the idols which filled her house, and the missionaries were tempted to despair of divine truth ever finding a lodgment in her heart. Light comes from God, however, and when the day of divine enlightenment arrived, the darkness rolled from the lady's mind, and all was "light in the Lord." Having confessed Christ, Mrs. Ahok became, to the utmost of her power, a home missionary among her people. For some years she has visited in the city of Foochow, and has introduced English missionaries into the households of many rich mandarins, where otherwise they could not possibly have obtained entrance. Her husband, until

his death in August last, was one with her in heart and soul, and, as well as working himself, did much to facilitate Mrs. Ahok's labors for the Lord.

Women of the higher social classes in China are, as is well known, in a very sad case. Their crippled little feet render them to a large extent prisoners in their houses; custom and ignorance do much to make their lives tedious and miserable. Life has no serious purpose with them, so that their days are passed in trivial occupations and unprofitable entertainment. Mrs. Ahok had grace given her to rise above these sad surroundings, and though her tiny feet made traveling burdensome, and the confinement of her past life fostered fears and timidity, she boldly responded to the call of duty, and, as already intimated, came to England to give emphatic expression to her heart's prayer, "Come over and help us." She had never before been more than three miles away from her home, yet she did not quail before a journey of several thousand miles. She is the first Chinese Christian lady who has ever visited Europe on such an errand.

Early in the present year Miss Bradshaw, of the Church of England Zenana Missionary Society, returned to England to recruit her health. Mr. Ahok had for some time been burdened with a desire to visit England or America in order to impress upon Christian people the need for more missionaries. So he proposed to his wife to accompany Miss Bradshaw, and in two days the brave little lady had made up her mind to come and plead with the women of England to have mercy upon the women of China. She said: "I cannot think why more Christians do not come to China; it must be because they do not know how our women are dying." At Mildmay Conference, in June, 1890, Mrs. Ahok admirably formulated the appeal which she delivered on many platforms in the United Kingdom, as follows:

"Suppose our Lord had said he loved this world, but had never left heaven to lay down his life for us, would his pity have done us any good? We should have been without hope. But Christ gave the greatest proof of his love by coming and laying down his life for us. So, when we say by our lips that we know him, we should give proof by our lives that what we say is true." She had not come all this way from home and country for pleasure or amusement. She was sitting in her house in quietness and peace, and thought of the coming of the Lord. She felt she dare not meet him, and look in his face, having herself known the Saviour's love and pity, without having done any thing for the salvation of her brothers and sisters in China. She asked Christians to give themselves for work in China. There

is a Chinese proverb: "While the stone is hot, put the cakes on;" so she begged her hearers to make no delay in putting their resolves into execution.

Needless to say, her earnest words were listened to with rapt attention. At nearly a hundred meetings the appeal was presented, being interpreted from Chinese by Mrs. Stewart. Being, as already stated, a victim of the foot-binding custom of her country, Mrs. Ahok had to endure much during her travels. At the annual meeting of the C. E. Z. M. S. she referred to the difficulties of the way, as follows:

I have heard some people say that I have come to England for pleasure. I do not think there can be any pleasure in coming as I have done. That long journey alone is enough to make one cry. My one thought is to get back to my own country as quickly as I can, after doing the duty which God has called me to do.

There was holy daring in the undertaking. At Hong Kong Mrs. Ahok was told, in the language of the people: "There are a thousand miseries before you." Her reply was: "If there are a thousand more, I will go." She came, and endured many hardships, deriving strength and comfort from the words of Christ: "If any man serve me, let him follow me. If any man serve me, him will my Father honor."

The pity of the audiences that listened to Mrs. Ahok was always stirred by her references to the sad deaths of the women of China. As in India, females are unwelcome at their birth and despised in their life. When death comes, however, their experiences are grievous in the extreme. Mrs. Ahok said:

I have myself been with those who were passing away. They murmur that they see evil spirits coming for them, and they say they see this and that spirit. One attendant cannot stay in the room alone with them; there must be five or six people. They say the evil spirits are filling the room, and coming to take away their poor soul. The reason of this terrible dread and anguish of mind is that they do not know the love of God, but worship evil spirits.

Some years ago I worshiped idols, just as these poor women do. I seemed to be quite under the power of the idols; but now, thanks be to God, I am delivered. My husband's mother, who had also become a Christian, died about two years ago. Her death was perfect peace, so different from the death of the heathen. As we sat in the room with her, we asked whether she was afraid, and her answer was: "It is all peace." And so she passed away to be with the Saviour. If Miss Foster had not come to teach me, I should have been in as deep darkness as any of my people. So I want some of you to come out and teach them.

Mrs. Ahok gave evidence that she had received much of the spirit of Christ.

Mrs. Ahok's return home was preceded by intelligence of the serious illness of her husband. She did not arrive at Foochow until several days after his death. We sincerely trust that, resigned to the dispensations of Providence, Mrs. Ahok will find her path lightened before her with a brightness shining "more and more unto the perfect day,"—*London Christian*.

Manufacture of Chinese Paper.

BY L'O CH'I MING.

[The following is a speech made at the commencement exercises of the Peking University, in China, by a Chinese boy seventeen years of age. It is entirely original, and will interest people in America.—ISAAC T. HEADLAND.]

In ancient times there was no paper made. The Chinese wrote on slips of bamboo, stones, and metals. Afterward they wrote on silk. Its length was according to the number of the words, and was named "fan" paper. From this the name paper began to be used. But the silk cost so much that the poor experienced great inconvenience in getting it. So they also wrote on rushes.

During the western Han dynasty there was a man who invented paper, but the sheet was small and thin and not very good, so he did not become very famous, for his preparation was not perfect enough to be much used.

In the eastern Han dynasty a eunuch named Ts'ai Lun made paper of old nets, hemp, cloth, and the inner bark of trees. It had different names. That made of netting was called net-paper, of hemp was called hemp-paper, of the inner bark was called grain-paper. The general name was Ts'ai 'Hon paper. Then every one in the whole country used paper.

After many years the paper-makers increased in number, and the paper was of many curious kinds. In the Sung dynasty Yen Fang Shu invented the different kinds of variegated paper with water-marks upon them. They are much like pictures. These are made when the pulp flows over the bamboo net-work, and the water marks are made by means of the patterns cut on the net-work. The paper is used for writing poetry, messages, and dispatches.

The manufacture of paper is almost always the same, but the substances used are different. Bamboo, hemp, moss, rattan, and the stalks of wheat are used in the southern parts of China, and the mulberry bark is used in the northern parts.

Chinese paper is made chiefly from bamboo. In the beginning the maker strips off the first green rind and splits it into straight pieces. It is then soaked in the muddy water of a pond until it is rotten. After a time he takes it out and washes it clean and lays it in a dry ditch with a layer of lime. Then it is torn into small fibers and exposed to the sun to make it dry and white, after which it is boiled and reduced to a pulp or paste. A little glue, or the tendrils of a plant, likewise reduced to a pulp, is added to it.

It is allowed to flow over an endless belt of split bamboo net-work through which the water drips, and it gradually becomes firm. Then it is piled together in sheets and put between two boards and pressed by means of two levers with one end inserted in the wall, the other weighted with large stones, and when dry they are separated. This is the best kind of paper, and on it most Chinese books are printed.

The sang p'i paper is made from mulberry bark. The

branches are first cut off and bound in bundles and put into large kettles and boiled. The bark is then stripped off from the wood and soaked for some days in water. In cold weather it is taken out and allowed to freeze and thaw several times. Then the outside bark will fall off, leaving the inner part, which is put in a vessel and pounded into fibers.

Again it is soaked until it is decayed, and is laid in a trench and mixed with a layer of lime to make it white. Afterward the lime is washed away in the pond and it is then reduced to a pulp. The waste edges of other paper is likewise converted to pulp and added to it, and all stirred together a certain number of times. The paper from this point is made the same as the first kind, except that, when pressed, it is dried in the sun. This paper is used for many purposes, but is not so important as the bamboo paper.

Kuei cheén paper is made from mallows. The flowers are gathered with the dew on them and rubbed into a pulp. Then it is dipped up with cloth and deposited on bamboo paper and left to dry, when it is pressed and the paper is made.

Wall-paper is made by pounding the shells of oysters to a powder and passing them through a sieve; they are then mixed with thin glue and put upon a kind of thick paper in various patterns.

The oiled sort of paper is made by spreading Chinese oil on Korean paper. The Korean paper is made from silk cocoon, and is very firm. The maker first covers it with flaxseed oil, then raw oil, afterward with a coat of boiled oil. It is then used for making Chinese umbrellas.

There are nearly one thousand other kinds of paper, but they are made much the same as those just described.

Foreign paper is made of linen, cotton, straw, and other substances. The manufacture is nearly the same as in China, but foreigners have machines. Writing paper is made of linen rags picked from the street, no matter how dirty. By putting them into water and using chemicals all the dirt is taken out. They are torn in pieces by machines, and washed several times with pure cold water and reduced to a pulp, and then it flows over an endless belt of wire gauze through which the water drips from the pulp after gaining firmness.

This afterward passes through a machine in which wires are arranged in parallel rows or with fancy letters on the surface. This makes the water-marks. Heavy rollers press out the water and make the paper firm. Then, by passing it through a large vessel containing a solution of glue and alum, it is covered with a fine white coat.

We learn many things from paper manufacture, for our hearts are much like dirty rags, very unclean. Isaiah said: "We are all as an unclean thing, and all our righteousness is as filthy rags." Yet Jesus can wash us and make us perfectly clean, as the paper-maker cleans the rags. King David said: "Wash me, and I shall be whiter than snow." White paper cannot

be made from red rags, as no chemical power can change them, and this kind of rags is used to make red blotting-paper. So no power in nature can take away our sins, but God can make our hearts pure and clean. Isaiah said: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

We may learn another lesson from paper-making. When it is made the substances used are washed and torn to change their form. This process is like our trials and temptations. We should be patient, then, under them, for God will give us bliss that will never end, and white robes purer and whiter than the whitest paper man can make.

Christianity a Faith for all Nations.*

BY REV. DONALD FRASER, D.D., OF LONDON.

It was the ambition of ancient conquerors to establish one sway over all nations. The Babylonian emperors, for instance, exulted in the vast range of their authority, and issued their pompous edicts to "peoples, nations, and languages." But how small a portion of the earth they had mastered, or even knew to exist, and how quickly, when the bands were loosed by reverses in war, their empire fell apart!

It was Italy that sent forth the greatest world-subduing force, setting one head of authority over many nations, and for centuries holding them together by iron bands. The organization of the Roman Empire is an historical prodigy. It broke down barriers between nations, without destroying the autonomy of each. It made international communication safe and easy, and without attacking traditional customs or religions imposed its authority on the most diverse and distant races, and set up every-where the effigy of the emperor, the master of the world.

It did not attack local religions: for the imperial policy was in that respect one of tolerance. Tribes and nations might retain gods which were not the gods of Rome. And yet the unity of the empire did suggest some efforts toward a religious as well as political bond for all the nations. Let me mention three of them: the first, a kind of Broad Churchism; the second, an extreme Erastianism; the third, a philosophic Rationalism. (1) One attempt was made by way of comprehension, when all the gods were brought into the Pantheon, to dwell together in peace, so that worshipers from all nations might go up to one temple, though, within the temple, each should repair to his favorite shrine. (2) Another attempt was made by way of deifying the imperial majesty itself. The image of the reigning Cæsar was set up in all the provinces, and his subjects, whatever their traditional faith, were required to pay religious homage to that figure of power. Such was the test applied to the Christians in the early persecutions. Would they, or would they not, burn in-

* An address delivered at the Florence Conference.

cense before the statue of the emperor? And, though it cost them their lives, they would not worship the wild beasts and his image. (3) Yet a third, and a nobler attempt at religious unity emanated from philosophical thinkers, like Seneca, Epictetus, and Aurelian, who sought and "felt after" one true God, Lord of nature and of providence, whom the enlightened in all nations might acknowledge and worship, when the old legends of Greek and Egyptian gods and goddesses had become incredible. They meant well, but could not succeed; "the world by wisdom knew not God."

All such attempts only indicated a want among the nations, which could not be met nor satisfied. Not in any of these ways was a universal faith to be found. In practice, each nation clung to its own gods, and tried to believe that these were stronger than the gods of its neighbors.

But a new thing began to appear. In various cities of the empire men were heard to speak of a God and Saviour for all nations. They who so spake were neither priests nor philosophers, nor did they wear any badge of office or authority. They were Jews, or proselytes to the Jews' religion; yet it was not Mosaism or Judaism that they taught, and they seemed to be wonderfully free from that racial exclusiveness which was so characteristic of Jews.

Any one could see that the Hebrew religion, though acknowledging only one God of the whole earth, was not fitted for universality. Its intensely national character, its localization of sacred privilege, its law of meats and drinks, and its elaborate ritual could not be adapted to all lands and all climates. Yet men trained in that religion, and full of reverence for Moses and the prophets, instilled into the Gentiles a faith which was destined to banish all the traditional gods and goddesses of the empire, and spread to "regions Cæsar never knew." They proclaimed a Name above every name, a King of kings, and Lord of lords, before whom the emperor was but a cipher, and the gods of the nations were dumb idols. They announced a gospel to all nations, conveying a salvation which was "of the Jews," but for all mankind. They called for an "obedience of faith among all nations." This phrase occurs both in the beginning and at the end of St. Paul's Epistle to the Corinthians at Rome, the seat of the empire. Imperialism insisted on an obedience of fear; the Church on an obedience of faith. The empire gathered the nations into one vast civil and military combination, and gave to favored persons the rights of Roman citizenship; the Church swallowed up racial discords in one spiritual commonwealth, and gave to all who believed the Gospel the rights of a citizenship in heaven.

1. How far has this early promise of Christianity been fulfilled? Has it shown an adaptation to all varieties of mankind? What has history to tell?

It ought not to be claimed for Christianity that it is the only religion which has overstepped national boundaries; the same may be affirmed, within limit, of Buddhism (which is atheistic) and of Mohammedanism

(which is monotheistic). It is a notable fact that religions which grew up, like indigenous plants, and gradually evolved themselves in a tribe or nation always continued to be ethnic. So with the old faiths of Egypt, Assyria, India, Greece, and Scandinavia. But religions which were propounded by a leader or prophet never confined themselves to one race or one region, but were spread abroad by missionary zeal. So Buddhism was carried from India to Ceylon, Burma, Thibet, China, and Japan; so Mohammedanism spread from Arabia to Egypt, Syria, Turkey, Persia, India, Tunis, and Morocco.

One reason for this is that the moral element entered feebly, if at all, into the home-grown polytheism. The gods were feared, and therefore propitiated by gifts and sacrifices; but they did not love or require righteousness. On the other hand, the religions which prophets taught and missionaries diffused had a distinct moral purpose, and sought more or less successfully to assuage the pains of life and govern human conduct.

Nevertheless, it is quite plain that neither of the great religions which we have named, and which, so far as statistics go, compete with Christianity on not unequal terms, can ever become truly catholic. Buddhism is for Asia only (central and eastern Asia); it cannot be naturalized elsewhere. Mohammedanism is for Asia and northern Africa, but cannot be assimilated by the Western mind.

Christianity, on the other hand, born in the East, is mighty in the West, and exhibits no less propagative force now than it did when it was young. It does not fall within my present scope to trace its history, nor shall I do more than touch upon the painful fact that the Christianity both of the East and of the West lost much of the original simplicity and purity of the Gospel. It received both accretions and secretions from the very paganism which it displaced. Yet even in this condition its progress was an advantage for the human race; its dim religious light was better than gross darkness.

We are not disposed—we are not able—to disown all relation to the Western Church in the long centuries which preceded the Reformation, nor are we so uncandid as to ignore or disparage the missionary zeal of the unreformed Church in post-Reformation times, though our own highest and best hope for the nations is with the reformed and evangelical Christianity. The function so well and bravely performed by our fathers in the sixteenth century was not to found a new Church, but to cleanse, correct, and renovate the old Church according to the Scriptures. When a ship, after long voyages, is taken into dock, the bottom is scraped clean from barnacles and weeds that have stuck to it, but are not of it; unsound timbers are cut out, and replaced by sound; the copper sheathing is removed, new spars are fitted, and there is a fresh suit of canvas. Something like this was the change effected on historical Christianity wherever the Reformation prevailed; and wherever it prevailed a brighter light shone, souls gained liberty, and a new energy entered into the life of nations.

I do not pour any indiscriminate praise on reformed and Protestant Churches or their offshoots. Such of them as have become formalistic and rationalistic are withered and can bring forth little fruit to God. They have as much need to be prayed for as the Latin Church or the Greek. Let us be thankful that the propagative force of reformed and Protestant Christianity is almost entirely with the fervent and evangelical types of such Christianity. Be thankful, also, that those types are strongest in the strongest races, helping to make and keep them strongest. From these the Gospel in our time goes out to the most various and distant regions of the globe. While holding its ground against all rivals in Christendom, it spreads its influence over heathen nations and even over barbarous tribes. It overturns the idols in India, Africa, and the islands of the South Pacific, makes successful inroads upon China, and seems to be on its point of winning Japan.

There is really nothing else in the field. We shall not waste our words on *positivism*, with its grotesque displacement of the worship of God by a worship of humanity, or of the aggregate memory of great men, for which M. Comte was so good as to provide a calendar and ritual. And just as little need we occupy ourselves with that dream of a new universal Church and religion of the future which floats through unsettled minds—a colorless theism, without dogma, without prayer, and, of course, without any fervor or fire of the Holy Ghost.

Our reading of history, both remote and recent, encourages the persuasion that the future is with Christianity, and most decidedly with the purer and more biblical type of Christianity. And here in Italy, where was the seat of that empire which bestrode the world, and where is the seat of that papacy which enthralled the Western Church, here we do well to know and proclaim our confidence in that genuine Christianity which proved stronger and more durable than the empire, and now resists and holds in scorn the pretensions of the pope; and pledge ourselves to the defense and diffusion of that evangelic faith which alone can overcome the world and bless the nations.

2. May we now look into the contents of this Christianity, and recognize the elements of its fitness for all nations? No historical accident can account for such an all-round adaptation and success. The reasons must be inherent in the contents and character of the Christian faith. Thus:

(1) *Its Conception of God.*—It does not confuse God with man; and yet, in distinguishing the Being who is worshiped from the being who worships, it does not fail to establish mutual relations between them. The feeling and expression of such relation on man's part constitutes religion.

Dr. Flint has truly said that "Christianity alone of religions gives a clear, self-consistent, adequate view of God. . . . It alone of religions discloses and promises to man a complete communion with God." The more we think of this, and examine the theistic conceptions which have burdened and darkened the human mind,

the more clear it becomes that the Gospel is "worthy of all acceptance." It says that "God is light, and in him is no darkness at all;" he is love, and loves the world; he is holy, he is just, he has no respect of persons; himself remote from human passions, he knows the hearts of men and rules in righteousness; himself ever blessed, he blesses his creatures with good and perfect gifts. Such a God all nations have but to know in order to hold in reverence.

(2) *Its Doctrine of Sin and Salvation.*—Thus it goes to the root of the misery of all mankind. No religion has ever looked the moral facts of life so fully in the face, or revealed so complete a deliverance from evil. The alienation of man from God, the guilt on his conscience, and the disorder of his affections and will are seriously recognized. Then it is shown how he may be purged and released from sin. There is a propitiation for the whole world in the heart of the Lamb of God; and thus there is divine forgiveness for every one in all nations who repents and believes the Gospel. And not only so, but the heart of the repentant sinner is cleansed and renewed by the Holy Spirit and the word. Nature tells nothing of this. Religions, other than Judaism and Christianity, have had no salvation to proclaim—neither free pardon nor inward regeneration. The Gospel has both, and for all nations.

(3) *Its Bond of Fraternity.*—To the amazement of all who heard it, primitive Christianity united men of different origins and stations and measures of civilization in one family. Jews and Greeks called each other brothers, and not only so, but admitted to the same fraternity barbarians and Scythians when they believed in Christ. Freemen and slaves sat at the same sacred table, drank from the same cup, knelt on the same floor. And such is the tendency, such the purpose of Christianity to-day. Nothing has such power to soften racial prejudice, to break down barriers of caste, compose differences, and make men conscious of a blessed unity enfolding them all, and a sublime affection penetrating and embracing all. We claim that this is a faith for all nations, because this only of all religions makes men of all countries regard one another as brethren.

(4) *Its Ethic Standard and Impetus.*—We have pointed out that religions which have been promulgated by a prophet have had more in them of the moral element than those which were the growth of superstitious fears. Especially in Confucianism and Buddhism the moral element is strong, and in many respects excellent. Confucius is a great moral preceptor and Buddha the lord of a holy law. But here again Christianity is above all. It has not only a higher preceptive morality, but presents in Christ himself the pattern of a just, merciful, and pure humanity. And then it applies a motive-power for the following of the example such as is provided nowhere else. The grace of the Holy Spirit impels the Christian to follow Christ, and fires him with an enthusiasm for well-doing. Too true, that this is imperfectly illustrated in the life and demeanor of many who profess the faith of the Gospel; but their imperfection

of character is not the fault of their religion. It comes of their lack of religion. In so far as men live "according to Christ Jesus," they evince a style and degree of goodness which no other faith, and certainly no unfaith, has produced.

(5) *Its Inspiration of Hope.*—On the face of all nations there has lain for ages the gloom of pain and grief and death. And this has been but faintly and partially relieved by the futurism of the world's religions. Even the Hebrew, with, as we believe, a measure of divine revelation, thought vaguely and pensively of that realm of silence, the *sheol* after death. A man so devout as King Hezekiah, when warned that he was about to die, "wept sore." The ancient Egyptians took vast pains with the preservation of dead bodies, and thought more of their tombs than of their homes. Souls outlived death, and went to the dread judgment of Osiris, which they could pass only by establishing their own blameless righteousness. A grim and awful prospect!

Religions generally have maintained the continuance of souls after death. Under many of them the living are haunted by the returning ghosts of their predecessors, to whom they ascribe malicious intent. Under others there is a belief in the transmigration of souls into the forms of higher or lower animals. The famous "Laws of Manu," so venerable to the Brahmin, gravely assert that if a man steal grain in the husk he shall become a rat; if he steal milk, a crow; if he steal clarified butter, a weasel. Buddhism set before the best men only a negation, the ultimate death of all desire—Nirvana. Mohammedanism promises to the believers—that is, Moslems, and no others—a paradise of palaces, gardens, and fountains; but the Koran barely recognizes any such bliss even for Moslem women and children. Mohammed himself declared that when, in his vision, he looked down into hell, he saw the great majority of wretches confined there to be women.

How much more rational and how much more consolatory the futurism of Christianity! The Lord heals the broken-hearted and binds up their wounds. The rest of the departed with Christ; the hope of his coming, and of the blessed resurrection, and his judgment of quick and dead at the last day! Life, eternal life, bestowed as the gift of God; yet judgment passed on all according to their works. What an absence of the triviality and cruelty which attach to the futurism of other religions! What good hope through grace! What incentive to duty! What consolation to mourners! What peace for departing spirits in the hope of the glory to be revealed, and the resurrection from the dead, and the life everlasting! The Gospel has brought to light life and incorruption; and here is another good ground for proclaiming it a faith for all nations.

Let a few words be added on the relation of Christianity to civilization and culture. That it is a relation of close alliance no one can fairly dispute. The early triumphs of our faith were won among races that deserved to be called civilized. It prevailed with Jews, Greeks, and Romans, rather than with Scythians and the

provincial barbarians of the empire. Thereafter, on the downfall of the empire, it seized on the vigorous races that rose into independent nations, and, in course of time, gave them a new culture—both intellectual and moral. The same effect followed the mediæval missions to Germany and Scandinavia. It has been truly said that "our whole modern culture-development rests on the Christianity of Europe."

Who does not see that it is mainly, almost exclusively, within Christendom that modern culture exists, and is at home? The rest of the world lags far behind in knowledge, in letters, in the arts of refinement, and in the esteem of private and public honor. Too true that in the most advanced countries of Christendom there is not a little skepticism; but no one has ever seen civilization built upon skepticism, and no one can show that there is any race-elevating power in unbelief. The fact is that the modern admirer of culture who seeks to dispense with religious belief is trying to sever in twain the branch on which he is sitting, and if he could succeed would do nothing but bring himself, and all who think with him, to the ground. Culture cannot last without morals; and morals cannot sustain themselves without religion; and there is no religion fit to influence civilized nations but Christianity.

But let us end, not with Christianity—even evangelical Christianity—but with Jesus Christ our Lord, the Saviour for all nations, and the supreme Master of all real amelioration and civilization upon the earth. For us he is the pattern, and in us he is the author of that manner of life which is both godly and manly. He is the Light of the world; he is the just One; he is the Prince of peace. From him have issued streams of influence that make for knowledge, for righteousness, and for brotherhood. And culture, in its noblest meaning, comes through him. To be true, to be patient, to be courteous, to be just, to be large-minded, and large-hearted—it is Christ who teaches this, it is his Spirit who leads to this.

So let us go out with Christ to the ends of the earth—there is no region which he cannot bless; and let us go with Christ into the years unborn, of which the American poet writes:

"Years of the modern! Years of the unperformed.
I see tremendous entrances and exits—I see new combinations
—I see the solidarity of races.
The earth restive confronts a new era."

The real new era will be the coming of Christ in his kingdom.

Jesus Christ is the only Lord of the future; and, according to his word, "The meek shall inherit the earth."
—*Evangelical Christendom.*

A BOOK AND TRACT SOCIETY, on a pan-denominational basis, has just been formed in Singapore for the printing and circulation of Christian literature in Malaysia, whether in English, Chinese, Tamil, Malay, or any of the other numerous languages here represented.

Little Runabai.

BY MRS. MARGIE B. DENNING.

Like all girls of the better classes or higher castes in India, Little Rūnabai was married when but a child. In these marriages the parents make all the arrangements, of course, and very often the little boy or girl does not even know what is going on. There are great ceremonies which mean that these children are promised to each other in marriage when they are grown up. One little girl, who was a relative of Rūnabai's, was married when she was in her cradle. The costly "sarīs," or wedding-clothes, were hung around the sides of the cradle where the little baby was sleeping, and jewels were placed around her little unconscious face.

After the ceremonies were over these gifts were laid aside for the little bride when she should be old enough to go to her new home. Rūnabai's marriage was similar to this. Little did she realize, as she was toddling about the beautiful rooms of her father's bungalow, that her whole future was determined for her. In India the nice houses are called bungalows, and as Rūnabai's father was a rich man, the little girl lived in a pretty house. Lovely plants adorned the veranda and the compound or yard.

Her parents loved her, although they were very sorry that she was not a little boy. People in India are always sorry to have little daughters, and often they will try to hide the fact.

One day a missionary was sitting in the home of a Hindu gentleman and was talking to him. During the conversation the missionary said: "How many children have you?" "Three," the gentleman replied, and he called in and showed to his visitor the three fine boys of whom he was so proud. A short time after this a pretty, black-eyed little girl came into the room and climbed upon the gentleman's knee. "And who is this?" asked the missionary. "My daughter," replied the Hindu, in evident vexation, and he would say no more.

But our little Rūnabai was an affectionate child, and while in her own home she did not realize that she was not welcome, and so for a few years she led quite a happy life.

But her happiness was soon at an end. When she was only eleven years of age the parents of her boy husband, whom she had never seen, and of whom she knew nothing, sent for her that they might train her to be a good wife for their son. This is the usual fate of Hindu girls, to be torn from their own mothers and given over to the care of strangers. When you remember how little a girl is appreciated in her own family, you can imagine how sad must be the lot of most little girls in this country, where from infancy almost they are among those who care much less for them than their own parents would. The smallest fault is severely corrected for fear that her sins may cause the death of the precious and idolized son of the family.

When Rūnabai left her father's home he gave her many fine garments and jewels, and sent twelve hand-

maidens with her to wait upon her in the wealthy home of her husband. But alas! For some reason the little wife failed to please her new relatives. Her maids were taken from her almost immediately, and she herself was compelled to do work much too hard for her years. They put away the nice silk and muslin "sarīs," and most of her pretty bracelets and anklets and other jewelry. Nothing that the child did seemed to please any member of the family. Her life grew harder and harder. It looked as if they wished to get rid of the poor little thing and so be able to procure another wife for their son. Before a year had gone by her food was limited to one meal a day, and that only of rice and "chillies," or peppers. She became very thin and looked like a shadow of the bright little girl who came to this home only a year before.

One sad day as she was cleaning up the house she saw some cut bread on a table. Her hunger was even greater than her fear, and snatching up a piece, she ran off to eat it. Her cruel mother-in-law saw her, and, picking up a stick, she ran after the poor girl. She took the bread from the trembling fingers and then she pushed it down poor Rūnabai's throat with the stick. The suffering of the poor child was terrible. When she next visited her own father's house she begged her father and her uncles not to send her back any more to be so cruelly treated. "But O, the disgrace to our family!" her father said. "No; go back, dear Rūnabai. We weep for you, and our hearts are pained over your sad lot. When we sit down to our good meals we shed tears as we think of our poor, starving Rūnabai. But what can we do? If we keep you here our caste will be broken and our gods will be displeased. Go back, and if you die it will be honorable." So this little martyr to caste and false religion went back, and in two short months was dead.

Boys and girls—yes, and fathers and mothers—as you read this story of Rūnabai's sad life and her untimely death, do you not desire to help these little sisters of yours who live in India? When these people learn about the loving Saviour they will give up their heathen custom of marrying little children and of treating little girls in such a cruel way. Pray for these little ones and send pennies—and dollars when you are older—for Bibles and missionaries, so that these people may learn the true way, and help all you can to bring about the glad day when we shall never hear such sad stories as this of Rūnabai, the little Hindu wife.

Poona, India.

BENGALI PROVERBS.—Cutting off his nose to hinder another's journey.

The date fell on his mustache, he was too lazy to put it in his mouth.

Though the wound be healed the scar remains.

MARATHI PROVERBS.—Hills looked at from a distance appear beautiful.

A bad dancer finds fault with the place and a bad cook with the wet firewood.

A ghost runs away when it is afraid of a beating.

We should stretch our legs according to our bed.

Be security and pay the sum out of your own pocket.

Mau Bibi.

They laid her to rest—to rest in the little Nasik cemetery—not with her fathers, but with the brethren in the Lord, whom Mau Bibi found when she left her own people and was baptized into the Church of Christ. . . . I am tempted to tell you the simple but true story of Mau Bibi, one of His beloved to whom he has given sleep, but who lives in the memory of the people among whom she spent her beautiful, quiet Christian life for twenty years.

Mau Bibi was originally a Mohammedan lady of great wealth who lived in a large town many hundreds of miles from Nasik. After some years of married life she was left a widow with two young sons, to whom she clung with all the passion of her loving nature. The gentle, inexperienced lady, shut up as she had been all her life in a zenana, now left all the management of her affairs to the *kaji* (the priest), who highly appreciated this arrangement; and if he did not profit by it, why, he was certainly below the average *kaji* in cunning and craft. But I have no desire to accuse this venerable priest of any quality he would have been ashamed to own before his brother *kajis*; and he certainly would have been ashamed—more than you or I can understand—of being accused of such a human weakness as honesty in dealing with the affairs of an unprotected, simple, and honest widow; and so I only give him his due when I say he swindled Mau Bibi completely. But Mau Bibi's lofty nature was incapable of doubting any man's honesty; and so she pinned faith to this estimable brother, and fell an unsuspecting victim to his machinations. Her sons grew up strong, stalwart men, such as would delight any mother's heart, and Mau Bibi daily praised *Allah* (God) for his favor to the widow. But, alas! she could not keep them forever at her side, and one day she awoke to find them gone. Gone! Yes; she tried to disbelieve it, but time only proved her dread correct, and they had taken all the sunshine out of her life, which was nothing but a blank now. Poor widow! Poor mother! Had God forgotten to be gracious?

Mau Bibi found, on inquiry, that her sons had enlisted, but she could not ascertain in what regiment they had done so, and if the *kaji* knew more than he led her to expect he was only living up to his principle of never telling the truth if he could help it; and, of course, no one dared to breathe a word against so holy a man, who all his life had received the confidence of those around him, but had never so far forgotten himself as to confide in any of his weak fellow-creatures. He was full of advice now; and in accordance with his excellent (?) councils, several hundreds of fakirs were selected and fed (of course he had the management of the dinners), and offerings were made to the peers; for who could tell what great things might not arise from so benevolent an act? And only after performing this virtuous ceremony could Mau Bibi reasonably expect the many letters which the *kaji* solemnly avowed having sent to her sons to be answered. She lent a willing ear

to all his advice; for, O, how she hungered for her sons! But after many hundreds of fakirs had thriven on her dinners, and still no news of the prodigals reached her, Mau Bibi's heart failed and died within her as she remarked to the *kaji*, who, of course, took prompt measures to make it live again, and set about working Mau Bibi up to greater zeal, and making her give still larger sums in charity. But still she heard nothing of her sons; and if at last her faith in the *kaji*'s word was beginning to die it was from no lack of artful representations from him.

Years rolled on, however, and the mother's heart was still yearning for her sons, who, if the truth were told, had written letter upon letter to the *kaji*, and had been answered each time in Mau Bibi's name. At length the mother set out with a broken heart and empty purse into the wide world to find those for whom she had sorrowed so long. There were few railways in those days, and so she traveled on foot. With no covering over her aged head beside the fine white chuddar she wore, with no shoes on her delicate feet, accustomed only to the cool shade of the zenana, this loving creature pressed forward under a burning tropical sun. If asked where she thought her sons were, she would say, with native simplicity, "Who knows? Perhaps in Lucknow, Cawnpore, or Delhi; at any rate, in Hindustan." She generally ended up with a sob, as she realized how wide Hindustan was; and then she would scold herself, and, plucking up courage, would again set forth on her fruitless search, with a brave determination not to give in.

At length, after days of weary traveling, she came in sight of a picturesque town, which they told her was Nasik. "It must be a sacred city of the Brahmins," she reflected, as she caught a glimpse of the gilded domes of numerous Hindu temples, many of which were built on the banks of the sacred river Krishna. Tired as she was, Mau Bibi could not help admiring the beautiful scene before her; and, indeed, I do not know a more splendid sight than a thoroughly Indian town sleeping peacefully in the crimson glow of an Oriental sunset. Mau Bibi dragged her aching limbs up to the steps of a *dharamsala*, or traveler's rest, and sank wearily down on the veranda—wretched, miserable, heart-broken, with a sickening conviction that she should never see her sons. Scalding tears dropped unheeded on the fair hands clasped in anguish, and great sobs shook the delicate frame as it leant against the rough veranda-post. She knew not how long she remained thus. Her anguish was of that exquisite nature when to mark the flight of time is impossible, and hours and minutes are alike merged in grief. At length, however, Mau Bibi was conscious that some one was singing not far off. She roused herself to listen, for she had never before heard any thing so sweet. A crowd had gathered around an English gentleman who was singing a Marathi hymn. Presently the singing ceased, and the kind-faced gentleman began speaking in a calm, sweet voice, which was like music to Mau Bibi's ears. At first she heeded not the words, soothed only by the sound of the musical

voice ; but at length a word or two reached her, making the lady creep out of the shadow to the edge of the veranda, forgetting there were evident traces of tears on her face, and bent only on hearing the preacher. With bated breath and beating heart Mau Bibi listened to the ever new story of "Jesus and his love," and every word sank deep into the heart (softened by affliction), to spring up afterward and bring forth fruit an hundred-fold. So this was what He had been preparing her for. Truly, "His ways are not our ways, nor his thoughts our thoughts."

An evangelist seeing her eager, tear-stained face, stepped gently to her side, and with kind consideration led her away to a spot beyond the gaze of the inquisitive crowd, who had begun to be attracted by the fair face of the gentle Mohammedan lady.

"Tell me more about *Mussee*" (Jesus), she said, when they were a safe distance from the crowd ; and so he told her first about the crucifixion, and then of the many miracles our dear Lord wrought. The raising of the widow's son brought tears to Mau Bibi's eyes ; and when the evangelist told her how this same loving Jesus had said : "Come unto me, all ye that labor and are heavy laden, and I will give you rest," poor Mau Bibi broke down utterly. She forgot all around her and heard, as it were, only the voice of Jesus himself saying, "Come unto me ;" and she went—sorrow and weariness and all—and found rest. Her poor tired feet need no longer travel along the burning road, her aching limbs need no more be dragged to Lucknow or any other place ; she would abide here till he called her home. She had nowhere to go that night, so the missionary took her with him, and lodged her in the poor-house with the native Christians. She never left this house ; for twenty years she lived among those simple people, showing forth Christ in her daily life.

The next morning the first sound which greeted her ears was the tolling of a bell, and on inquiry she discovered that the Christians were going to worship in the little chapel which had formerly been part of a rajah's palace. "I should like to go, too," said Mau Bibi ; and so she filed in with the worshipers to the seats reserved for the occupants of the poor-house. She bowed her head and listened with rapt attention to the service, and after it was over she went to the kind evangelist and begged him to tell her more about Jesus ; and so, in accordance with her earnest desire, Mau Bibi was duly instructed in the Christian faith and then baptized. Those who witnessed it could never forget her baptism. It was a glorious sight indeed. The dark chapel with its massive carved wooden pillars and dark roof, the crowd of white-robed native Christians, old men and women, young men and maidens, and little children, all assembled to witness the gathering in of a golden sheaf into the Master's garner.

And Mau Bibi ? She stood with clasped hands and upturned face, the very light of heaven shining out of her beautiful dark eyes. Have you ever witnessed the baptism of a convert to Christianity, dear readers ? Have

you ever experienced the thrill of joy that stirs your very soul when a brother or sister is brought by Him "out of darkness into his marvelous light ?" Then you will understand the feelings of that little congregation in the Nasik church as they saw the baptism of Mau Bibi, the good, pure woman whom God had brought through such deep waters into his haven of peace.

"I came here seeking my sons and I have found a Saviour," said Mau Bibi, with a rapturous smile, as she greeted her brethren in the little square yard around which the palace was built after the manner of Indian palaces. And then she slipped into her own little room with its *charpy* (cot) and cane stool ; and the bare, dingy place suddenly seemed to become illuminated with heavenly light as Jesus himself entered, and he abode there ; never, never did he again leave it, for Mau Bibi's face never lost the light which tells our fellow-creatures that we have been with Jesus. For twenty years she went in and out among them, living the Christ-life as faithfully as many do who have been Christians all their lives.

How they loved her ! No disputes, no quarrels, could ever go on in Mau Bibi's calming presence. "Brethren, Christ loved us ; shall we not love one another ?" she would say in her peculiarly musical voice, and peace would be restored at once. It was a rest merely to look at her calm, sweet face ; and if any one was in trouble or sorrow Mau Bibi's room was at once resorted to as a haven of peace.

But she never quite got over the hardships she had sustained during her long, weary journey from her native town to Nasik ; and her loving friends saw her health gradually failing, and, worse than all, she lost her eyesight.

"Life must be dark now, sister," said a friend to her one day. Mau Bibi smiled that dear, wonderful smile of hers, that resembled nothing so much as sunshine on a wet day. "Dark, brother ? Why, I don't know that I've ever had so much light on my path before. When God shuts out the light of the sun we see with our bodily eyes, he lets the Sun of righteousness shine all the more brightly in the soul."

Years passed on, and at length Mau Bibi lay dying. The evening sun streamed into her tiny room, flooding it with golden light, and lighting up the lovely face of the dying woman. "Has my brother come ?" she asked, as some one bent down and kissed her. "Not yet," was the answer. "He will come, though," she said, and just then she heard the step of the evangelist approaching. "Brother !" cried Mau Bibi, with a glad smile, "have you come ?" And as he bent over her she murmured, "The redeemed of the Lord shall return, and come with singing to Zion, and everlasting joy shall be upon their head." She lay silent for very long, her sightless eyes turned toward the sunlight. Presently her lips moved, and, stooping down, they heard her whisper, "No more night ; the Lord God giveth them light." And a moment later Mau Bibi was in the presence of the King.—*The Indian Female Evangelist.*

Monthly Missionary Concert.

SUBJECTS.

January.....	THE WORLD.
February.....	CHINA.
March.....	MEXICO.
April.....	INDIA AND BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY AND BULGARIA.
September.....	JAPAN AND KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

Why Support Missions in Papal Europe?

Rev. Dr. Mathews, General Secretary of the Presbyterian Alliance, writes as follows of Protestant missions to papal Europe:

"We want such missions because papal Europe sends out every year so many emigrants, not always of the most desirable classes, that tax American institutions to the utmost to absorb and to assimilate them, while the addition goes for the most part to increase the already large proportion of Romanists in this land.

"If a running stream be tainted, will it not be more easily dealt with before it has received the sewage of a town than afterward? And so will it not be easier to evangelize these people in their own lands before, rather than after, they have added to their national vices those prevalent in this country?

"And these immigrants add more than numbers to the existing Romanism. There is a Romanism that has never been touched by our American life, and hence it goes directly to stiffen up American Romanism and to render this less susceptible to its national surroundings.

"Then again, the native lands of these immigrants are more easily reached than are any of our existing fields of foreign missionary labor. Their languages are easily acquired, and evangelistic work carried on among them has a larger proportional fruitage than perhaps on any other field.

"Mission work is church work, and church work is best done by the Church itself—God's own missionary society. Converts gathered by the Church can be at once admitted into her fellowship; and then, while being sheltered and nurtured, they can be trained and fitted as agents, that in turn may work among the people around them.

"As soon as there exists a native church able to carry out its own evangelistic work, then the mission work of foreign parties should be transferred to its care, though financial help may for a season be still continued.

"Let papal Europe be evangelized, and the ability of the Church to evangelize the world will be increased a hundred-fold."

Evangelization in Italy.

BY REV. WILLIAM BURT, D.D., OF ROME.

(A paper read before the Evangelical Alliance at Florence, Italy, in April last.)

This is not the time or place to sound the denominational trumpet, nor to boast of our personal work. Now it becomes us, it seems to me, to look over the whole evangelical field, and in the light of our experience in that field ask what are the difficulties and what are the means most efficient for accomplishing the work proposed. The Christian world knows how important is the evangelical work in Italy. Here we contend not only for the cause of Christ and humanity in Italy, but in the entire world. We know also how great, powerful, astute, and implacable is our enemy—the papacy. It is true that it has not all the worldly means that it once possessed, though it still has enough. Permit me, however, to say frankly that in spite of all these worldly means, all this power and cunning, the greatest obstacle to the Gospel in Italy is not so much the papacy as the Evangelicals themselves. I cannot here give the history of evangelization in Italy, though this would furnish the clearest proofs of my assertion; but I will simply and frankly say a few things which I have learned during five years of study in the field itself:

1. There is much that we could and should do together as evangelical churches, but there is a lack of the true spirit of union. There are those who speak of and apparently exert themselves to affect this union; but, generally speaking, these mean uniformity to their methods rather than union, and they are intolerant of those who do not conform to their ideas. True unity begins with union of heart, of scope, and of principle, leaving to each the liberty to adopt those means which may seem to him the most effective, provided that they are not contrary to the word of God. Here is the basis of a true union among the Evangelicals of Italy, and united we would be strong. The history of Protestantism teaches us that union is possible and of very great advantage, but that uniformity is impossible and that the efforts to effectuate it are injurious to evangelical work. Our success in this work is not a question of nationality, nor of denomination, nor of prestige, but of our fidelity to God; and if we truly love God, we shall love each other, and be united at the cross of Jesus, and there will be the consequent fraternal equality.

2. In my opinion we have sought too much to make the people Protestants rather than sincere and living Christians. In order to have numbers we have not always been sufficiently careful about the genuine character of those whom we have taken into the evangelical Churches. And sometimes we have not respected as we should have done the rights of each other in the passage of members from one Church to another. The desire has been to make a good showing to the committees in charge, and especially to the foreign committees, in order to stimulate the contributions. This has greatly damaged the work in two senses. We have lowered our ideal of the work, and we have inscribed as members of the Church those who are Christians only in name, and who have brought discredit to the cause. The statistics have been enlarged in order not to make a bad showing, but in the end we have not only made a bad showing, but have positively injured the work.

3. We have made a mistake in Italy by neglecting the lay element in the work of evangelization. In the Romish Church the priests do all, and are, in fact, the substitutes of the people. Sometimes I have thought that it was almost the same in some of our evangelical Churches. The ministers preach, pray, and in fact do all, while the brothers and sisters of the church are mute. Have they nothing to say? Has not Andrew found the Messiah? Why, then, does he not go and find his brother Simon? Must he first go and find a minister who has a diploma from some theological school and who has been regularly consecrated? If we have tasted of the grace of God we are all apostles and missionaries of Jesus Christ. Brethren, the Lord has wonderfully blessed in these last days the work of the laity—the men and women of the Church. But some one says: "In Italy we have no laymen, or very few, capable of speaking in public." It is certain we shall never have them with the present system of exclusiveness.

4. To have perfect communion and co-operation there is too great a distance between ministers and people. As ministers we are willing to be doctors, professors, directors, teachers, and I know not what else, while we forget that we are called to be shepherds, ministers, and servants of the flock of Christ; sent to save the lost and re-convert to the right way the erring.

5. In conclusion, I must say that in the so-called evangelical work in Italy we hear little or nothing about the Holy Ghost and his work in the conversion of souls. Here, probably, is the principal

reason why there are so few spiritual conversions. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto you, Ye must be born again." In the presence of so many and so great difficulties we are weak if we have not the divine Spirit. We are often face to face with those possessed and tormented by the devil, and although disciples of Jesus we are not able to cast him out. We have not the power. What can we do without the divine fire, the power of God? It is not enough that we are Protestants by birth, that we have been baptized by evangelical ministers, or that we have regularly completed all our studies as theologians. We have need of something else that comes alone from God. May God pour upon us the Holy Spirit!

The Italian Methodist Episcopal Mission.

The Italian Conference of the Methodist Episcopal Church convened in Italy in June last, under the presidency of Bishop Walden.

The vote on the admission of women to the General Conference stood 8 for and 10 against.

The delegates elected to the next General Conference in the United States were: Ministerial, William Burt; reserve, Paoli Gay; lay, Maredo Luigi; reserve, Capori Gaetano.

Nicodemus Nardi withdrew from the Conference.

The statistics reported 229 conversions during the year; \$215.19 collected for the Missionary Society; \$23.28 collected for other benevolent societies; \$1,022.73 collected for self-support; \$445.30 collected for local purposes. There are 14 day-schools, with 651 scholars; 23 Sunday-schools, with 583 scholars; 1 theological school, with 7 students.

The members and probationers reported are as follows:

	Probationers.	Members.
Adria and Gavello.....	42	19
Bologna.....	2	45
Canelli.....	5	13
Dovadola.....	3	17
Forli and Faenza.....	2	25
Florence.....	28	102
Foggia and Termoli.....	17	32
Genoa.....	17	12
Geneva (Switzerland).....	12	58
Melfi and Rapallo.....	3	12
Milan.....	30	77
Modena and Cavezzo.....	1	39
Naples.....	2	33
Palermo.....	7	34
Pavia.....	2	23
Perugia.....	1	13
Pisa.....	5	24
Pontedera.....	9	50
Rome.....	21	69
S. Marzano and Alessandria	2	42

	Probationers.	Members.
Terni.....	7	24
Turin.....	1	40
Venice.....	12	12
Venosa and Palazzoe.....	3	21
Total.....	234	836

The appointments are as follows:

William Burt, D.D., Presiding Elder (P.-O., 57 Via Cavour, Rome).
Adria and Gavello, Antonio Savarese.
Bologna, Bernardo Brachetto.
Canelli, supplied by A. Manini.
Dovadola, to be supplied.
Florence, S. V. Ravi.
Foggia and Termoli, Constantino Tollis.
Forli and Faenza, Vittorio Bani.
Geneva (Switzerland), supplied by E. Tourn.

Genoa, Eduardo Stasio.
Milan, Felice Dardi.
Modena and Cavezzo, Crisanzio Bambini.
Naples, Pietro Tagliatela.
Palermo, Aristide Frizziero.
Pavia, Ernesto Filippini.
Perugia, G. B. Gattuso.
Pisa, Domenico Polsinelli.
Pontedera, to be supplied.
Rome: First Church, Gaetano Conte.
" Second Church, Emilio Borelli.
San Marzano and Alessandria, Paolo Gay.
Terni, G. I. Fabbri.
Turin, Giovanni Pons.
Venice and Mestre, supplied by B. Bruni.
Venosa and Palazzo, supplied by P. G. Ballerini.

Vicenza and Argignano, to be supplied.
Theological school at Florence, E. S. Stackpole, D.D., President; William Burt, E. E. Powell, Giacomo Carboneri, and E. E. Count, Professors.

School of Woman's Foreign Missionary Society at Rome, Miss E. M. Hall, Principal, Miss M. E. Vickery, Assistant.

Federico Cruciano is a supernumerary preacher. Enrico Borelli and Daniele Gay are superannuated preachers.

The addresses of the preachers as given in *L'Evangelista* are:

Ballerini, P. G., Venosa.
Bambini, Crisanzio, 5 Via S. Vincenzo, Modena.
Bani, Vittorio, Piazza Vittorio Em, Palazzo Serughi, Forli.
Borelli, Enrico, Torre Pellice.
Borelli, Emilio, 2 Piazza Poli, Roma.
Bracchetto, Bernardo, 3 Via del Carbone, Bologna.
Bruni, Bruno, 4233 Piazza Manin, Venezia.
Burt, William, 57 Via Cavour, Roma.
Carboneri, Giacomo, 78 Via Cavour, Firenze.
Cavalleris, Giovanni, Rapolla.
Conte Gaetano, 113 Piazza Vittorio, Emanuele, Roma.
Count, Elmer E., 57 Via Cavour, Roma.
Cruciani, Federico, Civitanova per Montegrano.
Dardi, Felice, 2 Via degli Angioli, Milano.
Fabbri, Gualtiero, 11 Via S. Martino, Pisa.
Frizziero, Aristide, 200 Via Maqueda, Palermo.
Gattuso, G. B., di Brancaccio, 13 Via dei Priori, Perugia.
Gay, Daniele, Sant'Illario Nervi.
Gay, Paolo, S. Marzano.
Manini, Augusto, Canelli (Piemonte).
Monetti, Paolo, Dovadola (Prov. di Firenze).
Polsinelli, Domenico, 30 Via Cornelio Tacito, Terni.
Pons, Giovanni, 13 Via Lagrange, Torino.

Powell, Elmer E., 24 Via Lorenzo il Magnifico, Firenze.

Ravi, S. Vincenzo, 2 Via S. Gallo, Firenze.
Savarese, Antonio, Adria.

Stackpole, E. S., 24 Via Lorenzo il Magnifico, Firenze.

Stasio, Eduardo, 23 Piazza S. Donato, Geneva.

Tagliatela, Pietro, Via S. Brigida Palazzo della Borghesia, Napoli.

Tollis, Costantino, 3 Corso Giannone, Foggia.

Rev. Wm. Burt, D.D., writes as follows from Rome:

"The past year registers a decided advance in the Italian Conference. There has been progress in all departments of our work. The reports at our Conference showed 220 conversions, during the year, a net increase of 132 members, 137 new Sunday-school scholars, and 1,073 francs net increase in the contributions.

"The reports also showed that we have progressed most in those places where we have been able most efficiently to adopt and work our own Church methods.

"The most decided progress, however, is in the *personnel* of the Conference itself, the attitude of our ministers toward, and their appreciation of, the spirit and methods of our Church.

"By careful and loving education during the past two years they were prepared for some positive and forceful instruction on this line by Bishop Walden, and now they all adopt those rules, convinced that the way to succeed is to vigorously push the work along all those lines that are characteristic of the Methodist Episcopal Church. In this way, also, we have made for ourselves a positive place among the other denominations.

"While we seek to ally ourselves with other Christian workers, we work as Methodists.

"To illustrate this fact let me translate a part of the report adopted by the last session of our Conference on 'The Best Methods of Evangelization.'

"Our Conference has before it a good future. It is now in a more favorable condition than ever before, no matter what certain unknown correspondents may write to foreign papers.

"Experience has now proved that in those stations where our methods have been most faithfully observed the results have been greatest.

"In view of the facts your committee proposes that the methods of work prescribed in our Discipline be faithfully observed in all our congregations. The difficulties which we have to encounter are very great, and not the least of these is the fact that we are so little known to those among whom we labor.

"Hundreds and thousands of the people

and actually believe that we are in-
theists, blasphemers, and immoral.
have sold our own souls, and at
e time are buyers of others' souls.
hers do not know any thing about
rches, or they know nothing about
vices, when and where they are
ed if they are public.

e propose, therefore, that each
do all in its power to make itself

this work let us not forget the
of Jesus, 'Compel them to come
int and distribute a quantity of
and invitations and send them
to the public squares and into
and by-ways to the lame, halt, and

e must awaken here in Italy the
s sentiment of the people, and
ad them to the Fountain of life.
doing this we have to contend
ignorance, superstition, indiffer-
ed many other obstacles.

ow shall we conquer? We must
ll the means within our reach, but
wholly on the presence and power
Ioly Spirit.

is our duty to proclaim with all
ht the truth that saves, the whole
ad look for a pentecostal blessing
e word preached.

e must look, also, for immediate re-
the conversion of those who hear
d. But to meet the demand of
r our churches should be multi-
hundred-fold.

ally, let us look this year for a
d conversions, and to this end let
e of us, sustained by power from
prepare himself to do each his

have sought to develop during
year the work of Sunday-schools.
een impossible for us to reach the
desired in all the stations, but in
aces the work is now well organ-
l promises good results for the

day-schools have greatly aided
teaching and developing Sunday-

The Secretary of the British
School Union has lately visited
and he declares our work the best
d in the country.

ote the following from the report
onference Committee on Sunday-

e lessons should not only aim to
the mind of the child, but also
t, and, above all, they should aim
onversion of the child. It is not
ecessary to prepare the child to-
he may be converted to-morrow,
ould look for his conversion to-

day, especially since the conversion of a
child is much easier than that of an adult.

"The Sunday-school should be at-
tended not only by the children, but also
by the grown people.

"The children of our Church should
attend our Sunday-school and not some
other.

"Children's Day should be observed
in all our churches."

"The organization of the Italian branch
of the Epworth League has also given a
decided impetus to our work, especially
in Milan, Rome, and Palermo. The
young people of our Church, under the
auspices of the League, have organized
free classes in English, French, and Ital-
ian, and have provided literary, musical
and social entertainments which have
drawn around them many other young
people who have thus come into relation
with the church. (We hope vigorously
to push this work in the fall in all our
stations where such a work is possible.)

"The Conference fully adopted the
plan of work and elected one of its mem-
bers as general secretary of the different
branches.

"During the past year we have put into
operation a printing establishment that
sends forth every week 1,300 copies of our
paper, *L'Evangelista*, acknowledged to
be the most influential evangelical paper
in the Italian language. About two hun-
dred copies go to America every week.
Our Italian pastor at New Orleans writes
that *L'Evangelista* has done great good
in the Italian colony of that city.

"From all parts of Italy we have most
encouraging reports.

"We print also tracts, pamphlets, no-
tices, invitations, etc.

"Our establishment is small. How
much more we could do if we had more
capital!

"That which has given us great en-
couragement is that on the 30th of last
May we succeeded in obtaining a magnifi-
cent piece of property in Rome. It is
acknowledged by all to be one of the
finest sites in the city for a church. Our
friends at home cannot appreciate as we
do the importance, if not the absolute
necessity, for our work here that we have
well located property.

"Thank God, we now have a choice
site, and we await that loyal Methodist to
whom the Lord has intrusted some of his
gold to build in the Eternal City a monu-
ment of his faith—a building that shall
contain church, theological school, resi-
dences, and printing-house.

"By such a consecration of his means he
would become the benefactor of two worlds.
Who will embrace the opportunity?"

Bulgarian Methodist Episcopal Mis- sion.

The Methodist Episcopal Mission in
Bulgaria reported in May last the follow-
ing:

	Proba- tioners.	Mem- bers.
Hotantza.....	11	17
Orchania.....	1	12
Plevna.....	..	5
Rustchuk.....	5	23
Selvi.....	..	4
Shumla.....	1	6
Silistria.....	4	..
Sistof.....	3	35
Tirnova.....	9	5
Tultcha.....	1	2
Varna.....	6	9
Total.....	41	118

Last year the Mission reported 60 pro-
bationers and 125 members, a loss of 26
members and probationers.

The following are the appointments
for the present year:

Rev. G. T. Davis, D.D. Superintendent
(P.-O., Sistof).

Djumaia, to be supplied.

Dobrech, to be supplied.

Gabrova, Gabriel Elief.

Hotantza, Zacharia Dimitroff.

Loftcha (Lovetch*), E. F. Lounsbury.

Orchania, Ivan Dimitroff.

Plevna (Plevin*), Stephen Getchoff.

Rasgrad, Marin Delcheff.

Rustchuk (Russe*), Trico Constantine.

Selvi (Sevlievo*), J. I. Economoff.

Shumla (Shumen*), Ivan Todoroff.

Silistria, Peter Tickcheff.

Sistof (Svishtof*), D. C. Challis.

Tirnova, Peter Vasileff.

Varna, K. G. Palamidoff.

Yaidjea, to be supplied.

Tultcha, in Roumania, to be supplied.

Literary and Theological Institute at Sis-
tof, D. C. Challis, President; Stephen Thom-
off, Minto D. Vultcheff, Professors; Baut-
cho Todoroff, Teacher.

Girl's High-school of Woman's Foreign
Missionary Society at Loftcha, E. F. Louns-
bury, Legal Director; Miss E. E. Fincham,
Acting Principal.

J. S. Ladd and Miss L. A. Schenck in
United States.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

"They of Italy salute you." The salu-
tation is hearty and heartfelt. Answer it.
Cry aloud and await the echo. How
wonderfully distinct that echo is. Listen!

It is to be hoped that the period of per-
secution in Italy has passed. At the
least, may God speed the present hour,
and crown it with his blessing!

Bibles were smuggled into the country
only a few years ago, and the act was a
crime. To-day the old laws stand on the
statute books yet.

In spite of poverty the Protestant
Churches of Italy are healthful and vigor-
ous, and promise to grow and thrive quite
as well as the indigenous Church of Rome.

* The Bulgarian spelling of the name.

Did you know that Sir Edwin Arnold, at a dinner in Tokyo, adjured the Japanese not to go hunting for other religions, as they had a very good one of their own? How is that for a missionary item?

Do not forget that Husain, Dai of Algiers, betook himself with his private treasures into exile in Italy when (in 1830) he met his final reverses. Long past, 'tis true, but what of Islamic exile in Italy in our day?

Rafi-ud-din Ahmad says: "School-boys can repeat the names of rivers from the Himalayas to Comorin, but not one man in a hundred knows whether the Koran teaches idolatry or a pure theism."

Hindus consider a kitchen as a sacred place, and no one is allowed to go there with shoes on, or wearing unclean clothes. There is a hint for some of our women folks.

The *Asiatic Quarterly Review's* paper on "The Non-Christian View of Missionary Failures" is still roiling pleasant waters. Rev. Dr. J. V. d'Eremao has promised to reply to it.

How finely an Italian says, "Of two evils choose the least!" *E meglio cader dalla finestra che dal tetto*; literally, "It is better to fall from the window than from the roof!"

One or two other Italian proverbs are of interest, as *Troppo disputare la verità fa errare*, "Too much dispute puts truth to flight;" *Per troppo dibatter la verità si perde*, "Truth is lost by too much controversy."

Here is the way they say, "Let well enough alone!" *Stava bene, ma, per star meglio, sto qui*, "I was well, but wishing to be better, I am here" (*id est*, in the grave). There is a sermon in that proverb.

"Sunny Italy." Yea, verily. The Sun of righteousness shines there gloriously, and the light and warmth are quite intense and growth-producing.

How many American Methodists traveling in Italy ever give as much as a passing thought to the cause of missions there? How many pray for it?

The Countess de Gasparin, an "Evangelical" of undoubted devotion, published some comments on the Salvation Army in 1883, which should be read in commentary on General Booth's *In Dark-est England*.

Some may doubt the ability of an Italian "Evangelical" to appreciate salvationist or other principles, but the countess is a lady of Madame de Staël's kind, and such women are keen-sighted.

In thinking on the olden Roman days I often recur to that incomprehensible puzzle, "Who was the mystic priest of Aricia?" I wish that I knew, for out of

those Nemi woods could be brought a "golden bough" for missions.

When we study the development of Africa, we have to admit that the Italians are the best-fitted of Europeans to undertake the work, not morally, financially, or nationally, but physically.

There is a flourishing Methodist society in Florence, worshiping in a comfortable and well-appointed meeting-house of its own, which is one of six church edifices in that city. There is a good deal to *italicize* when we write and talk about the Church of Christ in Italy. For my part, it comes easy to underscore almost all except the genesis of motive.

Queen Margherita is an apt and wide-awake student of Hebrew, and corollary to this it is worthy of mention that an Italian must *appreciate* the Hebrew language.

There are two Waldensian churches in Florence, as well as a Waldensian college. Over the latter presides Dr. Geynwnat, President of the Italian branch of the Evangelical Alliance.

In this same month of August of forty years ago the Madai, for the sake of the Gospel, were arrested, and in June, 1852, were condemned to the galleys.

I do not fear that which the thoughtless tongue calls "death." I myself cannot die. I cannot fear the fate of that which is but a mere incumbrance upon myself. Fear! No, never. Of course, I would not say that I want to die. That were unjust. It is my duty to keep my life as long as I can, to preserve my body. We keep our clothing, our houses, our furniture, because it is a duty of custom. We might regret their loss, but we would not dread losing them. I preserve my body, as I do my coat, as long as I can. When, by and by, that body is worn out, can I be sorry? They call that "death." I take the name "in vain," 'tis true, and emphatically affirm that I do not dread it. Dread dissolution? No, indeed. I would welcome it. Why? Because it would leave me to myself. A caged robin hangs in my study window. It is tamed; it enjoys its dainty food; it has learned new songs. It has a cage-life, but it is a robin still. Out in the maples its fellows are gleeful and free. It may never look at them, or long for them; but one day the wind blows, a gust throws down the cage, and the fall opens the door, out flies the bird, and joins its fellows—free. I may not ask the cessation of earth life, but when it comes, a halleluah greets the freedom. Some fear to "die." I do not. I like too well to get rid of a patched and worn-out garment.

I hate slavery and love freedom. So if to-night it comes as God's will that I die, I gladly welcome the change. I do not dread the dissolution. I mend the coat, I wear it as long as I can, and then I shall gladly cast it off. I confess that I have no attachment to this body. It is good to have it as long as I am on earth for it is my capital, my garment, my house. But when I go hence I leave it without care. To-night, the dissolution; to-morrow—do you suppose that I care about what has become of the body? I am not that body. I am the soul, the spirit, the man; and leaving it, I return to that which is as I am, spiritual, eternal.

O, yes, ministers make mistakes in preaching about missions, and some of them are very ludicrous. But the transgressor is excusable, and we will not confound him with the minister who makes grammatical and biblical mistakes.

Sometimes I ask myself, Who am I? In answer comes the question, Am I not Thought? Surely, in thinking I am. I am a unity of thought and being, a thinking substance. Man is always thinking, even in sleep, when the action is that which we distinguish as a dream. There is never an interval in the activity of consciousness, and never has been. The child thinks, or is self-conscious, in its mother's womb. He may not and does not retain the knowledge of the action, but at the time he manifested the activity. The idiot thinks, but he has no way of expressing his thoughts. He is Thought, but is without a character, expressionless. The dog expresses thought, but has no activity. The sane man is thought, is man; and man is spirit.

In China, long before the time of Christ, bells were hung at temple gates to be rung by worshipers as a signal to the deity that he was about to be worshiped. Recalling this custom, what have we to say about "preserving a heathenism in Christian worship?"

Rev. H. Olin Cady, missionary at Chunkiang, China, has favored me with a lengthy and valuable letter on our work in China.

The items which follow are all derived from Mr. Cady's communication, and are mainly given in his own words:

"The Chinese government is tolerant of foreign missionaries, because it is easier to ignore than to oppose, and because of treaty rights."

"There is a decided advantage in using tea instead of wine on the communion-table," especially as wine in China is the most abominable of drinks.

The heathen temples are used as pleas-

ure resorts, markets, theaters, etc., as well as for houses of worship. Let us understand this.

I was mistaken (p. 41) about there being only 100 Chinese surnames. Williams enumerates 1,593, and does not exhaust the list.

It is not eastern Thibet, but central and western Thibet, that is so difficult for missionaries to enter upon.

Mr. Cady does not agree with me that Miss Guinness's *In the Far East* is authoritative, and on what he cites I believe he is right.

"I thoroughly agree with you on the awfulness of the opium vice," writes Mr. Cady, "but it is not Indian but Chinese opium that is our worst foe."

"The Chinese have an object in lying, and it takes foreigners some time to understand the motives and ideas of the race."

"Hudson Taylor's Chinese missions are strongly Baptist, and there are only a few stations where sprinkling would be allowed." That is all right!

"Christianity in China has no one distinguishing term, the names for Papists and Protestants being connected to make a distinctive term."

"In China you would not ask for a house, but for a court, if you wished to inquire where a friend resides."

Griffith John was not a pioneer Chinese missionary after all, and his biography is not as reliable as it might be.

Man is no more independent of God than thought is independent of mind. The man emanates from God. The thought emanates from the mind.

I think little of that minister who is a mere counsel for a creed.

The unknown may not be unknowable.

I speak not always of what I know, but of what I believe.

The agnostic neither denies nor affirms God. "He simply puts him to one side."

The Comtist manufactures imitation ecclesiasticism.

There is no "sect" of agnostics. Those have no creed, and, by the nature of the case, can have none.

Was Luke 21 written after the siege of Jerusalem?

The idea of a personal devil may have been derived from Babylon. God, who used Balaam's ass to convey a truth, may have used the Babylonians. If he did, here is one evidence that the Israelite (and to-day Christianity) was not the sole depository of divine revelation.

I cannot believe that a man "has a soul." It is a hateful idea. It is false. But man *is* a soul, the man and the soul are identical. The man is nothing unless

he is a soul. The man, or the soul, whichever way one chooses to have it, has a body. I do not like acquaintanceship merely with the body of a friend, but I seek to know him, his soul, himself. The man does not die. The body dies, and in that event the soul, or the man himself, is freed from the body. The earth life binds them together. The cessation of that life frees the man. A dissolution of partnership ensues, and the man is freed from a partner with whom it has never agreed. I knew two men who were once in business together, transacting it under the name of a company. One did the work, and was the spirit of business; the other furnished the capital, and wrote the checks. The business made no progress, and one day the company dissolved. The working partner, freed of the other's incumbrance, became highly successful. He made a life for himself. So of man. As long as he is bound to the body he is incumbered, and cannot assert himself. By and by there ensues the bankruptcy of death, and the man is free. "Free" to what? He ascends and enters upon a freer, better, higher, untrammelled estate. He, released from the earth-life and the body, enters upon that state which we call "spiritual."

All that there is of man, save his body, lives after dissolution. No man dies. He cannot. Freedom achieved, the man, the soul, goes forth into full spiritual existence. Air forced beneath a small space of water surface forms a little aqueous bladder, which we call a bubble. When that bubble bursts in process of time, the imprisoned air is at once absorbed into the atmosphere, and the water of the constitution returns to the body of water where it was formed. So man, as soon as freed, enters naturally upon the existence of which he is a part. He is a spirit. He becomes a part of the spiritual existence, that existence which in earth life cannot be known.

The Tabernacle Presbyterian Church, Brooklyn, has 4,372 members. Bethany, Philadelphia, has 1,044.

There were only 8,000 Jews in Palestine in 1840. There are now estimated to be 75,000.

The Roman Catholic population of the United States is 8,168,668. Of England, 1,352,278. Of Ireland, 3,808,696.

The Roman Catholic priests in this country number 7,657; churches and chapels, 8,730.

About 1,000 Roman Catholics to every church of that denomination in the United States.

Professor Bandissin, of Marburg, accepts only Psalm 18 as Davidic. Profes-

sor Potter, of Berlin, denies the existence of Moses. Strange men, those learned Teutons! It might not be amiss to send a few missionaries into the "higher criticism" territory.

Does the "scientific study of Christianity" necessitate the elimination of the supernatural element.

The "open reward" is from the source of Him who seeth in secret. We forget that sometimes, and are unduly thankful to our fellow-men for divine blessings. How true this is in our mission fields!

Much that we read we do not understand.

Is the problem of existence solvable?

Agnosticism is a following of reason, with an openness to conviction.

Man has a compound nature, spiritual and animal. Take away the spiritual, and he is lower than the animals. Take away the animal, and he is "a little lower than the angels."

Were an angel to be given a human body, would it well compare with man? Were an animal endowed with a spirit, would it compare with man?

The Scriptures utter not a word of the first day of the week being substituted for the seventh as the Sabbath.

The primitive Christians observed as holy days both the seventh and first days of the week.

Paul, in Col. 2. 16, refers to the seventh, and not the first, day.

As the Sabbath is to the Christian a *Christian* institution, its proper observance is determined by the spirit of Christianity.

Say "Lord's Day," or Sunday, not Sabbath, as Christians do not observe the Sabbath (that is, the Jewish Sabbath). Why is it not a good idea for clergymen to rest on Saturday, as Sunday is one of their working days?

There are grains of wheat in all religions. Some have more than others, but it is always the same good grain.

Ontological speculations upon the person of Christ are interesting if not profitable. Some profit attaches to them, however.

Because I do not believe in Buddha or Brahma as God, I am not an atheist. Why, then, should I attribute atheism to him who rejects Christ?

The rise of religion in a tribe cannot but have favored it in the struggle for existence, moral energy making for distinctive life.

Let us employ the pathetic words of the psalmist, and regard the heathen as "a stranger in the earth!" And is he not?

Westfield, N. J.

Once More in Dear India.

BY DR. JAMES L. PHILLIPS, GENERAL SECRETARY INDIA SUNDAY-SCHOOL UNION.

It is delightful to be back here and at work again for the millions of my own dear India. This time my whole thought and effort are being given to Sunday-schools, and I am traveling all over this broad land in the interest of Sunday-school improvement and extension. Thank God there are so many open doors now on every side! Our fathers toiled amid great disadvantages, and prayed that doors long barred and bolted might be burst open for the admission of Christian teaching. Their earnest and importunate prayers have prevailed with God, and to-day we stand as never before facing multitudes of open doors. The homes of Hindu and Mohammedan now welcome us, and our Bible-teachers are entering new homes every day. There was never a grander opportunity more providentially placed before the Church of Christ.

As elsewhere, childhood in India is intelligent, inviting, eager, and the call for teachers is coming up from every quarter. Had we seven thousand good Sunday-school teachers ready for service next Sabbath I believe every one could find a good place for work. The millions in this land that, like your own Methodist Episcopalians, are most interested and best informed and thoroughly aroused to the importance of special and increasing efforts in behalf of the young, are reaping according to their faith, while more "conservative" and hesitating toilers are studying the obstacles in their way and waiting for "something to turn up."

Sunday-schools have not a very long history in India. Your own Dr. E. W. Parker, Rev. T. Craven, and Principal T. J. Scott, of the Bareilly Theological School, were among the pioneers in this great movement for reaching the millions of children and youth in India with the saving truths of the Gospel. Now, thank God, well nigh every Mission has its well-equipped Sunday-schools.

Since landing at Bombay on the last day of November more than nine thousand miles have been traveled in India, and Sunday-school conventions held in several provinces. Auxiliary Sunday-school Unions are now organized in Bengal, Bombay, Punjab, Madras, and Burma, and others of a denominational character are found in the North-west Provinces and Rajputana. We hope before long every province of the Indian Empire will have its own auxiliary Sunday-School Union. The India Sunday-School Union is not twenty years of age, and it is the parent of all these auxiliaries. Recently

it has become affiliated with the British Sunday-School Union, London, which is doing much to help our work in India. Last January the *India Sunday-School Journal*, the only English publication of the kind in this country, and for all India, was launched successfully, and is now promoting acquaintance and fellowship among our workers all over this broad field.

Your readers have doubtless heard of the International Bible Reading Association of Great Britain. Its membership now exceeds 330,000, and these children and young people who constitute our fine and flourishing home department of the British Sunday-School Union are chiefly responsible for this India Sunday-school Mission. Their prayers and pennies are pledged to its support, and it is reasonable to hope that some day some of their own number will be coming to India for active service in our growing Sunday-school campaign. This India Bible Reading Association already has several branches in this country and also in America, particularly in Canada, and in other lands. The brief daily readings of the week bear directly upon the lesson of the coming Sabbath, and so prove very helpful. The international lesson, your readers will be glad to know, is being largely introduced throughout India, and will prove a powerful impulse to Bible study in the home as well as in the Sunday-schools. Lesson-helpers in the vernaculars are beginning to appear.

What India most needs now is a corps of well trained teachers. Preparation classes are being formed in cities, and, I trust, will bring about in time a radical change in teaching methods. Recently one has been formed in Calcutta for Bengali teachers, and native helpers from all the evangelical missions come to it on Saturday afternoon. We must have, and are sure to have, many such classes in India, and I hope Christian laymen will be raised up here as in America and Great Britain for conducting them. And as for the supply of teachers for our needy field, we must look to our Christian Sunday-schools in the main. Our older boys and girls must be put in training for Sunday-school teachers. Normal classes must be organized in all our church-schools, and from them we must draw our new workers for new schools. Some of the best Sunday-school workers at home began teaching when but sixteen or seventeen years of age. We hope to have India's Sunday-school men and women trained in the same way for effective service among their benighted countrymen.

Last evening the Calcutta Missionary

Conference held its monthly meeting, and the topic for discussion was "The Present Phase of the Missionary Enterprise," which was opened by Bishop Thoburn. Sunny views and somber came out as the discussion proceeded. Our critics at home received considerable attention, and missionary methods were freely handled. For one I am glad that our work in these foreign fields is engaging the attention and evoking the friendly criticism of Christians at home. This will help the cause more than it can harm it. To be sure, some of the recent observations of our good-natured "globe-trotters" have been crude in the extreme and far wide of the mark; but, notwithstanding this, I believe they have done us good. As I read the mind of the home Church, whose representatives are toiling in all lands, she demands and has a right to insist upon it that her missionary agents should always and every-where give close heed to intelligence, earnestness, and economy in prosecuting their work.

Already are plans on foot for our next Decennial Missionary Conference, which will convene at Bombay one year from next Christmas week. In answer to a call from the Provisional Committee, chosen by the last Conference in 1883, many valuable hints and topics are coming in from all parts, and soon the programme of the meeting will be made up. This should be one of the very best, as it will be one of the largest, Missionary Conferences ever held on foreign soil. Without a question much time will be devoted to the discussion of missionary methods, and the chief lines of effort will be thoroughly scrutinized. It is probable that the principal papers will be printed beforehand and freely circulated, so that more time may be given to discussion. Coming as it does during the cool season, it is hoped that some of our European and American friends will be able to attend this Missionary Conference for all India and Ceylon.

Calcutta, June, 1891.

Action of the International Missionary Union.

The International Missionary Union at its late meeting adopted the following resolutions and appeals:

THE UNITED STATES AND THE CHINESE.

Viewing the Chinese as a civilized though heathen people, inhabiting a country in climate, soil, and many geographical peculiarities like our own, with a population six times greater than ours, with a power for muscular effort and endurance inferior

to no nation on earth, our neighbor on our Pacific shore, we lament the unjust and cruel, and to us disgraceful, treatment which they have received at our hands.

We view it as being unwise as well as unjust to provoke hostility and retaliation from the greatest empire of the East, now rapidly adding the elements of power in Western civilization to her own mighty system. It will be to the great injury of our commerce, and other nations will reap the advantages that naturally belong to us.

Our very greatly extended and rapidly increasing missionary interests deserve the attention of our government, as well as our commerce, and our government has no right to break them up to the great grief of many millions of Christians of all denominations in the United States.

We therefore, the missionaries of the International (and Inter-denominational) Missionary Union in annual meeting assembled at Clifton Springs, N. Y., do earnestly request all our missionary secretaries in the United States of America to petition the government at Washington to redress the wrongs inflicted upon the Chinese, and to establish and to seek to foster the most friendly relations with our great neighbor.

THE BRUSSELS TREATY.

This International Missionary Union is not unmindful that great interest has been awakened by the fact that the United States Senate did not see fit to declare in favor of uniting with other powers in Europe in what is known as the Brussels Treaty, the ostensible aim of which is to secure the abolition of slavery, the suppression of the rum traffic, and the prevention of the indiscriminate sale of firearms in Africa.

While we do not assume to be in possession of all the facts which would enable us to judge accurately of all the political bearings of this subject, we sincerely hope and urgently petition that some adjustment be made which will secure the full moral force of the government's participation in the suppression of these evils, which are such deadly foes to all real progress in that country so vast in possessions and so rich in promise.

THE EFFORTS OF UNITED STATES GOVERNMENT TO EXTEND THE SALE OF INTOXICATING LIQUORS IN FOREIGN PORTS.

The International Missionary Union would express its regret and amazement at the act of the government of the United States, through the Secretary of State, by which the government has been committed

to the policy of undertaking to increase the sale of the products of breweries by officially introducing and commending them to favorable notice of the people of Mexico and other countries.

It can scarcely be conceivable that the intelligent officers of the government are ignorant of the fact that such action puts a serious obstacle in the way of the work of the missionaries who are laboring in those countries, since there is no greater hinderance to the progress of Christian work than the free use of intoxicating drinks.

We therefore, as a convention of Christian missionaries, most earnestly beg that our government will adopt such measures as will counteract the influence of this most unfortunate transaction.

APPEAL TO THE CHURCHES.

The International Missionary Union to the churches which they represent :

GREETING :

We, the members of the "International Missionary Union," on behalf of the several missionary fields from which we have come, and in the name of our brethren now laboring in those fields, and of our former associates who have fallen at their posts; and, above all, in the name of our blessed Lord, who has commissioned the Church to disciple all nations, make this appeal to the churches which we represent.

We have fallen upon a time of great privileges and responsibilities. The prayer of the Church that God would open the world to Christian effort implied a pledge and promise on the part of the Church to perform her duty as the way might be opened.

At the present time world-wide opportunities, and the possession by the Church of men and means adequate to world-wide efforts, give to our Lord's command to evangelize the nations an emphasis and urgency hitherto unparalleled. Ordinary consistency and sincerity, as well as loyalty to Christ; gratitude for our distinguishing mercies; compassion for the many millions of God's lost children; a sense of personal indebtedness to them; and the fear of incurring God's displeasure and the withdrawal of his Spirit from our home churches by neglect or delay in the discharge of present duty, conspire to awaken us to immediate action, and to such action as shall, in some good degree, be commensurate with our obligations.

We therefore request and beseech all pastors and teachers to seek, by the prayerful study of God's word, and a familiar acquaintance with the condition and needs of heathen nations, to know more of God's will and our duty with reference to the

world's evangelization, and to teach those under their influence the relations to the whole world which are necessarily implied in Christian discipleship, and the privileges and duties growing out of those relations.

We would call upon all God's people, especially those who are rich in this world's goods, to give freely of their substance for the enlargement and generous support of every department of missionary work.

We recognize with devout gratitude to God the work for foreign missions which has been accomplished by Women's Missionary Societies, the Student Volunteer Movement, Young Men's Christian Associations, Christian Endeavor Societies, and similar organizations; and we would urge all Christians to unite with us in the prayer that these organizations may be still more abundantly blessed and used of God for the advancement of his cause in the future.

Finally, with a full conviction and realization of the utter uselessness of all human efforts and pecuniary gifts without God's presence and aid, we would call upon all God's people to unite in earnest prayer that the Holy Spirit may be poured out on all nations; that the Lord of the harvest may choose and send forth from Christian lands and from converts in unevangelized lands many laborers into his harvest; and that his kingdom may come and his will be done on earth as it is in heaven.

Buddhism in Japan.

Bishop Newman writes as follows of Buddhism in Japan and its chief apostle: "Buddhism is seeking to regain the ascendancy, and the chief of all her bonzes is one of the most learned, astute, positive, eloquent, persuasive men in the country; a native of Japan, Mr. Akamatz is of remarkable intellect, culture, will, popularity, and ambition. Educated in England, he is known as the "English-speaking priest." He is at the head of the Monto sect of Buddhists at Kyoto, who build vast temples and have over ten thousand. He teaches "the higher life of purity and righteousness," but the end of his righteousness is Nirvana—absorption—and this by numberless births. Sad as is the end of such righteousness, it appeals to the *literati*, who seem indifferent to a conscious immortality."

CHEAP missionaries in China mean short-lived ones. It costs too much to make a missionary in China ready for work to be careless of him afterward.—*Bishop Goodsell.*

Notes and Comments.

The English Church Missionary Society pursues a plan respecting its returned missionaries which might with advantage be adopted by other societies. They appear before its Board of Managers, and give some account of their work and of the Mission with which they are connected, and then answer publicly any questions that are propounded. This mode of procedure enlarges the knowledge of the fields and the work upon the part of the managing body that must result in a wiser management.

The Evangelical Alliance at its recent session in Florence, Italy, adopted the following minute respecting religious freedom in Saxony: "The Methodist Episcopal Church in Saxony has informed the Alliance, through its American branch, that its meetings had been closed in several places, its pastors fined, and that meetings at which prayer and praise were offered up had been several times treated as illegal. The Methodist Episcopal Church requests the Alliance to take up this matter. The following resolution is adopted:

"Resolved, that the request of the Methodist Episcopal Church in Saxony is referred to the North German Branch of the Evangelical Alliance."

Mrs. Ahok, an account of whom is given on page 360, accompanied with her portrait, is a member of the Methodist Episcopal Church, at Foochow, China. It is probable that she will devote herself to mission work in our Mission, notwithstanding the opposition of her relatives.

On pages 358 and 359 we give a communication respecting our Bulgaria Mission, written by Bishop Walden, and copied from the *Western Christian Advocate*. The last lines indicate the writer's intention to write on the subject of the continuance of our Mission. Whenever the second article appears we will transfer it to our columns. It is, however, evident that the Bishop believes in the advisability of prosecuting vigorously the work of the Mission.

The Riots in China.

We have been much concerned as to the injury received by our Missions in China by the recent riots. Our latest information is that the only injury to our Mission property has been the looting of the home and school building of the Woman's Foreign Missionary Society, at Nanking, and that our missionaries, while subjected to considerable annoyance and apprehension, have been otherwise uninjured.

Dr. George A. Stuart writes, May 28:

"The viceroy at Nanking has appointed an officer to adjust the matter with the foreigners and pay all damages. So far as we can represent our damages by money, I suppose we will be repaid. There are a great many things that money will not pay for, such as peace of mind, damage to the work and to health, and, in the case of actual pillage, little keepsakes that can never be replaced. Strict search is being made of all the houses in Wuhu, for foreign furniture and goods, so that all who have such things in their possession are throwing them on the street, so that they shall not be found in their houses."

Rev. J. C. Ferguson writes from Shanghai, June 5:

"A riot occurred at Wuhu, May 12, in which the Catholic Mission suffered the looting and burning of all its property, the priests barely escaping with their lives. Our property was not injured. Dr. Stuart took his wife and children to Shanghai, and Brother Walley looked after the work. On May 25 we had trouble at Nanking, but being forewarned of it we took the precaution of sending our wives and children away. My wife had only ten days before given birth to a little girl, and our boy, Luther, was just past the crisis in an acute attack of pneumonia; but I had to send them off in care of friends while I stayed to look after the work. Brother Nichols defended his house and the hospital, while I looked after our school, residence, Woman's Foreign Missionary Society, and new buildings. There were large crowds in both places, but they succeeded in looting the Woman's Foreign Missionary Society School and Home, and made an unsuccessful attempt to fire the place. Day before yesterday Brother Stevens, who was in Kiukiang, came to relieve me and give me a chance to come to Shanghai to see my family. They are improving, and I expect in a day or two to take them back to our home in Nanking."

Rev. Dr. L. N. Wheeler writes from Shanghai, June 10:

"Riotous proceedings at Nanking were arrested by the vigorous action of vice-regal authority. At Wuhu the Roman Catholic establishment was destroyed. At Wusui two foreigners were brutally murdered—one a customs officer, the other a Wesleyan missionary. Kiukiang was threatened, but the foreign community were armed and on the alert, and so prevented a serious outbreak. Matters for some time have been threatening at Chin-kiang. The French Jesuit Missions appear to be generally the first objects of attack, although Protestants are deeply involved. Our Methodist brethren are bravely standing by their mission property, while many of the women and children are in Shanghai for safety. The belief gathers strength every day that there is a wide-spread movement in progress, inspired by secret societies and the Hunan guild, which means rebellion against the government as well as antagonism to the foreigner. Popular superstition and ignorance are skillfully played upon by designing men."

Rev. Leslie Stevens, Superintendent of the Central China Mission, writes:

"It seems too bad that Protestant mission work must suffer on account of the resentment raised among the natives by the peculiar methods of Roman Catholics. They seek to purchase or get control of large business properties in the most desirable locations for foreign trade in the open ports. The enmity of the Chinese is aroused against them, and the slightest excuse serves to raise a demonstration against them. Their property is looted and burned, a large indemnity is secured from the Chinese government, new buildings erected, and the programme is ready to be played over again. When the blood of the mob is hot, and their greed for plunder excited, they are not likely to stop with the destruction of Catholic property, but other missions and missionaries are made to suffer."

Our Missionaries and Missions.

Rev. F. T. Beckwith and family, under appointment to our Japan Mission, will sail from San Francisco, per steamer *Oceanic*, August 22.

W. H. Curtiss, M.D., of our North China Mission, who brought his family to the United States in May last, will return alone to his field in September. He is at Greencastle, Ind.

Rev. W. C. Longden and family, of the Central China Mission, expect to return to China in September.

Rev. R. C. Beebe, M.D., of the Central China Mission, arrived in New York, July 8, on a greatly needed furlough for himself and family. His address is Richmond Centre, O.

Rev. Levi B. Salmans has returned from the United States to the Mexico Mission. His address is Guanajuato, Mexico.

Rev. N. J. Plumb, of the Foochow Mission, is now with his family at Columbus, O.

Rev. George R. Davis and family, of the North China Mission, reached New York, July 3, for needed recruit after long service in the field. His address is Burgh Hill, O.

Mrs. H. H. Lowry, of North China Mission, arrived at her home in Delaware, O., early in June, with her daughters, for whose education she will make provision. Mr. Lowry remains on the field in China.

Rev. F. L. Wiltsee, Superintendent of our Navajo Mission, has resigned on account of the poor health of Mrs. Wiltsee. He has gone to Lakeside, O.

The ministerial vote in the India Conferences on the Admission of Women to the General Conference stood 46 to 46; in the North India Conference it was 35 for and 16 against; in the Bengal Conference, 6 for and 14 against; in the South India Conference, 5 for and 16 against.

The Work of Dr. Thomas B. Wood in South America.

Dr. Wood writes to Dr. McCabe from Buenos Ayres, Argentina, May 26, 1891, as follows:

"After years of total abstinence from writing to the mission office the time seems to have come for me to commence again.

"Upon turning the superintendency over to Brother Drees I left to his able and facile pen every thing in the way of writing to the home authorities, and I doubt not that he has met all expectations in that regard. Nevertheless, I have often felt a desire to renew my correspondence with you, and now welcome the occasion that appears to call for so doing. In view of your considerateness for me heretofore I trust that what I now have to write will meet with your kind attention.

"I. As to the past.

"Since I last wrote you I have founded two literary institutions which I believe will live and grow when I am dead:

"1. The Evangelical College, in the Waldensian colony, Uruguay, founded in 1888, with legal enactments secured in 1889 authorizing it to offer to its students the literary diplomas made essential by law in these countries for the learned professions, with a sterling nucleus of students, the best of whom are in training for our mission work entirely at their own expense, and with an inexhaustible supply to draw from of the same sort. In this college we have five teachers and forty students this year.

"2. The theological seminary in Buenos Ayres, with studies adapted to men already proved to be called to the mission work and needing a short and practical preparation for the better discharge of their duties, with sixteen students and five teachers this year. Of the sixteen students one, Bartole Gilles, left in March to open new work in the interior, and already reports his work as bidding fair to support him and his family. Another, also a married man, Daniel Berton, is under Brother Drees's orders to move at short notice and take work. Another, also a married man, Antonio Viteri, native of Ecuador, is to take work early next year, and is ready to face the dangers of pioneering his native country.

"Others will follow where these lead the way. South America is to be evangelized by South Americans called of God and trained by Methodism to spread scriptural holiness over these lands.

"I made a study, when in England, of the methods of the Guinness training-schools, situated one in East London and the other in a rural district in Derbyshire. I

visited them both, cultivated acquaintance with the director and his wife, and sought for the secret of their success. One of the features that I have aimed to reproduce is the combination of two institutions, one in a great city, the other in the country; one for rapid *special* drill on the field of actual work, the other for longer and slower training in the school-room, with prudent transfers of students to and fro between them. Thus last year I transferred two of the seminary students to Uruguay for Latin and Greek and perhaps Hebrew, and three of the college students to the seminary to shorten their road to entrance into the mission work.

"Meanwhile another college has been founded under the auspices of our Mission in the Province of Santa Fe, on the same model of the one in Uruguay, and is beginning like it to work an inexhaustible mine of precious elements. Its founders chose me for its president, and I was about to accept, with the idea of bringing the three institutions under one direction as parts of one whole, but weighty considerations made this seem unwise, so that I have had no organic connection with it, and have done nothing in regard to it but give encouragement and advice to those who are making it a success.

"Likewise I have given all the encouragement and counsel I could in favor of the growing success of the North American Normal School for young women in this city, which still hangs solely on Brother Stockton's shoulders for its financing, and so figures as a private concern of his, whereas his desire and mine from the beginning was to make it a church school, and supply a *desideratum* of our work. The day must come when all these institutions will be united under one management, strictly under the auspices of the Mission.

"Meanwhile, the plans for a university have been started. On my motion in the Conference of 1889 we appointed a permanent committee with that end in view. In 1890, on my motion, we appointed a concert of prayer for funds for that enterprise. Since that resolution took place I have had the delight of conferring with some of our countrymen, and others living in Rosario and vicinity, who are willing to donate hundreds of thousands of dollars for a university to be located in that vicinity under the auspices of our Mission, hoping to transfer the seminary there as part of the university, with me at the head of the whole.

"This scheme has not been pushed, owing to certain considerations that point to Buenos Ayres as the place where our educational center ought to be located.

Perhaps God will yet open the sources of wealth in Buenos Ayres to make that possible. If so, the seminary and the normal school are already well started here, and two colleges as feeders are located at strategic points in Uruguay and Santa Fe, with others to spring up as needed.

"II. As to the future.

"I must move to Peru. Good-bye to the present and prospective delights of my position here! Hail to difficulties and dangers the worst ever encountered in the gospel work in all this continent! Pray for me!

"By the time this reaches you I will be starting with my family on the voyage of three or four weeks from here to Callao, Peru, around the south end of the continent, through the stormiest waters in these parts of the world at the stormiest season of the year, midwinter, and that in high latitudes. Pray for our safe passage through those wintry seas; and pray for our safety through the gauntlet of irresponsible belligerents along the coast of Chili, where civil war is now raging; and pray for our safety after reaching our destination, where we must face a state of affairs full of dangers as well as discouragements to a degree unknown in other parts of these lands.

"This move is not of my seeking, yet it is ordered with my full consent. This consent, however, is of the Gethsemane kind. The only reason why I consent to it being the impulse that says, 'Thy will be done.' I never had clearer indications as to the path of duty than in this case, yet I never undertook any new duty with such a strong consciousness of insufficiency. God help me!

"My appointment is that of presiding elder. I hope to get some of Penzotti's converts trained for pastoral work as speedily as possible and put them in charge of the beginnings already made by him, and push these beginnings out in all directions as fast as possible. I go with a petition to the National Congress of Peru, ordered by our last Mission Conference, asking for enactments that may secure religious liberty, and I must lay siege to the powers that be till that result is secured.

"Educational work must also be undertaken. With this in view one of the Woman's Foreign Missionary Society missionaries here, my own daughter Elsie, goes with me, to commence operations on the Woman's Foreign Missionary Society lines; but it seems to me now that other lines also must be taken up, to make the most of a situation where public preaching is forbidden by law but where education is free and in demand.

"As for my work here, Brother Drees will replace me in the seminary in Buenos Ayres, and Brother Greenman in the college in Uruguay. Brother Greenman's coming is a grand good thing for this mission, and opportune, as if timed by God's own wisdom. As presiding elder of the eastern district of this vast field he will lighten Brother Drees's burdens as superintendent, and not only make possible the combination whereby I am left free to go to the new western district, but also introduce a new tower of strength for our entire work in these parts of the world.

"At the present writing Brother Drees is absent on a three weeks' trip to the interior. On his return he will relieve me as soon as he can of my present duties, and then I will be off without delay for my new field. May I have the pleasure and encouragement of a line from you? Please address me in care of the legation of the United States, Lima, Peru."

Dr. Wood also sends through GOSPEL IN ALL LANDS the following to Christian brethren every-where:

"Pray for Peru and for me!

"I have been appointed to move from Buenos Ayres to Lima, and take up the work of evangelization there. The demands of that work seem greater than I can bear. Pray for me!

"The moral condition of the country reveals a crisis in its history that must hasten its progress in a singular manner, or set it back fearfully. Pray for Peru!

"The imprisonment of Rev. Francisco Penzotti in that country has attracted the attention of the Christian world as a case of religious persecution demanding universal sympathy. My interest in that case has been intensified from the first by my affection for Penzotti, and is made thrilling now by my appointment to move to the scene of his trials and enter into his labors. Pray for Penzotti and for me:

"I go to Peru confiding not in my own prudence, for I cannot hope to be more prudent than Penzotti has been, nor in my own righteousness, for he has had to suffer prolonged imprisonment, though found innocent by the civil authorities and tribunals of all grades from first to last. Nor can I trust to human aid. He has had active in his behalf the legations of both Italy and the United States in Peru, with the press and all the liberal and progressive elements of the country, and with influences brought to bear from the river Plate republics; from the press of the United States and Great Britain; from the governments at Washington and at London; from the American Bible Society and from the Evangelical Alliance;

and all combined have not saved him from a long confinement in a dungeon of the vilest sort, among condemned criminals. What more could I hope for if arrested on false charges as he has been, and caught in the snares of the dominant priestcraft in Peru? Pray for a country where such things are possible, and for us who must face such a situation, not knowing what awaits us!

"Imagine the afflictions of Brother Penzotti's family, and possibly of mine. His daughters have been subjected to such insufferable insults that they were sent out of the country for relief. I am taking my daughters into that country. Pray for these missionary girls, his and mine. And pray for our wives, and for my venerable mother, who, in her eighty-fourth year, accompanies my pilgrimages in these ends of the earth.

"A little church has gathered about Penzotti. Among its own members have arisen those who have ministered to the rest in word and doctrine as best they could during his imprisonment. Pray for them, and for the efforts that I must make to train them for wider usefulness! O for a baptism of power and love and soundness of mind for what is before me in that field!

"And, finally, brethren, pray for the work I am leaving in Argentina and Uruguay; the two training-schools that I have had under my direction; the two bands of students that are linked to my heart, and whose aspirations are precious to my faith!"

Revival at Nagoya.

BY REV. W. S. WORDEN, M.D.

This is the fifth week of extra meetings held in our church. We have enjoyed a most blessed revival and outpouring of the Holy Spirit. Coming, as this revival did, just after the severe persecution to which our church has been subjected, and the serious defection which threatened the life of the church last fall, it seems to be an especial mark of God's grace and love to us that he should come to our rescue at a time when every thing looked dark and foreboding.

The enemy had mocked at and blasphemed God; they had tried to stop our mouths with fearful threatenings, but God showed himself in such a wonderful manner that the power of the opposition has been broken. To God be the glory!

This revival has not been a stirring up and arousing of feeling and emotions merely. We have not witnessed any noisy demonstrations. Every thing has been decent and in order. There has been deep and powerful feeling exhibited,

but it has been sorrow for sins, remissness in performing duty, and coldness in Christian life. Christians have confessed their sins of heart and life, and have renewed their allegiance to God in a deeper consecration.

One Christian felt that he must give up using tobacco. He tried smoking in secret; but God was greater than his heart, and he felt that this was wrong, and so he gave up using the weed.

Our meetings have resembled revival services in America. Seekers have come forward for prayers, and Christians have gathered about them to pray for them and show them the way of salvation. This blessed revival spirit has not been confined to Nagoya. Nishio and Gifu have had a great awakening. I never witnessed such a scene as I saw at Nishio. The preachers and workers of the Nagoya District met in Nishio for a two days' meeting. The Nagoya church sent a band of three women and two men to help the church at Nishio. The second day of the meeting I reached Nishio at half past eight A. M. There was a prayer-meeting in progress, and the Holy Ghost came down upon us. Prayers, praises, amens, hallelujahs, and exhortations were the order of the day.

One member of the Nishio church exhorted us to give up every thing to Jesus and make a full consecration. I shall never forget his earnest words.

The whole town was stirred by this manifestation of God's presence and power.

At Gifu Brother Ichiku, the pastor, has been in the habit of going up on the mountain and praying every day. The Lord has heard his prayers, and a blessed shower of mercy has fallen upon Gifu. Six have been baptized at Gifu and received into the church on probation. One of these, a school-teacher and a very intelligent and quiet man, has been blessed in a wonderful manner. The Lord has blessed my poor heart, and given me such a view of Christ that I could do nothing but weep and rejoice. Coming down from the mountain in Gifu the other day I heard my name called, and I was very politely invited into the house of an intelligent and educated gentleman who desired to learn about Christianity. He thought that all religions were about alike, each containing some truth, but he did not know fully about Christianity, and is desirous of learning more concerning this religion that gives to men so much joy and peace. I think there are many like him who are seeking the truth and will be ready to yield themselves to Christ when the Holy Spirit acts upon their hearts.

This blessed work has not been confined to the natives alone. The foreign missionaries have been aroused, and have consecrated themselves afresh to God. Two weeks ago last Sunday the Holy Ghost came down upon one little community, gathered together in one place to worship God. Such prayers, such confessions, I have seldom heard. One brother said that unless God gave him power to work for souls he should return to America. Another brother said that although he did not agree with every thing that had been said that day, yet that we might be of one mind in one place, ready to receive the gift of power, and he had sunk all differences out of sight. Thus the Lord is blessing us. And this blessing is arousing us to greater efforts in behalf of the sick and suffering among us. The benevolent society has received a great impetus, and daily we go forth to administer food and medical assistance to the poor.

At present the question of an orphanage is being agitated among us. We have found some wretched children who are dying a slow death of starvation and cruelty. In the name of God we will stretch forth our hand to rescue these children. About thirty have united with our church on probation.

The West China Medical Mission.

BY J. H. MCARTNEY, M.D.

We reached Chungking, West China, on November 30, 1890, and during the month of December I attempted to confine my attention to the study of the language, but found this a difficult matter on account of the number of sick people that were daily making application to be healed.

In company with Rev. Spencer Lewis, I made the first medical itinerating trip ever made by any one in West China, during the latter part of January, 1891. God blessed me abundantly on the trip, and many have since come to Chungking who were treated that time.

A few weeks after our return I was called to go to see a patient some ninety li in the country, which I did, meeting with much success.

The foreign supply of medicines arrived during the latter part of February, and I at once made preparations for dispensing to the people. I found I had a drug-room, a consulting-room, and six medium-sized rooms as temporary wards for hospital purposes, while the new hospital is being built.

The new hospital, when complete, will consist of two brick wards, built on the pavilion plan, one story high, sixty-five feet long, and twenty-four feet wide. One

end of each building will contain two private rooms, bath-room, and drug-room. Besides these there will be an opium refuge two stories high, containing twelve rooms and a bath-room, two kitchens, and a dining-room. There will also be buildings for the native help. The refuge can be made to accommodate fifty patients, our wards and rooms at least fifty more.

During the month of March, 1891, I attended 1,008 patients at the dispensary, visited 35 at their homes, attended 9 suicides, 1 accident case, 1 labor case, and 22 patients in the hospital. There were two deaths in the hospital. On the trip I attended about six hundred cases.

Great interest has been shown and the kindest feeling expressed by the natives. Especially is this so among the higher classes, who seem to be greatly taken with the work. Much good is being done among the in-patients in the way of getting them interested in the Scriptures. One patient, on being discharged asked if he could not stay a few days longer, in order that he might "hear the doctrine explained."

Two were received into the church today who have been patients in the hospital, one of whom came from his home one hundred miles distant.

Bedding, bandaging material, and money for beds and drugs will be thankfully received. Thirty dollars a year will support a bed and keep a patient in it for the time, or \$500 will endow a bed for any length of time. I should be pleased to correspond with pastors or people who feel interested in this work and are willing to help in it. Here is a chance to remember a departed friend by endowing a bed or paying for it for a year, having it named in honor of him. Who will be the first?

Chungking, China.

Mission Notes from Singapore.

The *Indian Witness* contains the following from Bishop Thoburn:

"Time seems to fly rapidly here in Singapore, and the hours of each day are easily filled with work and care. The good brethren had planned before my arrival for me to give a Bible-reading each morning and speak at an open-air service each evening. Add to this the daily meeting of the Mission Conference, and the necessary work connected with the dealing with all manner of mission interests, and you have, especially in a relaxing climate like that of Singapore, an amount of work which is sufficient to make even a strong man relish his sleep. The plans have been modified somewhat, so as to hold some of the meetings in the church, but none the less my days and part of my nights during my

stay here are destined to be filled pretty full of work.

"On Saturday evening I went with Dr. Floyd to attend an open-air service held in the Chinese part of the city, about two and a half miles from the mission premises. A number of our workers, including Mrs. West, had preceded us, and when we reached the open square in which the meeting was proceeding we found a group of Chinese, numbering perhaps eighty or one hundred, gathered around the kerosene lamps which were fastened to poles carried by Chinamen. Mr. Shellabear, with a small lamp fastened to his shoulder, so as to enable him to see the notes of his music, played on a cornet, and I was glad to see, when the hymns were sung, that some fifteen or twenty of the Chinamen present joined in the singing. When we reached the place a Chinese preacher was speaking very earnestly and holding the attention of those immediately around him fairly well, but others on the outskirts of the little crowd seemed disposed to interest themselves in other matters. This preacher, I learned, was not one of the regular preachers, but a convert of not very long standing, who was exercising his gifts, and while not an orator as yet, is said to give fair promise of usefulness. When he closed Dr. West, who had charge of the meeting, announced a hymn, and, after a prelude on the cornet, the company joined in singing in Chinese the grand old hymn, 'Jesus, Lover of My Soul.'

"As I stood there under the open sky and remembered how strangely God had led me away to these ends of the earth, and looked into the upturned faces of the earnest Chinese Christians before me as they sang in their own tongue a translation of that inspired hymn—for I really regard it as inspired in a good sense—I truly felt that it was good to be there. No cathedral worship is so grand in every sense of the word as the adoration which goes up to God's throne directly from the hearts of worshipers like these, who transform all the sky above them into the magnificent dome of a temple reared by God's own hands. At the close of the hymn the Chinese preacher, who is regularly appointed to work with Dr. West, preached for a short time, when a procession was formed and the company marched off to a little Chinese chapel—a rented room in a street two or three squares away. No attempt was made to hold a service in this chapel, as the hour was somewhat late, but it was thought best to march to the place that the Chinese spectators might learn where it was and be induced to attend at another time.

"On Sunday I preached at seven in the morning and five in the evening in the English church. The congregation was not large in the morning, but the house was well filled at the evening service. Thus far our English work in Singapore has not assumed as large proportions as in most of the large cities in India where we maintain work among the Europeans, but it is a good work, and I think deserving of all the care which our brethren are giving it. The Roman Catholic population is relatively larger in Singapore than in most of the Indian cities, and other influences have been at work since our first advent here which have contributed steadily to lessen the attendance. It cannot, however, be given up, and I need hardly say no one has ever proposed such a thing. The attendance and membership will increase slowly, perhaps, but certainly, as the years go by, and here as elsewhere it is of the utmost importance to the work among the Asiatics that a living and energetic Christian church be maintained among the Europeans.

"We have had but little rain during the past week, and I have felt since arriving at Singapore that physical exertion causes greater discomfort than during previous visits. Sunday morning, for instance, was a close, sultry morning, and at the close of the seven o'clock service I began to feel weary, and looked forward with a little misgiving to the remaining work of the day. I was glad, however, as we drove home, to see a heavy black cloud pushing up from the west, and in a few minutes a delicious cool breeze was rustling the leaves around us and filling the air with invigorating coolness. A heavy rain followed, but at half past nine we went to the Chinese service, where I had been announced to preach. Mrs. West, with her children and a Chinese Christian woman, accompanied Dr. West and myself in the carriage. I found the chapel to be a rear room, with Dr. West's dispensary in front opening on the street. An opening about ten feet square had been made in the roof, so as to admit light to the room occupied as a chapel, and during much of the service not only light, but rain poured through this aperture in a way which made it impossible to use more than half the open space set apart for chapel purposes. In one corner of the room, immediately at the left of the preacher, a small space was separated by a red screen, behind which the women took their places. Notwithstanding the rain, which had been pouring in torrents, I was glad to see 27 men, 4 women, and 8 children present.

"Dr. West conducted the opening exer-

cises and interpreted for me while I preached. I could not, of course, tell how well he did it, but I was surprised at the facility with which he took my English words and turned them into the, to me, unknown tongue of the people before me; and, judging from the attention of his hearers, I concluded that they were getting my meaning fairly well. Dr. West has made great progress in the language during the past year, having availed himself of permission given him a year ago to visit China and learn the language among the people. He spent the time in Amoy, and, of course, only speaks the dialect of the people living in that region. I say dialect, but this word seems to be used incorrectly when applied to the various Chinese tongues. So far as I can learn each of the so-called dialects is a language, and we might as well speak of the Bengali, Hindustani, and Marathi dialects as to apply the same term to the wholly distinct languages of China.

"At the close of the service I walked with Dr. West around the little chapel, shaking hands with each person present. This good custom has been introduced by Dr. West, and I could easily see that it gratified the Chinese people very much. As we passed out into the dispensary I found a neat little table set out in the middle of the room with a small tea-pot and four tiny cups in readiness to give a cup of tea to each worshiper as he passed out. I had a cup poured out for myself and enjoyed it very much. They had neither milk nor sugar with which to adulterate it, and the amber-colored fluid was very tempting indeed. When I asked if this was a Singapore custom I learned that it was by no means the case, but that in China not only was tea served at the door, but that cigarettes were also laid on a table and distributed freely to the worshipers as they passed out. I fear that this statement will impress some of our North India friends unfavorably. The anti-tobacco rule has not yet reached China in much force, yet I was pleased to learn that our own people in the Foochow Conference, which is the nearest point to Singapore occupied by us, have commenced pressing the point with some success, and I doubt not that in due time our Christian preachers will be willing to give up a practice which brings them no good and results in at least some harm.

Returning from the Chinese service I availed myself of the quiet and leisure afforded me to enjoy a good sound Indian midday sleep, and awoke greatly refreshed. I am not sure that our missionaries down here are as careful as they should be to secure as much sleep as the climate de-

mands. The engagements of most of them are such that they cannot sleep during the day, and I have not learned that any of them have yet acquired the habit: but day or night, in some way or other, every man and woman who works should see to it that the weary body is refreshed by wholesome slumber. It is the greatest of mistakes for people, especially during the first half of their lives, to neglect the services of nature's great restorer. Indeed, I have sometimes said that wholesome sleep is more necessary than wholesome food in all tropical countries. A man who preaches in the morning so as to weary himself should have a refreshing little sleep before he attempts a similar service in the evening. By doing so he can preach with as much comfort and energy in the evening as in the early morning; but if he neglects it he can only do his sermon justice in the evening by subjecting his nervous and other physical powers to such a strain as to insure trouble in the end. John Wesley was a great man, but like some other great men he made a few mistakes, and one of the most serious mistakes into which he fell was that of teaching his preachers that they should not sleep more than six hours a day. To many men such a rule is simply suicide."

Singapore, April 6, 1891.

"Our Mission at Singapore has not yet been organized into an Annual Conference, and hence the annual assembly of its missionaries has usually been called the 'Annual Meeting' of the Mission. For some years past, however, the bishops in America have spoken of these annual meetings of all the foreign Missions as 'Mission Conferences,' and as the term seems appropriate in every way, it is best for us to fall into line here and speak of the present assembly as the annual session of the Malaysia Mission Conference. This body convened at three o'clock yesterday afternoon for the first meeting of the present session. The hour of three was selected so as to enable those engaged in school work to be present. The business of the Conference does not require so much time as in the larger Conferences held in India, and it was thought that a session of two hours each day, beginning at three and ending about five in the afternoon, would suffice for all the work to be done during the week. This is the third session of the body, and I was glad to notice that not only was a larger number of persons present, but that the little Conference was assuming a more definitely organized form, and the routine of similar bodies was more and more observed, so that hereafter, to all intents and

purposes, the annual assemblies of these missionaries will be like the Annual Conferences of India. The brethren were very glad to have their new superintendent, Dr. Floyd, in their midst, and I noticed that his arrival and presence with them seemed to make all feel that the Church had stretched out her arm toward them anew, and was prepared to stand by them in all the emergencies of the future. Singapore is one of the cross-roads of the nations, and yet most persons in Europe and America regard it as a very remote point, and it is not unnatural for persons laboring here to be tempted to think that they are neglected or forgotten by their brethren in America. This must not be the case. They are true and noble men, and not only have a great work open before them, but in the providence of God have been placed at one of the most important centers of influence in the world. They must be supported, and strongly supported, not only in the immediate future, but in all the years to come.

"Last evening I was announced to preach to the Malays, and accordingly repaired at about half past seven o'clock to the rendezvous which had been selected for the service. It was a small open space in the Malay quarter of the city, about a mile and a half from the mission premises. The meeting was very much like the open-air Chinese meeting described in my last letter. The place was lighted up with kerosene lamps. Mr. Shellabear was present with his cornet, and two ladies had also come to assist in the singing and to lend the support of presence and their prayers to the good work. I noticed three or four Chinamen mingling with the Malays, who to the number of 100 or 150 stood around and listened, for the most part, quietly and attentively to the preaching. The Malays in Singapore are all Mohammedans, and are said to be very pronounced in their partisan feeling. I think, however, they are very much like Mohammedans in India. They are ready to debate when an opportunity is given them, and are undoubtedly hostile in their feelings toward Christianity; but at the same time they are said to be a very polite people, and do not ordinarily manifest any special religious bigotry unless something occurs to call it forth.

Mr. Shellabear, who has charge of the Malay work, led the meeting last evening. After a brief address, in which he explained the purpose of our coming together, he announced a hymn in Malay. Strangely enough, although I have never opened a book in which to learn a Malay word, I found no difficulty in recognizing

the hymn as he read it to be none other than Bishop Heber's beautiful 'Holy, holy, holy, Lord God Almighty.' It was sung by the Christians present to the familiar tune which is always associated with it, but as we had not the advantage of having a body of Malay Christians to assist, the service throughout lacked a little of the interest which belonged to the Chinese meeting of Saturday evening. After singing, Mr. Shellabear led in prayer, and then, after a second hymn, preached in Malay. Mr. Shellabear is a fluent Malay speaker, and is said to have an accurate knowledge of the language. Fortunately he is not only somewhat gifted as a linguist, but writes verse with facility and adapts his Malay hymns to English tunes without difficulty. Altogether he seems to be a man whom God has brought to the country for such a time as this, being able to reach many Chinamen through the Malay tongue, and at the same time carry on a vigorous work among the Malays themselves. As a preacher he is invaluable, while in both music and literature he also renders a service which at this particular juncture is invaluable.

"After singing another hymn, I took my place to preach, and as I had been assured that a number of Hindustani people were in the congregation it was suggested that I should speak a little in that tongue. I doubted, however, the presence of any such people, as I could not recognize any one who appeared like an Indian in any respect. But having been urged to do so, I asked all present who could understand Hindustani to raise their hands. There was no response save that of a grave looking Malay, who said, in that tongue, that the people could not understand what I was saying and wished me to proceed and speak in Malay. I spoke at some little length, while Mr. Shellabear interpreted for me. The effort was not as successful as I could have wished, and yet it gave me great pleasure to be able to address these people about the things which belong to their peace. With a good interpreter an ordinary preacher ought to be able in a short time to preach very successfully. It requires, however, practice on the part both of the preacher and the interpreter, else the latter becomes what Dr. Phillips humorously calls an 'interrupter.' It is trying at first to a preacher to have his sermon interrupted at the end of every sentence, but there are some advantages in this plan, not least of which is the fact that the speaker is obliged to condense his words as much as possible, and the condensation of words carries with it also the con-

densation of thought, which is a very valuable consideration indeed with most public speakers.

"It often happens that a valuable worker is discovered by what seems to be a happy accident, and in a field like this, where workers are very rare, it greatly rejoices our brethren to make a discovery of this kind. At the service last evening Mr. Shellabear, having been disappointed in one of the speakers who had been invited to be present, turned to a Chinese brother, who had recently come from Borneo and been employed in his press as a compositor, and asked him if he could say any thing to the people. The Chinamen very modestly stepped forward and began to speak, and to the astonishment of all who understood Malay he developed the fact that he was an excellent speaker. He used the Malay tongue with great fluency, and as we came away I found all our brethren rejoicing in the fact that they had discovered a good preacher in their midst. He will no doubt be added to the staff at once, and without giving up his present employment will take his place among the regular workers. This kind of irregular preaching is valuable if for no other reason in this one respect, that it gives irregular men of this kind opportunities of developing what is in them. I have known before in repeated instances valuable preachers to be discovered in this way. A man may be living in a Christian church, daily associating with his Christian brethren, and yet no one be aware that God has given him a special gift for preaching the word. At some unexpected juncture a necessity arises for some one to come to the front and speak, and the brother with the unknown gift chances to be pressed into service, and then perhaps surprises himself as well as all who hear him by the discovery that he has a gift and is called of God to be a preacher of the word.

"The meeting was formally closed with prayer, after which a few tracts were offered for distribution among the people, whereupon the Malay boys made such an onslaught in their eagerness to possess themselves of the tracts that it was with difficulty that we succeeded in quietly leaving the place. When we got out on the street again a Chinese brother asked us to call at his place and have a cup of tea on our way home. I was very glad to accept the invitation, whereupon he and a friend ran on ahead, and by the time we reached their place the tea was ready. Out of deference to our depraved Western tastes the brethren had sweetened the tea in a manner, I was told,

common in China. They used no milk, however, and the sugar, which reminded me a little of the best quality of maple sugar, gave the tea a flavor which made it taste very much like a delicate syrup. Our friends were greatly delighted to give us this little entertainment, and I came away feeling, as I always feel when I come in contact with them, that the Chinese are a kind-hearted and lovable people. It is a pity that their many peculiarities of dress and style of living impress the outside world with the idea that they, like the Jews of old, are enemies of all men, and not as richly endowed with ordinary human affections as the more favored people of Europe and America. They are dear, good people, when only once we know them and learn how to appreciate them.

Singapore, April 7, 1891.

A correspondent of the *Indian Witness*, of Calcutta, writes as follows:

"Brother Kensett left by direct steamer to New York on the day that the bishop left for Rangoon.

"Dr. Floyd, Superintendent of the Malaysian Mission, and Dr. Luering left for Borneo on April 25 to open a mission, the former to return in about a month and then go to Penang with Brothers Moore and Balderston to begin a mission and school.

"Mrs. Floyd has been appointed superintendent of the growing Sunday-school connected with the English Church here.

"The report by the Government Inspector of Schools is just published, and speaks well of the Anglo-Chinese School, which now numbers about 400 boys and obtained a percentage of 87 passes, being second in point of 'passes' in Singapore, and having earned upward of \$500 more than in 1889. The new school-building will soon be commenced, as more accommodation is needed.

"Miss Blackmore, with Mr. Munson's little boy, has returned from Paris, having been away twelve weeks, the child having undergone M. Pasteur's treatment for hydrophobia. The little boy looks well, and M. Pasteur thinks the treatment has been successful in warding off the doom which seemed to hang over the little fellow."

Riot at Wuhu, China.

BY REV. JOHN WALLEY.

For the last week we have been in a state of great excitement here on account of a serious riot against the Roman Catholic Mission. It started a little over a week ago against two Chinese nuns who were going about the street anointing children with holy water. This aroused

the suspicions of the people, who congregated in great numbers and began to abuse the two nuns, and finally took them to the police office. The officer in charge became frightened at so large a crowd and sent the women to the Hsien Yamen, from whence they were returned to the Roman Catholic Mission.

This proceeding did not please the people, and the Ko Lao Hwui, a secret society, posted placards inciting the people to rise and destroy the Catholic Mission.

The day following being quiet, we thought things had blown over. However, on Tuesday things assumed a still more serious aspect by the rising of some thousands of people, who proceeded to the Catholic mission premises in a very threatening attitude.

I was close to the premises when attacked, and was attracted by the shouts and yells of the crowd to the spot. They were already pulling down the wall and smashing in the gates, so that in a few minutes the inside of the compound was filled with an infuriated mob of ruffians of the lowest order led by men in respectable dress, who went about with a small flag directing the operations of the rioters. Once inside the grounds, which the priests had vacated, all the rest was easily accomplished. Their cry was that the priest had murdered children and taken out their eyes and hearts, so that the mob began to seek for graves and secret places. Finding some graves of the priests who had died here some months ago, they exhumed the bodies and broke open the coffins, expecting to find money buried with them; being disappointed in this, they scattered the bodies and grave-clothes about the grounds. They then searched some vaults with the idea of finding the bodies of some Chinese children said to be missing, but without finding any. Every thing is so open and known to every body in China that the very semblance of a secret place excites the deepest curiosity and suspicion.

They now ransacked the buildings, throwing every thing through the window and smashing every thing they did not want, such as pictures, glass, and china-ware, and tearing the books to pieces; while tables, chairs, and benches were broken up and piled about at different points. On these piles of *débris* a liberal quantity of kerosene oil was poured and a light applied, with the result that every thing was soon in a blaze.

I now left for home, thinking of the safety of our own premises, not knowing how soon the mob might take a fancy in that direction.

The soldiers had, however, arrived by

this time, and as I heard a volley of musketry I felt that things would soon be quieter. But in this I was much mistaken, as the disturbance continued to rage furiously all night.

It was a terrible night to us. We had to remain on watch and dressed all night, with a few things ready in a hand-bag, to escape as soon as possible, and expecting any moment to hear the shout of the mob as they approached. We were therefore glad when day dawned and no attack had been made. About eight A. M. the English consul called us all to assemble on one of the hulks for protection.

Messrs. Molland and Knapp and myself took the ladies and children to a place of safety, and I then returned to Dr. Stuart, who had remained behind. We got a few things together, such as we should probably need, and finally left in the afternoon, not knowing whether that night would be the last for our homes.

The steam-ship *Teh Hsing* had remained in port all day, ready to steam away at a moment's notice if any attempt were made to burn the hulk. Mr. Molland and Mr. Knapp and Dr. Stuart, with their wives and families, left the next morning, with a number of the ladies of the community, for Shanghai, to be out of the way of further danger.

Mrs. Walley and I returned to our home to look after things as far and as long as possible, and we intend to remain here until the post is absolutely untenable. During this time the members of the customs staff, headed by their commissioner, had made a bold stand and kept the mob from burning and looting the custom-house, though the homes and private effects of most of these brave fellows had all been destroyed; some of them having nothing but what they stood up in, and their wives and children were in the same condition. For two days and nights they were under arms, and had constantly to sally forth and drive the mob away from the premises and put out the fires already kindled to burn down the remaining part of the foreign residences. There is no doubt that the brave stand of about twenty armed men against thousands of ruffians has in a great measure saved our mission premises, for the present at least. Three Chinese men-of-war passing at the time, anchored for the night and fired a few broadsides, which, with the aid of a good shower of rain, helped to disperse the people.

Gun-boats had been telegraphed for, and on the third day of the riot a French gun-boat arrived; afterward an English gun-boat, which now lies at anchor in the harbor.

Much excitement still prevails, and the ruffians are posting very abusive placards about, inciting the people to rise and attack and destroy our premises, saying, "The French devils are gone, let us drive the others out."

We are not out of danger yet, but we have reliable Christian men at different points to watch and report any uneasy feeling on the part of the people or any tendency to assemble in unduly large numbers.

We cannot tell yet if the people will really carry out their threats, but it seems in every way probable, and the only way is to take every precaution and be ready to save ourselves if the worst should happen. I intend, however, to remain on the spot until the very last moment and protect the premises and keep the people together, which latter is no light task, as the very abusive and threatening nature of the placards has very much frightened our native Christians and helpers, who would certainly have fled had they had the least encouragement.

Miss Morley, Mrs. Walley, and myself are the only missionaries left in the port, and one of the business men has kindly lent us his house-boat, which we keep anchored near the house in case of need.

Our own house-boat is away being repaired. We are waiting and anxiously watching the course of events.

Wuhu, May 19, 1891.

Annual Meeting of the North China Mission.

The Annual Meeting of the North China Mission of the Methodist Episcopal Church began its sessions in Peking, May 13, 1891, Bishop Goodsell presiding. The statistical committee reported 1,225 members, an increase of 253; 795 probationers, an increase of 123; missionary collection, \$566.58, advance, \$55.15; self-support, \$434.61, advance, \$30.40. The natives contributed for missions, \$261.57.

By a vote of 25 to 6 it was decided that the spring was the most convenient time for the meeting of the Mission. It was also determined to memorialize the General Conference to grant an enabling act to organize the Mission into an Annual Conference.

The following were the appointments:

H. H. Lowry, Superintendent.

PEKING DISTRICT.—W. T. Hobart, P.E.

Huang Taun, F. D. Gamewell; Peking, Asbury Chapel, L. W. Pilcher; Peking, Southern City Chapel, M. L. Taft; Peking University, L. W. Pilcher, Dean of College of Liberal Arts; F. D. Gamewell, Professor of Science; I. T. Headland, Professor of Mental and Moral Science; H. H. Lowry, Dean of Wiley Theological School; M. L. Taft, professor; Hattie E. Davis, Professor of English Literature and Principal of Preparatory Department; W. H. Curtiss,

M.D., Superintendent of Hospital; T. B. Jones, Physician in Charge.

W. F. M. S.—Girls' School and Evangelistic Work, Miss A. B. Sears; Girls' School, Miss Mary Ketring and Miss Fry; Woman's Training-School, Mrs. Gamewell.

TIENSIN DISTRICT.—W. F. Walker, P.E.

W. F. M. S.—Woman's Training-School and Evangelistic Work, Miss A. E. Steere; Evangelistic Work and Girls' School, Miss F. O. Wilson; Physicians in Charge of Woman's Medical Work, Miss Dr. Benn and Miss Dr. Stevenson.

SHAN TUNG DISTRICT.—F. Brown, P.E.

TSUN HUA DISTRICT.

Hospital and General Medical Work, N. S. Hopkins, M.D. S. R. Davis in United States.

W. F. M. S.—Girls' School, Miss L. G. Hale; Woman's Hospital and Evangelistic Work, Miss E. G. Terry, M.D.

LAN CHOW DISTRICT.—J. H. Pyke, P.E.

Appointments of the Central China Mission.

LESLIE STEVENS, SUPERINTENDENT.

(P.-O., Nanking.)

KIUKIANG DISTRICT.—James Jackson, P. E.

(P.-O., Kiukiang.)

Hwang Mei and Kung Lung Circuit, J. J. Banbury; Kiukiang Institute and Hwa Shien Fang, James Jackson; St. Paul's and Kiukiang Circuit, E. S. Little; Shui Ch'ang and Wu Ch'en Circuits, J. R. Hykes.

WUHU DISTRICT.—G. A. Stuart, P. E.

(P.-O., Wuhu.)

Tai Ping Fu Circuit, G. A. Stuart; Wu Hu Circuit, John Walley; Superintendent Medical Work, George A. Stuart, M.D.

NANKING DISTRICT.—L. Stevens, P. E.

(P.-O., Nanking.)

Hospital Chapel, to be supplied by E. R. Jellison and Nieh Ch'en Yi; North Nanking, J. C. Ferguson; South Nanking and Nanking Circuit, D. W. Nichols; Philander Smith Memorial Hospital, R. C. Beebe, M.D., Superintendent; E. R. Jellison, M.D., Dean.

CHINKIANG DISTRICT.—C. F. Kupfer, P. E.

(P.-O., Chinkiang.)

West Gate Street Chapel, C. F. Kupfer; Chinkiang Circuit, A. C. Wright; Yangchow, to be supplied, W. C. Longden in the United States.

Help for the Anglo-Chinese College.

Rev. I. T. Headland makes an urgent appeal to enable him to retain twelve pupils in the Anglo-Chinese College at Peking, which we hope will be heeded. He writes:

"The school year closed this week. We were compelled to perform a painful duty. Funds are low and we were forced to tell twelve of the students that they must not return next year, because we had not money enough to support them. When one remembers that \$30 supports one a year, and that in those twelve boys some good Christian workers have been turned out of school and lost as workers where workers are so much needed; and when one thinks how many at home have enough and to spare, and spend in unnecessary pleasure or luxury many times more every year than would support these boys,

do you wonder if our eyes filled with tears and our hearts almost choked us while we listened to them with tears streaming down their cheeks begging to be allowed to return?

"The Commencement exercises of the Peking University were exceptionally good and interesting. Sir Robert Hart, of the customs, came and had his band of fourteen pieces furnish music. The American minister's family was present; Professor Russell, of the Imperial College, and representatives of all the missions in Peking were also present.

"The students all did well. I think that in contents, composition, and delivery their speeches would compare favorably with those of most of our American universities. I am sure I have never heard a speech in an American university composed and delivered in a foreign language that would in any way compare with those of our English-speaking boys here.

"In a conversation with Miss Davis, who loves and is dearly loved by those boys, she remarked, as her eyes filled with tears, that she wanted to tell them all to return in the autumn and she would pay their expense. But what could she do? Simply submit, as we all must, to what we cannot help. I heard a prayer offered in our noon prayer-meeting to-day that God would raise up twelve men or women who would send us word to have them return. May this prayer receive an answer before autumn!"

Methodist Episcopal Mission in Burma.

The *Indian Witness* of May 30 contains the following from Rev. Julius Smith:

"Four months of work in Burma makes two things very clear. First, much has already been accomplished; secondly, this is a decidedly favorable field for extended missionary operations. Methodism has a good work here—as well sustained as can be done by local resource. We have the confidence of the people of Rangoon.

"The Girls' School, the Orphanage, the Seamen's Rest, and the Woman's Workshop all command the public confidence and patronage.

"Perhaps as much has been accomplished by local resources, in proportion to missionary funds received, as in almost any other mission field.

"Until recent months the amount of aid these institutions have received from America has been very insignificant.

"Lately needed help has come to our Orphanage property. January 1, 1891, we had a debt on the Orphanage buildings of

13,235 rupees. From various sources funds have been received to the amount of 10,325 rupees. Of this sum 7,325 rupees have been paid outright, and 3,000 rupees loaned for five years on very satisfactory terms.

"We hope to further reduce this debt in the near future.

"We owe an additional 1,500 rupees on our mission property.

"A large part of this year's work will be to pay debts. Once our financial obligations are fairly met we hope for a decided advance.

"But we must direct our energies to mission work among the natives more aggressively than has been possible heretofore.

"There has been faithful and regular preaching and teaching among the Telugu and Tamil peoples, on very small appropriations. The results are somewhat transient because these people do not become permanent residents, but return to India. Good is being accomplished, however, and our numbers are growing slowly.

"Methodism in Burma ought to undertake the evangelization of the Burmese. The efforts to convert them have not been generally successful.

"The Baptists have done excellent work among them, but not on an extensive scale.

"The Catholic Church and the Church of England have missionaries among them. The former has gathered a considerable number under its influence, but we know its results are unsatisfactory from an evangelical point of view.

"Burmese Buddhism and Roman Catholicism have much in common; hence the conversion of the Burmese to Catholicism means very little. It is a sad fact that 6,000,000 Burmese, the principal people of the land, should still be, in the main, without the Gospel. There are whole villages within ten miles of Rangoon, the capital of Burma, who have never heard of Christ.

"The Burman is called the "Irishman of the East." He is said to be talented and generous, but unstable.

"Missionaries are not encouraged by success in the efforts put forth for the conversion of the Burmese. But shall a field be neglected because difficult? Did Christ die for the Burmese? Is Methodism afraid of a difficult task?

"There are some things about the Burmese that are encouraging from a missionary's stand-point. They appreciate education and are apt pupils; therefore schools should prosper among them. They are especially generous in outlay for religion, they spend lacs of rupees to gild their pagodas. If converted to our religion they would support it royally. For

this inviting field we have not one rupee of appropriation.

"We have a Burmese boys' school a little over a year old. The entire task of securing attendance and giving instruction is done by a native teacher. There are fifty boys in attendance. The fees paid by the scholars support the teacher. This indicates what could be done all over Lower Burma. Give us a little money and we can soon have a score of self-supporting Christian schools among the Burmese. How we desire that the village school idea, now in operation in other parts of India, should be speedily begun here. Nowhere would it work more satisfactory results. Methodism ought to enter this open door in earnest. We need re-enforcements in Burma at once. Our entire force from America consists of the pastor of the English church, his wife, and three ladies of the Woman's Foreign Missionary Society. The three latter are engaged in the girls' school and orphanage.

"We have one probationer in the Conference who visits the ships and preaches to seamen. We also have two brethren in charge of Telugu and Tamil work, but who are engaged in government employ for their own support. Under them are several native catechists. We ought to have another missionary from America by January, 1892. Send us a devoted, earnest, and wise man.

"We need a visiting deaconess for the English church in Rangoon, and a lady missionary to assume the responsibility of a Burmese girls' school. Give us this additional force and money to sustain them, and Methodism in Burma will move forward."

Missionary Helpers.

The following foreign missionaries, now in this country, will be glad to help, so far as they are able, in missionary meetings in churches, at camp-grounds, and elsewhere:

Rev. T. S. Johnson, M.D., of India, Campbell, Ia.

Rev. S. P. Long, of Burma, Union City, Pa.

Rev. J. T. McMahon, of India, Lima, N. Y.

Rev. F. L. Neeld, of India, Metuchen, N. J.

Rev. W. H. Stephens, of India, Island Heights, N. J.

Rev. J. C. Lawson, of India, Baraboo, Wis.

Rev. Henry Mansell, D.D., of India, Poughkeepsie, N. Y.

Rev. T. H. Stockton, of South America, 150 Fifth Avenue, New York.

Rev. R. C. Beebe, M.D., of China, Richmond Centre, O.

Rev. N. J. Plumb, of China, Clifton Springs, N. Y.

Rev. J. R. Hykes, of China, Shippensburg, Pa.

Rev. D. W. Thomas, D.D., of India, Haverstraw, N. Y.

Rev. G. R. Davis, of China, Burgh Hill, O.

Dr. W. B. Scranton of Korea, 252 West 135th Street, New York city.

Notes.

Rev. George T. Davis, Superintendent of the Bulgaria Mission, received the honorary degree of D.D. from the Nebraska Wesleyan University.

The Rev. George B. Norton, of the Japan Methodist Episcopal Mission, received the degree of D.D. from the Willamette University, Salem, Ore., at its recent commencement.

The post-office address of the Rev. W. N. Brewster continues to be Foochow, China (Methodist Mission), though he is stationed at Hinghwa City.

The *Bombay Guardian* of May 30 says: "The Rev. C. E. De Lamater, of the Methodist Episcopal Gujarati Mission, Bombay, intends returning to America in July, to pursue a theological course at the Boston University. Rev. G. W. Park, who has been working for some months in Gujarati, is coming to Bombay to take up Mr. De Lamater's work among the Gujarati-speaking people."

Bishop Thoburn writes that the Anglo-Chinese School in Singapore is well manned and doing an excellent work. "Its grant from the government is large and steadily growing, while its income both from tuition of day-scholars and the boarding-school also steadily grows. Mr. Munson is principal, and is assisted by two young men from Ohio, one from Michigan, one from Canada, one from England, one from Ireland, and one from India."

We call attention to Dr. Wood's letter respecting his past and future work. For many years he was the Superintendent of our South America Mission. He was also the founder, and for nine years the director, of *El Evangelista*, published in Montevideo, Uruguay, and the founder of the Seminary of Evangelical Theology of Buenos Ayres, Argentina, and of the Evangelical College of the Waldensian Colony in Uruguay. We shall follow with solicitude and prayer his new work in Peru. Correspondents should address Rev. Dr. Thomas B. Wood, care of the Legation of the United States, Lima, Peru.

The *Bareilly Theological and Normal School* closed its first term for the present year on May 14, with 66 students in the theological department, 23 in the normal department, and 46 women in their training-school. The students in attendance are, as a whole, as remarked by a recent visitor, a fine body of men. The examinations indicate good progress. The spiritual life of the students was never so earnest. Besides study they have worked admirably during the term for the salvation of souls, and have planned to push the battle during vacation. This institution must be greatly expanded to meet the demand. At least \$5,000 should be added to the endowment immediately.



Eugene R. Smith, D.D.,
Editor.

SEPTEMBER, 1891.

150 Fifth Avenue,
New York City.



A JAPANESE ARTIST.

Poetry and Song.

Japanese Lullaby.

Sleep, little pigeon, and fold your wings—
 Little blue pigeon with velvet eyes;
 Sleep to the singing of mother-bird swinging—
 Swinging the nest where her little one lies.

Away out yonder I see a star—
 Silvery star with a tinkling song;
 To the soft dew falling I hear it calling—
 Calling and tinkling the night along.

In through the window a moonbeam comes—
 Little gold moonbeam with misty wings;
 All silently creeping, it asks: "Is he sleeping—
 Sleeping and dreaming while mother sings?"

Up from the sea there floats the sob
 Of the waves that are breaking upon the shore,
 As though they were groaning in anguish, and moaning—
 Bemoaning the ship that shall come no more.

But sleep, little pigeon, and fold your wings—
 Little blue pigeon with mournful eyes;
 Am I not singing?—see, I am swinging—
 Swinging the nest where my darling lies.

—Eugene Field.

World, Work, Story.

Japanese Music.

From many a house as we pass, especially at evening, is heard the tinkling *samisen*, or the thrum of the stronger-voiced *koto*. Every house seems to contain a *samisen*, the three-stringed guitar of Japan, having a long, black neck, unprovided with frets, and a square sounding body covered by stretched cat-skin. Every Japanese woman appears to know how to play it, with more or less skill; and, indeed, to do this is part of every girl's education; and the most important part, indeed, of those who are to be *geishas* and such like. It must be a difficult instrument to learn, as there is no printed notation for the music, but all is taught by tradition and constant practice until extraordinary skill is arrived at; but there is no harmony in this sort of Japanese music, and to the accustomed ear not much melody.

Certain little chansonettes upon the *samisen*, with their light, wandering accompaniments, live a little in the memory; such an old-fashioned verse as this, for instance, sung by a glossy-haired *musumē* on a winter day over the fire-box:

Haori Kakush 'te
Sodē hiki-tomètē
Dō demo Kiyo wa
Ii tsutsu tattē
Renji mado
Shoji wo hoso-mē ni hikō aketē
Are miya san sō
Kono yuki ni!



Which may be lightly interpreted:

"She hid his coat,
 She plucked his sleeve,
 'To-day you cannot go!
 To-day, at least, you will not leave
 The heart that loves you so!
 The *mado* she undid
 And back the *shoji* slid:
 And, clinging, cried, 'Dear Lord! perceive
 The whole white world is snow!'"

Nor is it otherwise than very gentle and pleasant, particularly on cold nights, to sit round the *hibachi* in a Japanese household, with the little brass or silver pipes all alight and the cups of tea or *saké* kept filled, listening to song after song in the strange, dreamy, suggestive intermixture of the *samisen's* sharp string.—Sir Edwin Arnold.



JAPANESE WOMEN.

BY HENRY T. FINCK.

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WRITERS on Japan have repeatedly pointed out certain resemblances between the manners and customs of the modern Japanese and the ancient Greeks. I have no desire to combat these writers, but only wish to supplement their observations by the remark that, during a recent visit to the Land of the Rising Sun, I was more vividly impressed by the numerous resemblances to modern Spanish ways and traits. The Japanese women, like the Spanish women, are almost invariably petite brunettes, with soft skin and clear complexion, rich dark tresses, sparkling black eyes, well-rounded figures, and dainty hands, whose main function seems to be to hold pretty fans and brightly colored parasols. But in one respect, and that a most important one, the Japanese women are the direct antipodes of the Spanish. The Andalusian gait is the very poetry of motion, while the Japanese women are the most awkward walkers in the world. Not that these curious little creatures are entirely devoid of grace. On the contrary, nothing could be more fascinatingly graceful than a Japanese girl when she is kneeling in the national attitude and bows her head, sways her body, or does any thing with her hands.



Fashion has brought about the hideous awkwardness of the Japanese gait by making it a strict law of etiquette, carefully taught to all girls, that in walking the toes must be turned in, the knees kept far apart, and the soles remain parallel to the floor and hardly leave it. The result is a slovenly shuffling, aggravated in the house by loose slippers always on the point of dropping off, and out of doors by horrible wooden clogs. The clogs are fastened to the mittened foot by a simple cord or thong passing between the big toe and the other toes. Every time the foot is raised the clogs leave the sole, and at every step come down on the ground with a ridiculous clatter. This clatter, on a railway platform,

when hundreds get off from the cars at once, makes a sound like a chaotic clog-dance. The current notion that the Chinese custom of mutilating the feet by compression prevails in Japan is entirely incorrect. On the contrary, Japanese women go to the opposite extreme of never wearing any confining shoes, in consequence of which their feet seem to us relatively broad and flat.

The ungracefulness of the Japanese woman's gait is further aggravated by the absurd tightness of the skirts. The kimono, or tea-gown, as worn by the men in and out of the house, is tight enough to hamper them seriously in active movements, wherefore pilgrims and other mountain climbers and tourists discard it, covering their limbs only with cotton drawers. But the kimono as worn by the women is more inconvenient still, for around it a piece of dressing material is wound several times, so tightly that it is impossible for them to take any but the very short and shuffling steps which are prescribed by fashion. This makes them almost as awkward and helpless as if they were Chinese women with crippled feet, and one can hardly wonder that, notwithstanding their natural conservatism, they willingly followed the example of the empress



when, on November 1, 1886, she appeared for the first time at a public entertainment in "foreign" costume. The consequences, however, were not what had been expected. It would be as easy for a leopard to change his spots as for a nation of women to suddenly discard a custom that they have worn for countless generations and adopt another of an entirely different pattern, and wear it with ease and comfort, not to speak of grace. Professor Basil Hall Chamberlain, of Tokyo, who speaks Japanese like a native, and who was on the ground all this time, writes, in his entertaining new book, *Things Japanese*, that although there were exceptions, as regards the majority, "no caricature could do justice to the bad figures, the ill-fitting garments, the screeching colors, that have run riot during the last four years."



But when I arrived in Japan last summer I found that a reaction had set in, and among a thousand women I did not see more than one in "foreign" costume.

It is only the upper part of the kimono that deserves commendation, and even this not unqualified. I cannot see much to admire in the absurdly wide sleeves or in the inevitable obi, or sash. Formerly the sleeves were so extremely large that they almost touched the ground and had to be tucked up when work was to be done. At present fashion has somewhat abated its essence, which is exaggeration; but they are still wide enough to let a *musumë* "laugh in her sleeve" at a whole dozen absurdly dressed foreign women at once.

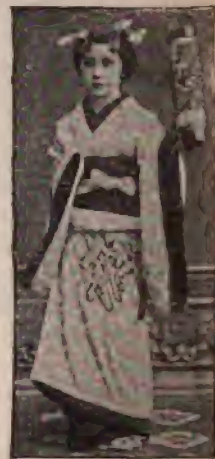
On one point all observers appear to agree—that Japanese women have the daintiest wrists and most beautifully shaped hands and tapering fingers in the world. A German writer goes so far as to assert that many a common street laborer who does the work of a cart-horse has hands which a European "grande dame" might envy



him; and I have seen instances bearing out this assertion. On the other hand, it cannot be said that the excessively small hands which some Japanese girls have—small even in proportion to their diminutive persons—make an agreeable impression, because they seem useless and out of proportion. Imagine an American girl of eighteen with the hands of a child of five, and you will understand this objection.

I have mentioned the obi as one of the objectionable parts of the Japanese feminine attire; but I would hardly dare to make this criticism in presence of an audience of *musumës*, for fear of being mobbed; for the obi is the chief pride of a Japanese girl, and if you wish to win her good will and get her sweetest smiles nothing will accomplish this so easily as a present of a gaudy silk obi. The obi, I need hardly explain, is a sash or girdle, about a foot wide, and ten times as long, which is wound around the waist a number of times and made up behind into a large bow with long streamers. This arrangement, which looks a good deal like a knapsack fastened to the waist, is considered not only ornamental, but also useful. Our "stylish" women consider a slender wasp-waist an essential condition of beauty, which, if not naturally present, must be secured by means of corsets, tight lacing, and such monstrosities as hoops and bustles, whose main object is to make the waist seem smaller by contrast. At such an ideal a Japanese woman lifts up her hands in horror. She considers herself ill-shaped and unfortunate, and the men consider her vulgar, if her bodily contours above and below the waist are too prominent; and the object of the obi is to make the waist seem larger than it is. Hence we see that the violent opposition to the "foreign" corset is based not only on regard for comfort and health, but on the difficulty of reversing a fashionable ideal.

It must be admitted, however, that although the obiknapsack around the waist is not a pleasing sight (except





in so far as it gives local color to the costume), it is infinitely less vulgar than the late unlamented bustle, and less harmful and ugly than the wasp-waist corset. The remarkable grace of Japanese women in all their movements above the waist, to which I have already referred, is due entirely to

the absence of the confining and disfiguring corset. All the muscles of the trunk are allowed free play, and the result is that combination of supple and subtle muscular actions which make a Japanese maiden's graceful bow one of the most fascinating sights in the world.

So much for the Japanese woman's figure, grace, and dress. Before passing on to the chief seat of beauty, the head and face, a few remarks must be made regarding the several types of beauty or ugliness that are to be found in the mikado's empire.

If it is true—as we Americans are always claiming—that a mixture of nationalities favors the evolution of personal beauty, then we should expect to find not a few beautiful women in Japan, for the population of that country is a mixture and fusion of at least three distinct peoples, with a casual alloy of several others. This mixture was made so long ago that the authorities differ somewhat as to the precise details, but the leading Japanologists agree that the present population of the country has in its veins, in various proportions, the blood of the aboriginal Ainos, of a Mongoloid tribe resembling the upper classes of China and Korea, and a Mongoloid Malayan tribe. Besides these, Tartar, African, and possibly Semitic influences are occasionally noticeable; while the "Eurasian" women, the daughters of European or American fathers and Japanese mothers, are as famous for their beauty as the quadroons in our Southern States.

In Northern Japan one frequently comes across individuals who

obviously count Ainos among their ancestors, but in central and southern Japan little is left to betray the former prevalence of these curious people, who, in several respects, are the exact opposites of the modern Japanese. The latter are the least hairy people in the world and take several baths a

day, while the Ainos are the most hairy people in the world and never bathe at all. They never have slanting eyes, their stature is small, their features often quite European, though their complexion and hair are usually so dark as to make them resemble Spanish gypsies.

I was exceptionally fortunate in coming accidentally across several hundred of them, men, women, and children, cutting up a whale that had been cast on the beach. Some of the old men, with their long beards, looked extremely handsome and venerable; while among the girls there were several of striking beauty, and with a complexion so light, black eyes so large, and other features so regular that they would not have attracted attention in an American crowd except for their beauty.

The best-known Japanese type, and that which alone is painted by artists and artisans on fans, screens, and vases, is the second, which probably came from China or by the way of

China, since it has the same oblique eyes and high, narrow faces as the aristocratic Chinese type, only in a more exaggerated form. But this type is not nearly as numerous as the third, or Malayan, which is found in its purest form in the southern part of the empire, and which has plumper, stronger figures than the second, but less refined features. Mr. Laurence Oliphant, in his account of Lord Elgin's mission to China and Japan, says that "those of our party who had visited the South Sea islands found in the Japanese many points of resemblance with the natives





of that archipelago;" and this superficial resemblance is borne out by scientific comparisons. To-day it is still possible to come across the almost pure Malay or the Chinese type in Japan.

No one can fail to distinguish these different types the moment he comes into Yokohama harbor. Among the cabin passengers on the San Francisco

steamer there have probably been several representatives of the delicate or aristocratic type, whose short stature, slender bodies, thin arms and legs, long, narrow faces, slightly oblique eyes, thin, aquiline noses, and small mouths will present a striking contrast to the numerous examples of the robust type which, hours before landing, come into sight on the fishing junks which are passed by the steamer. After spending a few weeks on shore we come to the conclusion that in the cities the majority of the people are a mixture of these types, combining their traits in an endless variety of ways. The extremes seem to meet when we see an athletically formed jinrikisha man, with legs of magnificent muscular development, carting around a student or official of slender build and pale, sharp features. But it is among women that this difference is most noticeable, and, as Dr. Baelz remarks, "Nothing is more striking in the cities than the frequent sight of a dainty, delicate, almost morbidly fragile, serious mistress, followed by her plump,

robust, blooming, red-cheeked, and always merry servant maid, with her 'almost vulgar health.'"

No less pronounced than the difference between the figures of the robust and delicate types is that between their faces; and if the more muscular and rounded limbs and chests of the laboring classes contrast favorably with the fragile and emaciated bodies of the aristocracy and the sedentary classes, the advantage in regard to the facial contours and expression is apt to be on the side of the latter—an evidence of the beautifying effects of culture.

Thanks to the constant exercise of universal courtesy, Japanese women of all classes have the most bewitching head poses in the world, and the most graceful and cap-

tivating little bows. I shall never forget the delightful little simultaneous bows of the twin daughters of a hotel clerk in Tokyo—two little girls of only seven or eight summers, but already as proficient in this art as a leader of court ceremonies; nor is there in all the world a prettier sight than a bevy of tea-house maidens who have fol-



lowed you to the threshold or beyond, and make their graceful courtesies, while their lips repeat the musical "sayonara" or the less euphonious but even more cordial "irasshai"—"come again."

Nature has given most Japanese women a luxuriant growth of hair, but unfortunately these fine tresses serve chiefly as a means of disfiguring the head, by being marred and maltreated like no other part of the body. Let me say at once that these coiffures are not alike in all details, and in some parts of the country the slight stereotyped differences are retained which indicate whether the wearer is a maiden, a married woman, a widow who is willing to marry again, or one who wishes to remain a widow; but the general arrangement remains the same; that is, the hair is always combed back tightly from the forehead and arranged on the back of the head in a huge coil or bundle.

Forcing it away from the forehead is not the only sin which Japanese women commit against their hair. Naturally their tresses





are remarkably soft and silky, but soft and silky hair is not their ideal.

If there are two things which they dislike it is curly hair and blonde hair; and this double aversion is responsible for the extraordinary manipulation to which they subject their hair. To overcome any possible tendency to curl, wax is used in combing it, and to make this hair seem even blacker than it is a peculiar kind of po-

made is smeared on liberally, which, combined with the wax, converts it into a sticky mass of lustrous ebony stuff which can be modeled into any shape, like so much clay, and remains so for a week, provided the usual wooden pillow-blocks are used at night, which do not allow the hair to come into contact with any thing. Add to this that the pomade in universal use always has the same odor, which is peculiarly offensive to sensitive foreigners, and you will understand why even the pretty Spanish custom of wearing a red rose in the black tresses, which is often followed, does not atone for this lamentable maltreatment of what might otherwise be the Japanese maiden's chief ornament.

There is, however, one possession of the blonde foreigners that the Japanese women do admire intensely—their white skins. Not that a white skin is something new to them, for, on the contrary, not a few women of the aristocracy and other well-to-do families have complexions that would harmonize with the hair and eyes of an American blonde; but the majority of the people are of a decided yellowish or brownish tint, varying to

a copper or bronze tint in those who are much exposed to the sun. The Japanese women, like the Spanish brunettes, hardly ever have freckles, although in both countries they habitually go about in the hot sun with bare heads.

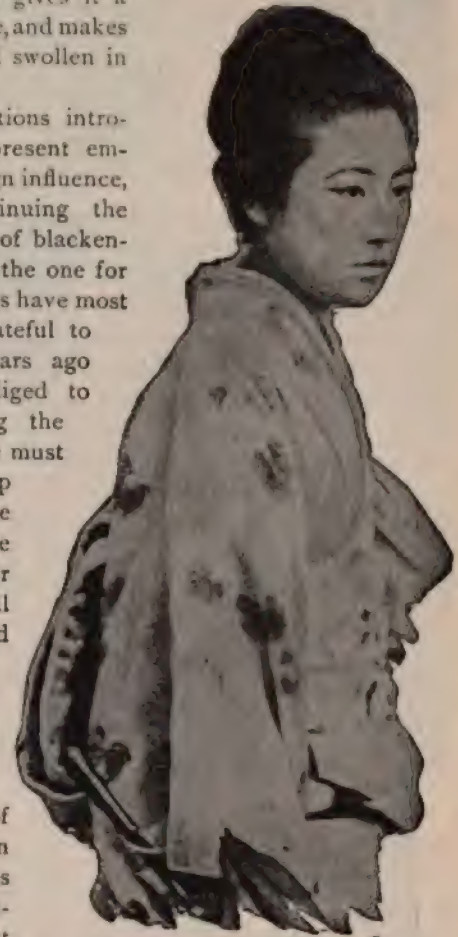
The mouth in all countries is the least perfect feature in the average face, and Japan is no exception to this rule. One often sees mouths as large and ugly and lips as

swollen as those of the most hideous Africans; while the habit of keeping the mouth open so as to show the teeth constantly, and the gums in laughing, is distressingly prevalent among women and men. Women of the cultured classes, however, and music girls and tea-house maids, who are selected for their good looks, usually have shapely mouths, many of which must be pronounced absolutely perfect. If it were decreed by royal edict, the pretty maidens would doubtless be compelled to give up the disfiguring custom, which many still practice, of painting the lower lip with a peculiar kind of rouge that often gives it a gilded appearance, and makes it look black and swollen in photographs.

Of all innovations introduced by the present empress under foreign influence, that of discontinuing the hideous practice of blackening the teeth is the one for which her subjects have most reason to be grateful to her. Thirty years ago Alcock was obliged to write concerning the women that "one must be brought up from infancy to the manner to be able to look upon their large mouths, full of black teeth, and the lips thickly daubed with a brick-red color, and not turn away with a strong feeling of repulsion." Even ten years ago it was considered a matter of course that

women of a certain age must blacken their teeth, as is amusingly shown by the naïve remark made to Miss Bird by some old women: "It is a long time since you have blackened your teeth;" in explanation of which remark it may be added that this disfigurement lasts only a few days and has to be constantly renewed.

To-day this detestable custom is practically obsolete, at least in the cities, although one still sees an occasional black-toothed, conservative old dame who doubtless bewails these degenerate times when women neglect their first duties. How it originated is a question which the Japanologists have never answered, even plausibly, so that the globe-trotters are still at liberty to tell the old tale of masculine jealousy which is supposed to be responsible for this disfigurement of their women after marriage, in order to make them less attractive to other men.





Perhaps it is unfair to put all the blame for these things on the women. If the Japanese men had had a keener sense of beauty they would not have allowed their women thus to disfigure themselves. And this brings us to one of the strangest paradoxes in the Japanese mind. At the beginning of this article I referred to certain resemblances between the modern Japanese and the ancient Greeks. In æsthetics, however, these two nations are directly antipodal. The Japanese have no statues of a Venus or Apollo, all their sculptured figures being draped; and in the innumerable

painted figures on fans, vases, in books, etc., the dress is always of more importance than the figure of the features, which are treated in the most stereotyped fashion. The kimonos are reproduced realistically as to shape, texture, and color, and are often gorgeous and as genuine works of art as Greek drapery, but of the body nothing is visible but hands and face. Japanese artists seem to be unable to treat the human figure from any but a grotesque point of view, and even their ideas of grace in the position of the hands are tinged by a suggestion of caricature or contortion which contrasts strangely with their delightful flower pieces, which are the perfection of natural grace.

As regards the faces, Japanese fancy pictures give one no idea whatever of what one may expect in the way of



female beauty. They are always cast in the same mold, with the same exaggerated obliqueness of the eyes, barely open enough to show a streak of the iris.

One day I asked a prominent artist in Tokyo, who had lived in New York and Boston several years, whether he considered American or Japanese women the more beautiful. Although I urged on him the purely scientific intent of my question he was too polite to answer frankly, but from his evasive and apologetic remarks I could easily infer his opinion. From no one could I get a satisfactory comparison of Japanese and "foreign" beauty; and the reason of this, as I have already intimated, seems to be that, with all their ardent love of flowers, landscape gardening, natural scenery, and graceful animals, the Japanese do not care enough for human beauty to imitate it in art or discourse about it interestingly.

No part of the "foreign" face seems to be less to the Japanese taste than the nose, which they consider altogether too prominent; and this might lead us to suspect what anatomical measurement shows to be true, that it is in the nasal region that the chief difference between the Japanese and the Caucasian face is to be found. Not, however, in the shape and size of the nose itself, for, except in the lowest, flat-nosed type, Japanese noses are not in themselves smaller than ours; and they are of all shapes, broad and thin, straight and aquiline, the latter, when united with a sharp ridge, being most approved by the national taste. What makes the Japanese nose appear less prominent than ours is the fact that the part of the upper jaw-bone on which it rests is flatter and less prominent





than in our skulls. The round, full cheeks of Japanese girls, which have induced so many tourists to compare them to dolls, are explained by this peculiarity in the position of the nose, which also accounts for the short distance between its tip and the upper lip.

The appearance of the eyes is affected by the depression of the nose even more than that of the cheeks. Just as we miss the angle in the passage of the forehead into the nose, the upper part of which seems in fact to belong to the forehead, so we fail to find the depression to which we are accustomed in passing from the forehead to the eye. As Dr. Baelz graphically puts it, "were it not for the brows, we would find it difficult to say where the forehead ceases and the eye begins." And there is a further and still more important result which follows from this shallowness of the eye cavities and the depression of the nose; a duplication or fold of the upper eyelid is formed, which overhangs the edge of the lid and gives to the Japanese eye its peculiar shape and smallness, which, however, is only apparent, for the eyeball itself is as large and as round as in other countries.

Japanese eyes appear to be coal-black although, strictly speaking, only about five per cent. have an iris so dark that it can hardly be distinguished from the black pupil. The rest, however, are so dark brown that in Europe or America all Japanese belles would be classed as black-eyed beauties.

Although, as I have said, Japanese artists absurdly exaggerate the slanting eyes of the women and men painted by them, it would seem that a type approaching their ideal really does exist, hidden away among the uppermost families, whose women lead a life of more Oriental seclusion than the rest of the female population. I did not have the luck to see a specimen of this type, but Dr. Baelz apparently has seen some, for he says: "The most pronounced but very rare feminine type, with a figure slender as a cypress, and quite oblique eyes elongated toward the temples, has something strange, unearthly about it, which affects us



almost like an apparition." The Japanese themselves have an appropriate saying: "A truly beautiful woman has something awe-inspiring about her."

Besides this rare ultra-Japanese type there is still another which must be mentioned—the Semitic. Ever since the discovery of Japan travelers have been struck by the frequent occurrence there of strikingly Jewish faces, both of the finer and the commoner types.

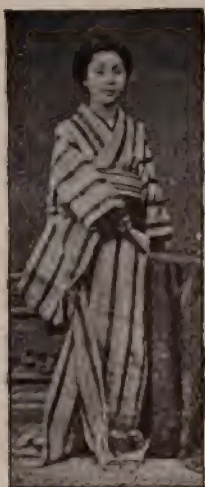
If Japanese women of the Semitic or any other type did not betray their nationality by their gait, their kimono and obi, their head-dress, their flat faces, and more or less oblique eyes, they would still be recognizable by their stature. They are really absurdly small—or shall we say we are absurdly large? They think the latter, of course, and when we are in their tiny rooms we do feel like mastodons in a parlor, and agree with them. The average height of Japanese men is only five feet two inches, that of women four feet nine inches. To visit



Japan for the first time is to experience a sensation similar to that which Schweinfurth must have felt when he discovered the Akka dwarfs in Central Africa, who, oddly enough, also resemble the Japanese in the depressed base of the nose, the small, pretty hands, ugly feet, in-turned toes, and consequent clumsy gait. It is only the lower limbs of the Japanese, however, that are shorter; their trunks and heads are as long as ours, and when a number of Japanese and Americans sit together at table they seem to be equally tall, and it is only when they stand up that the striking difference in height is revealed.

The natives themselves seem to have no well-defined ideal regarding stature, for whereas the artists unmistakably follow the Greek ideal of elongating the body, and especially the legs, the women, on the other hand, deliberately exaggerate their natural shortness by stooping a little, in obedience to the laws of etiquette. They often laugh merrily and good-naturedly at us "enormous foreigners," especially when we wear kimonos, which bring out the contrast more strikingly.

In physiognomic mobility, and variety and definiteness



of expression, Japanese women are doubtless, as a rule, inferior to our women; but by way of atonement they have a fixed facial expression of amiability and girlish sweetness that is extremely fascinating. This charming expression, which is a result of the habits of obedience, kindly disposition, and desire to please, inbred and cultivated from their childhood, is common to all classes from the humblest to the highest. In courteousness, æsthetic taste, good manners, and personal cleanliness the lowly and ignorant women of Japan are far superior to the corresponding grade in America or Europe, and, indeed, to many who make pretenses to a higher sphere. Besides the expression of amiability, there is another one of contentment and absence of worry in these women that attracts one. This is found even in the servant maids, who are always at beck and call; even in the laborers in the muddy, malodorous rice-fields under a hot sun; even in the poor women and girls who, for one cent an hour, spend ten hours a day stirring tea with their bare hands in a hot kettle. As regards sparkling, laughing eyes it would be difficult to find any thing to match the dark orbs of the Japanese maidens when you chaff them in English, which sounds so funny to them, or in (your) Japanese, which sounds more funny still. They are the merriest girls in the world, always ready to laugh on the slightest provocation, and their laugh is as musical as their language.

They are naturally fond of reading, and there is a large literature especially written for them by authors male and female. As regards the latter, Mr. Aston remarks: "I believe no parallel is to be found in the history of European letters to the remarkable fact that a very large proportion of the best writings of the best age of Japanese literature was the work of women."

Were I asked, Are Japanese women beautiful? I should say that Japanese women are rarely beautiful, because they age too soon; but Japanese girls are often extremely pretty, and as a rule delightfully sweet, fascinating, and girlish. Japanese men perhaps seem to us somewhat feminine in physical appearance, but in Japan itself this does not strike the eye, because the women are so much more so. They are, indeed, the most womanly women in the world.

The Japanese women are also entitled to our consideration from the fact that there have been eleven empresses of great learning and influence.

My favorable opinion regarding the physical charms of Japanese women is, I think, borne out by the accompanying photographs. Perhaps they will cause some of my readers to wonder, as I have often wondered, why the pictures of Japanese women we see in books are almost always ugly.

Peasant Women of Japan.

Journeying through rural Japan one is impressed by the important part played by women in the various bread-winning industries. In the village homes, under the heavily thatched roofs, the constant struggle against poverty and famine will not permit the women to hold back, but they enter bravely into all the work of the men. In the rice-field the woman works side by side with the man, standing all day up to her knees in mud, her dress tucked up and her lower limbs incased in tight-fitting, blue cotton trousers, planting, transplanting, weeding, and turning over the evil-smelling mire, only to be distinguished from her husband by her broader belt tied in a bow behind. In mountain regions we meet the women climbing the steep mountain roads, pruning-hook in hand, after wood for winter fires, or descending, toward night, carrying a load that a donkey need not be ashamed of, packed on a frame attached to the shoulders or poised lightly upon a straw mat upon the head. There is one village near Kyoto, Yasé by name, at the base of Hiyéi Zan, the historic Buddhist stronghold, where the women attain a stature and muscular development quite unique among the pigmy population of the island empire. Strong, jolly, red-checked women they are, showing no evidence of the shrinking away with the advance of old age that is characteristic of most of their country-women. With their tucked-up *kimonos* and blue cotton trousers, they stride up and down the mountain carrying the heaviest and most unwieldy of burdens as lightly and easily as the ordinary woman carries her baby. My first acquaintance with them was during a camping expedition upon the sacred mountain. I myself was carried up the ascent by two small, nearly naked, finely tattooed, and moxa-scarred men; but my baggage, consisting of two closely packed hampers as large as ordinary steamer trunks, was lifted lightly to the heads of these feminine porters, and, poised on little straw pads, carried easily up the narrow trail, made doubly difficult by low-hanging branches, to a camp, a distance of three or four miles. From among these women of Yasé, on account of their remarkable physical development, have been chosen frequently the nurses for the imperial infants—an honor which the Yasé villagers duly appreciate, and which makes them bear themselves proudly among their less favored neighbors.

In other parts of the country, in the neighborhood of Nikkō, for instance, the care of the horses, mild little pack-mares that do much of the burden-bearing in those mountains, is mainly in the hands of the women. At Nikkō, when we would hire ponies for a two days' expedition to Yumoto, a little elderly woman was the person with whom our bargains were made; and a close bargainer she proved to be, taking every advantage that lay in her power. When the caravan was ready to start we found that, though each saddle-horse had a male groom in attendance, the pack-ponies on which our baggage was carried were led by pretty little country girls of twelve or fourteen, their bright black eyes and

red cheeks contrasting pleasantly with the blue handkerchiefs that adorned their heads; their slender limbs incased in blue cotton, and only their red sashes giving any hint of the fact that they belonged to the weaker sex.

As we journeyed up the rough mountain roads the little girls kept along easily with the rest of the party, leading their meek, shock-headed beasts up the slippery log steps, and passing an occasional greeting with some returning pack-train, in which the soft black eyes and bits of red about the costume of the little grooms showed that they, too, were mountain maidens, returning fresh and happy after a two days' tramp through the rocky passes.

In the districts where the silk-worm is raised, and the silk spun and woven, the women play a most important part in this productive industry. The care of the worms and of the cocoons falls entirely upon the women, as well as the spinning of the silk and the weaving of the cloth. It is almost safe to say that this largest and most productive industry of Japan is in the hands of the women; and it is to their care and skill that the silk product of the islands is due. In the silk districts one finds the woman on terms of equality with the man, for she is an important factor in the wealth-producing power of the family, and is thus able to make herself felt as she cannot when her work is inferior to that of the men. As a farmer, as a groom, or as a porter a woman is and must remain an inferior, but in the care of the silk-worms, and all the tasks that belong to silk culture, she is the equal of the stronger sex.

Then, again, in the tea districts the tea plantations are filled with young girls and old women, their long sleeves held back by a band over the shoulder, and a blue towel gracefully fastened over their heads to keep off the sun and the dust. They pick busily away at the green, tender leaves, which will soon be heated and rolled by strong men over the charcoal fire. The occupation is an easy one, only requiring care in the selection of leaves to be picked, and can be performed by young girls and old women, who gather the glossy leaves in their big baskets while chatting to each other over the gossip and news of the day.

In the hotels, both in the country and the city, women play an important part. The attendants are usually sweet-faced, prettily dressed girls, and frequently the proprietor of the hotel is a woman. My first experience of a Japanese hotel was at Nara, anciently the capital of Japan, and now a place of resort because of its fine old temples, its Dai Butsu, and its beautiful deer park. The day's ride in jinrikisha from Osaka had brought our party in very tired, only to find that the hotel to which we had telegraphed for rooms was already filled to overflowing by a daimiō and his suite. Not a room could be obtained, and we were at last obliged to walk some distance, for we had dismissed our tired jinrikisha men, to a hotel in the village of which we knew nothing. What with fatigue and disappointment we were not prepared to view the unknown hotel in a very rosy light;

and when our guide pointed to a small gate leading into a minute, damp court-yard we were quite convinced that the hardships of travel in Japan were now about to begin; but disappointment gave way to hope when we were met at the door by a buxom landlady, whose smile was in itself a refreshment. Although we had little in the way of language in common, she made us feel at home at once, took us to her best room, sent her blooming and prettily dressed daughters to bring us tea and whatever other refreshments the mysterious appetite of a foreigner might require, and altogether behaved toward us in such motherly fashion that fatigue and gloom departed forthwith, leaving us refreshed and cheerful.

Soon we began to feel rested, and our kind friend, seeing this, took us upon a tour around the house, in which room after room, spotless, empty, with shining woodwork and softest of mats, showed the good house-keeping of our hostess. A little garden in the center of the house, with dwarf trees, moss-covered stones, and running water, gave it an air of coolness on the hot July day that was almost deceptive; and the spotless wash-room, with its great stone sink, its polished brass basins, its stone well-curb, half in and half out of the house, was cool and clean and refreshing merely to look at. A two days' stay in this hotel showed that the landlady was the master of the house. Her husband was about the house constantly, as were one or two other men, but they all worked under the direction of the energetic head of affairs. She it was who managed every thing, from the cooking of the meals in the kitchen to the filling and heating of the great bath-tub into which the guests were invited to enter every afternoon, one after the other, in the order of their rank. On the second night of my stay, at a late hour, when I supposed that the whole house had retired to rest, I crept softly out of my room to try to soothe the plaintive wails of my dog, who was complaining bitterly that he was made to sleep in the wood cellar instead of in his mistress' room, as his habit had always been. As I stole quietly along, fearing lest I should arouse the sleeping house, I heard the inquiring voice of my landlady sound from the bath-room, the door of which stood wide open. Afraid that she would think me in mischief if I did not show myself, I went to the door, to find her, after her family was safely stowed away for the night, taking her ease in the great tub of hot water, and so preparing herself for a sound, if short, night's sleep. She accepted my murmured *inu* (dog) as an excuse and graciously dismissed me with a smile, and I returned to my room feeling safe under the vigilant care that seemed to guard the house by night as well as by day. I have seen many Japanese hotels and many careful landladies since, but no one among them all has made such an impression as my pleasant hostess at Nara.

Not only hotels, but little tea-houses all through Japan, form openings for the business abilities of women, both in country and city. Wherever you go, no matter how remote the district or how rough the

road, at every halting-point you find a little tea-house. Sometimes it is quite an extensive restaurant, with several rooms for the entertainment of guests, and a regular kitchen where fairly elaborate cooking can be done; sometimes it is only a rough shelter, at one end of which water is kept boiling over a charcoal brazier, while at the other end a couple of seats, covered with mats or a scarlet blanket or two, serve as resting-places for the patrons of the establishment. But whatever the place is, there will be one woman or more in attendance; and if you sit down upon the mats you will be served at once with tea, and later, should you require more, with whatever the establishment can afford—it may be only a slice of watermelon or a hard pear; it may be eels on rice, vermicelli, egg soup, or a regular dinner, should the tea-house be one of the larger and more elaborately appointed ones. When the feast is over the refreshments you have especially ordered are paid for in the regular way; but for the tea and sweetmeats offered, for which no especial charge is made, you are expected to leave a small sum as a present. In the less aristocratic resting-places a few cents for each person is sufficient to leave on the waiter with the empty cups of tea, for which loud and grateful thanks will be shouted out to the retiring party.

In the regular inn the *chadai** amounts to several dollars for a party remaining any time, and it is supposed to pay for all the extra services and attention bestowed on guests by the polite host and hostess and the servants in attendance. The *chadai*, done up neatly in paper, with the words *On chadai* written on it, is given with as much formality as any present in Japan. The guest claps his hands to summon the maid. When it is heard—for the thin paper walls of a Japanese house let through every noise—voices from all sides will shout out, *Hé-hé*, or *Hai*, which means that you have been heard and understood. Presently a maid will softly open your door, and, with head low down, will ask what you wish. You tell her to summon the landlord. In a few moments he appears, and you push the *chadai* to him, making some conventional self-deprecating speech, as, "You have done a great deal for our comfort, and we wish to give you this *chadai*, though it is only a trifle." The landlord, with every expression of surprise, will bow down to the ground with thanks, raising the small package to his head in token of acceptance and gratitude, and will murmur in low tones how little he has done for the comfort of his guests; and then, the self-depreciation and formal words of thanks on his side being ended, he will finally go down stairs to see how much he has gotten. But, whether more or less than he had expected, nothing but extreme gratitude and politeness appears on his face as he presents a fan, confectionery, or some trifle as a return for the *chadai*, and speeds the parting guests with his lowest

bow and kindest smile, after having seen to every want that could be attended to.

There seems no doubt at all that among the peasantry of Japan one finds the women who have the most freedom and independence. Among this class all through the country the women, though hard-worked and possessing few comforts, lead lives of intelligent, independent labor, and have in the family positions as respected and honored as those held by women in America. Their lives are fuller and happier than those of the women of the higher classes, for they are themselves bread-winners, contributing an important part of the family revenue, and they are obeyed and respected accordingly. The Japanese lady, at her marriage, lays aside her independent existence to become the subordinate and servant of her husband and parents-in-law, and her face, as the years go by, shows how much she has given up, how completely she has sacrificed herself to those about her. The Japanese peasant woman, when she marries, works side by side with her husband, finds life full of interest outside of the simple household work, and, as the years go by, her face shows more individuality, more pleasure in life, less suffering and disappointment than that of her wealthier and less hard-working sister.—A. M. Bacon, in *Japanese Girls and Women*.

Marriage in Japan.

When the Japanese maiden arrives at the age of sixteen or thereabouts she is expected as a matter of course to marry. She is usually allowed her choice in regard to whether she will or will not marry a certain man, but she is expected to marry some one, and not to take too much time in making up her mind. The alternative of perpetual spinsterhood is never considered, either by herself or her parents. Marriage is as much a matter of course in a woman's life as death, and is no more to be avoided. This being the case, our young woman has only as much liberty of choice accorded to her as is likely to provide against a great amount of unhappiness in her married life. If she positively dislikes the man who is submitted to her for inspection, she is seldom forced to marry him, but no more cordial feeling than simple toleration is expected of her before marriage.

The courtship is somewhat after the following manner: A young man, who finds himself in a position to marry, speaks to some married friend and asks him to be on the lookout for a beautiful and accomplished maiden who would be willing to become his wife. The friend, acting rather as an advance agent, makes a canvass of all the young maidens of his acquaintance, inquiring among his friends, and finally decides that so-and-so (Miss Flower, let us say) will be a very good match for his friend. Having arrived at this decision, he goes to Miss Flower's parents and lays the case of his friend before them. Should they approve of the suitor, a party is arranged at the house of some common friend, where the young people may have a chance to

* *Chadai* is, literally, "money for tea," and is equivalent to our tips to the waiters and porters at hotels. The *chadai* varies with the wealth and rank of the guests, the duration of the stay, and the attention which has been bestowed. *On* is the honorific placed before the word in writing.

meet each other and decide each upon the other's merits. Should the young folks find no fault with the match, presents are exchanged,* a formal betrothal is entered into, and the marriage is hastened forward. All arrangements between the contracting parties are made by go-betweens, or seconds, who hold themselves responsible for the success of the marriage, and must be concerned in the divorce proceedings, should divorce become desirable or necessary.

The marriage ceremony, which seems to be neither religious nor legal in its nature, takes place at the house of the groom, to which the bride is carried, accompanied by her go-betweens, and, if she be of the higher classes, by her own confidential maid, who will serve her as her personal attendant in the new life in her husband's house. The *trousseau* and household goods, which the bride is expected to bring with her, are sent before. The household goods required by custom as a part of the outfit of every bride are as follows: A bureau, a low desk or table for writing, a work-box, two of the lacquer trays or tables on which meals are served, together with every thing required for furnishing them, even to the chop-sticks, and two or more complete sets of handsome bed furnishings. The *trousseau* will contain, if the bride be of a well-to-do family, dresses for all seasons, and handsome sashes without number; for the unchanging fashions of Japan, together with the durable quality of the dress material, make it possible for a woman, at the time of her marriage, to enter her husband's house with a supply of clothing that may last her through her life-time. The parents of the bride, in giving up their daughter, as they do when she marries, show the estimation in which they have held her by the beauty and completeness of the *trousseau* with which they provide her. This is her very own; and in the event of a divorce she brings back with her to her father's house the clothing and household goods that she carried away as a bride.

With the bride and her *trousseau* are sent a great number of presents from the family of the bride to the members of the groom's household. Each member of the family, from the aged grandfather to the youngest grandchild, receives some remembrance of the occasion; and even the servants and retainers, down to the *jinrikisha* men and the *bettō* in the stables, are not forgotten by the bride's relatives. Besides this present-giving, the friends and relatives of the bride and groom, as in this country, send gifts to the young couple, often some article for use in the household, or *crêpe* or silk for dresses.

In old times the wedding took place in the afternoon, but it is now usually celebrated in the evening. The

ceremony consists merely in a formal drinking of the native wine (*saké*) from a two-spouted cup, which is presented to the mouths of the bride and groom alternately. This drinking from one cup is a symbol of the equal sharing of the joys and sorrows of married life. At the ceremony no one is present but the bride and bridegroom, their go-betweens, and a young girl, whose duty it is to present the cup to the lips of the contracting parties. When this is over the wedding guests, who have been assembled in the next room during the ceremony, join the wedding party, a grand feast is spread, and much merriment ensues.†

On the third day after the wedding the newly married couple are expected to make a visit to the bride's family, and for this great preparations are made. A large party is usually given by the bride's parents, either in the afternoon or evening, in honor of this oc-



casión, to which the friends of the bride's family are invited. The young couple bring with them presents from the groom's family to the bride's in return for the presents sent on the wedding day.

The festivities often begin early in the afternoon and keep up until late at night. A fine dinner is served, and music and dancing by professional performers, or some other entertainment, serve to make the time pass pleasantly. The bride appears as hostess with her mother, entertaining the company and receiving their congratulations, and must remain to speed the last departing guest before leaving the paternal roof.

Within the course of two or three months the newly married couple are expected to give an entertainment, or series of entertainments, to their friends as an announcement of the marriage. As the wedding ceremony is private and no notice is given, nor are cards sent out, this is sometimes the first intimation that is received of the marriage by many of the acquaintances, though the news of a wedding usually travels quickly. The entertainment may be a dinner-party, given at

* The present from the groom is usually a piece of handsome silk, used for the *ebi*, or girdle. This takes the place of the conventional engagement-ring of Europe and America. From the family of the bride silk, such as is made up into men's dresses, is sent.

† Many women still blacken their teeth after marriage, after the manner universal in the past; but this custom is, fortunately, rapidly going out of fashion.

home or at some tea-house, similar in many ways to the one given at the bride's home by her parents. Sometimes it is a garden party, and very lately it has become the fashion for officials and people of high rank to give a ball in foreign style.

Besides the entertainment, presents of red rice, or *mochi*, are sent as a token of thanks to all who have remembered the young couple. These are arranged even more elaborately than the ones sent after the birth of an heir.

The young people are not, as in this country, expected to set up housekeeping by themselves and establish a new home. Marriages often take place early in life, even before the husband has any means of supporting a family; and as a matter of course, a son with his wife makes his abode with his parents, and forms simply a new branch of the household.

The only act required to make the marriage legal is the withdrawal of the bride's name from the list of her father's family as registered by the government, and its entry upon the register of her husband's family. From that time forward she severs all ties with her father's house save those of affection, and is more closely related by law and custom to her husband's relatives than to her own. Even this legal recognition of her marriage is a comparatively new thing in Japan, as is any limitation of the right of divorce on the part of the husband, or extension of that right to the wife.—*A. M. Bacon, in Japanese Girls and Women.*

A Japanese Girl's Home Life.

BY AGNES MORGAN.

Girls the world over need to know, and are expected to learn, much that is not taught in the school-room; so that most girls have home duties and home lessons that are very different from their school duties, and considered of much more importance by many parents. For this reason it may be interesting to look at the home life of Japanese girls, whose parents, we will find, consider that their daughters have a double duty in the house; one being to help the mother in all ways they can, the other to prepare themselves to become capable mistresses of their own future homes. I must say here that I write not of what I have seen, but of what I have heard from the girls themselves. My occupation as a school teacher leaves me little time or opportunity of seeing for myself.

The young girls take much of the care of the younger children, especially the babies, who are tied on the backs of their young nurses in the morning, and remain there the greater part of the day. These little girls often go on errands for their mothers, to a neighbor's or the store. There are pleasures in store for them, too, in the shape of dolls, in the making of whose dresses they take their first sewing lessons; while they unknowingly learn the principles of washing in the childish fun of making clean these same small garments.

As the girls become older they are taught to help in the various household duties. Let us take a girl of the middle class. On arising in the morning she folds her bed and puts it away in the closet, then goes to the kitchen to assist her mother in the preparation of breakfast, making ready the table or tables, and waiting on her father during the meal. At its close she washes the dishes and arranges every thing orderly in its accustomed place, then sweeps and dusts the rooms, her mother in the meantime attending to other duties. When the house is cleaned the young woman sees to her own personal appearance a little, more particularly, perhaps, than at her early rising; after which she passes the remainder of the morning in sewing either her own dresses or those of the family.

If it is a clear day she may wash, an operation very different from that which makes many a Monday blue for some of my readers. There will not be so many garments; but how would you like to take your dresses all apart and sew the various pieces together in a long strip, wash it and hang it up to dry, all danger of wrinkles and puckers prevented by stretching it cross-wise with numbers of thin bamboo splits? Small pieces of cloth are often smoothed out evenly on a flat board and set up to dry. Then the dress is to be made again before wearing. To be sure the sewing or taking apart is by no means the undertaking it would be for you, nor is it considered necessary to wash the lined winter dresses often. The thinner summer dresses are usually washed without unripping. But I am wandering from my subject. The reason is that I see more of the washings than any thing else, as they must hang outside the house to dry. I have especially noticed them on Sundays as I go to and from Sunday-school on fine days.

To return to the girl. At noon she helps with the dinner, calling in the children and looking after them while eating, then washes the dishes. The same programme is carried out for the evening meal. The afternoon may be spent in sewing or visiting, or taking care of the children while the mother goes out. If the daughter of a merchant, she will perhaps assist her father in the shop, or take charge of it while he is absent on other business. When we go shopping we are often waited upon by such smiling, pleasant young women. In the evening she will mend her stockings, or perhaps read or talk with her friends, the subject of conversation being usually that one that never fails to interest any young woman of any country—dress; either her own new dresses or those of her friends. The time of retiring for the night comes about ten o'clock, the Japanese seldom going to bed early.

The young woman of the higher classes will not take such an active part in the cooking and other housework, as there are more servants to attend to such things. But she is taught how to do all, and is well fitted to attend to her household after marriage. She is also taught sewing. As for the washing, I do not know, but I imagine she does not trouble herself with that any more than many of our own young ladies at

home who do not find it necessary. Girls must also be taught how to receive and entertain visitors in a polite, graceful manner, and it takes much time and practice to become skillful in this very important accomplishment. If a girl takes music lessons, as many do, her days will often be spent in practice.

So you see these girls have their regular housework, and much of their life is passed in this way. Many of them now go to school; and for girls who need to make their own living occupations are beginning to open in some lines of work. I know little as yet of any of the ways in which they now find opportunity of supporting themselves, or how it was in times past. Many lower-class girls find work in factories, where they make thread, silk, embroidery, etc. This sketch refers to girls who have homes, though I am sure you would be as much interested in the other girls who have no homes, or, if they have, must help to keep them. But what efforts I have made to learn something of these girls and what they can do, or what respectable work they can get, have been very unsatisfactory.—*Missionary Record*.

Osaka, Japan.

Japan Described by a Japanese.

BY Y. WADA.*

There are many books upon our little empire, in a corner of the extreme east, but with great regret I must say that most of these narratives, written by foreign travelers, not only do not tell the truth about us, but frequently spread abroad rumors of such a character as to hurt us in the eyes of other nations and injuriously affect our commercial interests. I ask you, then, to read with great caution the anecdotes of tourists.

I will speak first of our geographical position. Japan is east of the continent of Asia, separated from China by the China Sea, from Korea by a strait of the same name, and from Siberia by the Sea of Japan and the Sea of Okhotsk. The empire is composed of a long line of islands, following a general north-east and south-west direction, extending from 24 degrees north latitude—that is to say, from the island of Formosa—to 51 degrees north latitude, near the peninsula of Kamtschatka. The empire has a length of about 3,000 kilometers.† The principal islands, four in number, are in order of their importance, Nippon or Niphon, Kiushu, Shikoku, and Hokkaido (Jesso). The total area of these islands, with the little islands adjoining, is about 382,000 square kilometers, of which six tenths pertain to the island of Nippon, two tenths to Hokkaido, a tenth to Kiushu, and a twentieth to Shikoku. The total length of coast line is a little over 28,000 kilometers, of which Nippon has a coast line of 7,800 kilometers. A long chain of mountains, running north-east to south-west, forms the backbone of all these islands. These mountains attain in many places a height of over

3,000 meters. The greatest elevation is 3,700 meters. This mountain chain divides Nippon into two watersheds, one sloping toward the Pacific and the other toward the Sea of Japan. All the water-courses are very tortuous and the currents are torrential. The longest river, the Ishikari, in the island of Hokkaido, is more than 600 kilometers long. The coasts on the Pacific Ocean are generally steep, bold, and irregular, presenting many bays and gulfs, which are of great service to navigation. The coasts along the Sea of Japan, on the other hand, are flat and regular, and afford us no important ports. The sea near the land is deeper on the side of the ocean than on the side of the Sea of Japan. In the ocean a depth of 8,000 meters is soon attained. The Sea of Japan has scarcely a quarter of that depth. (A meter is a little over three feet.)

From what I have said of the configuration of our land, its geological formation will be readily seen. As you know, our globe was formed by the solidification of a crust upon the surface of incandescent liquids. While the crust was forming, the earth turning upon its axis and giving to the surface different degrees of velocity in different latitudes, the crust formed in the Pacific Ocean was forced to the west, and there accumulated in a corner of the great mass known as the Asiatic Continent. As a part of the heat of our globe was lost by radiation in space, the crusts contracted and formed at its surface folds which make our mountain chains. This is why our mountain ranges form an arc of a circle with the concave side facing the side where the greatest pressure was exerted; that is to say, on the side of Asia. All the while contracting on account of the perpetual process of refrigeration, the land is still the place of terrible phenomena. The liquid mass within, unable to resist the pressure of the still shrinking crust, seeks to escape at places where the resistance is least; that is to say, at the folds or wrinkles in the earth's crust. This results in inundations of lava. By such great catastrophes a large number of islands were added to the Japan archipelago, and also many volcanoes were formed, of which some are still active, and constantly emit aqueous and sulphurous vapors. The principal volcanos are these: On the island of Nippon, Fuji, Asama, Shirane, Nasu; on Kiushu, Aso, Kirishima, Sakurajima, Iwoshima; and in Hokkaido, Mometsu and Akan. Among them Mount Fuji, which is to-day completely extinct, is the highest. It has an altitude of 3,700 meters.

Its geological constitution also makes our country rich in all sorts of sources of heat. Wherever one goes he finds beautiful watering-places, with thermal springs. But we have also frequent earthquake phenomena, which are, if not dangerous, at least disagreeable. From 1876, when seismometric instruments were introduced at the observatory of Tokyo, until 1887, we had 738 earthquake shocks, or an average of 61 in a year, or one every six days. I should add that of these shocks only one tenth were perceptible save through scientific instruments. They have rarely attained an intensity

* Mr. Y. Wada, meteorologist in the observatory of Japan, recently addressed the Belgian Geographical Society upon the subject of Japan. This report of his remarks is taken from the Bulletin of the society.

† A kilometer is about five eighths of a mile.

capable of doing damage. It is during the night between eight and nine o'clock that most of them have occurred, and the fewest number have occurred between eleven A. M. and noon. The number of nocturnal and diurnal shocks were in the ratio of 13 to 12. The greatest number of them have occurred in December and the fewest in September. They are most frequent in winter and spring. The earthquake shocks in the cool season and those in the warm season are in the ratio of 19 to 11. It should not be inferred that all parts of Japan are equally subject to earthquake shocks. In the region of Tokyo the shocks are most numerous. This doubtless comes from the fact that there are in this region a large accumulation of folds in the earth's surface, and the crust, therefore, does not present great stability. On the side of the islands facing the Sea of Japan there has been scarcely a single shock for five years. The shocks are far more frequent upon the Pacific side.

I notice that most foreign visitors have given the same opinion with regard to our habitations. They say in brief that Japanese dwelling-houses are built of wood because such structures offer better resistance to earthquake shocks. I believe this is true in certain places, but it is not the principal cause of the prevalence of wooden dwelling-houses. There are three reasons which have more to do with the character of our dwellings than earthquake shocks. The first is, that we have no good building stones. Our stone is very hard, and it is expensive to dress and transport it, particularly as the roads are not good. The second important reason is a consequence of the first. It relates to the financial condition of the people. The country was closed to the world until forty years ago. Commerce was essentially interior, except a few exchanges that our people made with the Chinese and Koreans. Thus having no means to make fortunes, our people contented themselves with their modest wood dwellings in spite of the frequent fires which multiplied their miseries. The third reason why we have wooden houses almost exclusively is that our architects have not known how to build stone structures, and our workshops have not produced the implements required for such buildings. However, for twelve years past the wealth of our people has been rapidly augmenting by the commercial relations we now enjoy with foreign countries. Our architects have been sent to Europe and America to learn the art of rearing stone buildings, and now in our largest cities may be seen a few buildings architecturally attractive, and with many stories made of stone or brick.

Let us speak now of our climate. Many people imagine that Japan has a burning climate like that of Central Africa. I have frequently heard this opinion expressed. It is not so. The climate is for the most part temperate. At the southern islands, like Liu-Kiu, Ogasawara, and some of the northern islands, as Hokkaido, there are marine currents which modify the natural cold or heat. As you have the Gulf Stream in the

Atlantic, we have the Kuro Siwo, or black current, or, better still, the current of Japan, which, coming from the equatorial regions, passes along the coast of China and bathes our archipelagoes. At Kiushu it divides into two branches, of which one washes the southern shores of Japan at 36 degrees north latitude, and then turns toward the east. The other journeys north to the island of Tsushima, and there is divided into two secondary currents, of which the principal one follows the west and northern shores of Japan, while the other washes the east coast of Korea, and travels north to the Gulf of Posiette. Besides these warm currents, we have a counter-current which descends from the polar regions, and is consequently cold. It waters the east and northern coast of Hokkaido and descends along the east side of Nippon until it meets the Japan current at 36 degrees north latitude. These two currents regulate our climate. Thus the current of Japan, passing near the southern coasts, refreshes them and furnishes breezes. At Kagoshima, in 32 degrees north latitude, the average temperature is 16 degrees centigrade and never passes 36 degrees. At Hakodate, in 42 degrees north latitude, the mean average temperature is 8 degrees and the minimum does not reach 16 degrees. In general the mean temperature varies between 4 and 17 degrees centigrade. The mean temperature is higher upon the east and southern coasts on account of the currents. The climate in the interior approaches that which meteorologists call continental climate; that is, the variations are greater on account of the great difference between land masses and the sea in their absorption of heat. The highest temperature observed was 37 degrees, and the greatest degree of cold was 34 degrees in 44 degrees north latitude. These are the extremes of temperature which have been observed in Japan. With the Asiatic continent on one side of us and the Pacific Ocean on the other, we are supplied with two wind systems. During winter, when northern Siberia is covered with ice, the atmospheric pressure mounts to 790 millimeters in the interior of Siberia, while over the Pacific Ocean there is a depression of 750 millimeters. This gives rise to an aerial current, coming from the north or west, and these winds predominate among us during winter. During summer, on the other hand, our winds are generally from the south. These two different air currents give us varieties of weather. The dry winds which blow from Siberia give us clear weather in winter. The humid breezes from the sea give us bad weather during the warm season. But, of course, the topographical relief of our country has its influence upon these air currents. The regions of highest mountains toward the east are the scenes of numerous rain and snow storms during winter, and where the breezes from the sea have full sweep the largest amount of stormy weather is found in summer. Thus the region of greatest rainfall is the peninsula of Noto, where the annual precipitation often exceeds three meters. The driest region is upon that part of the east coast which is washed by the polar current. The rain there rarely attains a meter

per annum. As the country is mountainous and the soil is not easily permeable, inundations are very frequent, especially at the time of the diluvial rains which accompany the typhoons during the summer and autumn. It is not rare at this time to observe a fall of 200 to 300 millimeters of rain in a day.

Before speaking of the products of our country I will give some statistics concerning our population. The census of 1888 shows that Japan has a population of 39,607,234, including 20,008,445 men and 19,598,789 women. There was an increase in population over the preceding year of 13.7 per thousand. The average density of population per square kilometer is 102. During 1888 we had 1,172,495 births, which was 30 births per thousand inhabitants; 752,834 deaths, or 19 deaths per thousand inhabitants; 330,246 marriages, and 109,176 divorces. Tokyo has 1,313,299 inhabitants, or 1,631 to a square kilometer. We have five cities whose population exceeds 100,000 people (Osaka, Kyoto, Nagoya, Yokohama and Kobe), and nine towns which have more than 50,000 inhabitants. Japan is therefore a very populous country and necessarily requires a strong and good government to manage its affairs. It is governed by an emperor whose dynasty has not been interrupted for twenty-five centuries. His majesty has under his direction a cabinet composed of the ministers of the various departments, and a Parliament consisting of a Senate and a Chamber of Deputies. To maintain the peace the emperor has an armed force of 245,300 men in six army divisions, of which 3,955 are officers and 8,600 non-commissioned officers. The annual expenses of the war department are 56,440,000 francs. The naval force is composed of 30 vessels of the latest models, exceeding 48,800 tons burden, and carrying 5,700 marines, of whom 1,321 are officers, 1,529 non-commissioned officers. The expenses of the navy are 29,370,000 francs. The total budget for the armed force for the present fiscal year was 122,750,000 francs, or a third of the total revenue.

As for public instruction, we have a university, with 128 professors and 738 students; a normal high-school, with 26 professors and 154 students; 7 lower schools for the preparation of teachers, with 288 teachers and 3,989 pupils; 19 high-schools for girls, with 186 teachers and 2,599 students; 46 ordinary normal schools, 49 secondary schools, and 25,953 primary schools. The three last classes of schools have 2,943,000 students.

I come now to the productions and commerce of our country. On account of the temperate climate of the greater part of our islands and the nature of the soil, our fields are extremely fertile. Although our agricultural machinery is primitive and our peasantry are well content with it, the harvests of rice, wheat, maize, and potatoes are very abundant. Thus every year the farmers reap a harvest of about 70,000,000 hectoliters of rice, of which they export to the value of 11,000,000 francs; 43,000,000 hectoliters of other cereals, of which they export to the value of 1,000,000 francs. Two millions of kilograms of potatoes and sweet-potatoes, and

31,000,000 kilograms of maize. All our other harvests are equally abundant. We raise each year 9,000,000 kilograms of hemp, 59,000,000 kilograms of indigo, 85,000,000 kilograms of cotton, 22,000,000 kilograms of tobacco, 429,000,000 kilograms of sugar-cane, 26,830,000 kilograms of tea, of which we export 32,000,000 francs; 3,494,000 kilograms of silk, 2,132,000 hectoliters of cocoons, etc. Silk is the leading article of exportation from our country. The value of the annual export amounts to about 146,000,000 francs.

Products of the sea constitute a large part of our wealth. The value of the exports derived from the sea amounted, in 1888, to 12,000,000 francs. We have minerals in abundance, particularly gold mines, silver, copper, iron, lead, antimony, and coal. In 1887 we mined 657 kilograms of gold, 42,320 kilograms of silver, 14,225,000 kilograms of copper, 179,490,000 kilograms of iron, 3,400,000 kilograms of antimony, and about 2 milliards kilograms of coal. The amount of our mineral exports is about 17,000,000 francs annually. While the total value of our exports is about 346,000,000 francs, our imports amount to 336,000,000 francs, of which the principal articles are cotton cloths, 154,000,000 francs; machinery and fire-arms, 33,000,000 francs; sugar, 31,000,000 francs; metals, 31,000,000 francs; petroleum, 24,000,000 francs; chemicals, 10,000,000 francs; skins and furs, 6,000,000 francs; fermented liquors, 3,000,000 francs; tobacco, 1,000,000 francs. The countries which buy our merchandise are, in order of importance, the United States, China, France, England, Germany, Italy, and Australia. The countries which supply goods to us are, in order of the importance of their trade, England, China, the East Indies and Siam, Germany, United States, France, and Switzerland, each of whom sells us more than 2,000,000 francs' worth a year.

There are many routes of communication with foreign countries. The lines of the Japanese Company Yeusen connect us with China and Korea. The Messageries Maritime steamers ply between Yokohama and Marseilles, the German Lloyd between Yokohama and Bremen, and the Antwerp line between Yokohama and London. The Pacific Mail Company connects Yokohama and San Francisco, and the Canadian Pacific line plies between Yokohama and Vancouver. The port of Nagasaki is connected by submarine cable, on the one hand with Shanghai, and on the other with Vladivostok. We have 3,700 post-offices, 72,000 kilometers of highways, 308 telegraph offices, and a telegraph service of 10,000 kilometers of wires. The telephone has been very largely introduced in Tokyo and Yokohama. As yet we have only 3,000 kilometers of railroads, but every-where new lines are in course of construction. In five years more the country will be quite well provided with railroads.

In conclusion, we have the satisfaction of knowing that Japan, which has been open only since 1854, has not been slow to attain in many things the level of Western civilization, and is still making steady progress.

The Japanese New Year's Day.

BY CLINTON MONTAGUE.

New Year's day in Japan is the happiest one in the whole twelve months. Over all the islands of Dai Nippon it is a universal holiday. It is full more important with them than even Christmas is with us. Preparations are made weeks beforehand for the approach of the great day. Houses are subjected to a thorough cleaning, and every one buys a new suit of clothes. The man who can afford but one new gown a year buys it before New Year's eve, and incredibly poor is the girl that cannot have a new *obi* or a gilt-headed pin for her black shining hair.

The Japanese, like the other "pupil nations" of China, formerly followed the lunar calendar, and the year began anywhere between the middle of January and the middle of February, accordingly as the twelfth moon or month ended. In 1872, however, by decree of the mikado, the Gregorian calendar was adopted, which disposed of this irregularity. So to-day the people of the "Land Where the Day Begins" celebrate the anniversary at the same time with the nations of Christendom.

The last day of the year is a busy one, especially for business men. The custom of settling accounts at the end of the year prevails in all parts of the country. Every one makes a great effort not to allow any debt to pass over into the new year. The force of this long-standing custom is such that those who fail to observe it strictly will find their credit seriously impaired in the community in which they live.

On New Year's eve the celebration begins, and everywhere, in the small hamlets as well as in the populous cities, hilarity and merriment prevail. The shops are all open, and an immense trade is carried on in curious decorations and ornaments symbolic of the season—toys, candy, and clothing. Every body buys something, if it is nothing more than a straw sandal or a sugar "typhoon." The Japanese are famous confectioners and straw-workers. Straw is made into all sorts of clothing that is worn, and even into ropes and horseshoes. And as for confections, all sorts of Japanese things, done in a way to be swallowed and to titillate the palate, can be found in any one of those little bamboo-covered shops. Gum-balls, preserved oranges in slice or quarter, sweet-potato custard, sponge-cake, in immaculate white-pine boxes, tied with the most coquettish white and red ribbons of paper, and candy cuttlefish, mermaids, and junks loaded with passengers, are in quantities to tempt the children, and even older persons.

The crowds are noisy and vociferous, but good-natured. Venders of infallible specifics for every ailment known to the Mongolian race; tricksters, athletes and acrobats, singers and musicians and fortune-tellers, are out in full force and work at their peculiar crafts. A rich harvest is gathered from the credulous and from the young folks on these occasions. The commotion and traffic continue till midnight, and oftentimes until a later hour.

Then in every house, before retiring, occurs the annual ceremony of driving out the *oni*, or household imps. The householder, or the children, armed with a measure of parched peas or beans, go through the house, scattering the kernels over the floor and the furniture in every room, crying out: "Away, imps; in, good luck!" As it is usually done with more or less boisterousness of glee, it becomes a sport among the more enlightened, while with the lower classes it still remains the relic of a terrible superstition.

The Japanese put a great faith in amulets; hence on New Year's eve a monstrous picture of a human figure, covered with hair, and with a sword in each hand, or a dragon's head with a wide mouth, large teeth, and fiery eyes, is placed over the door of almost every house to keep all misfortunes from the inmates. In some cases the branch of a tree, usually the holly, or long strips of paper, inscribed with necromantic characters, are employed for the same purpose. The last thing before the family retires offerings of rice, fish, and other eatables are placed before the altar or shelf, on which is the household shrine, with the idols or images of the gods worshiped.

New Year's day itself is entirely given up to merriment, feasting, smiling salutations, and congratulatory visits. To all appearances, at least, the evil spirits seem to have left the Japanese people to the enjoyment of the day without any interference on their part. Everywhere are seen happy faces, and expressions of good will are on every lip. The people appear in their new clothes, and the streets present a gay appearance. No one labors on that day, which is a Sabbath of Sabbaths; neither for love nor money can a person be induced to do a stroke of work.

Making calls is the great business of the day. Every body calls on somebody. Children pay visits to their parents, servants honor their employers, friends renew old acquaintanceship. The pretty, dark-eyed Japanese ladies are at home that day to all their female acquaintances. When they go out they either ride in a jinrikisha, a miniature two-wheeled gig drawn or rather pushed by a man, or are carried in a palanquin. The higher classes dress very extravagantly on these occasions. Every article of their dress is made of silk, and they wear the costliest jewels. The female dress consists of a succession of robes of thin stuff worn one over another, the *obi* or scarf coming last. They put their feet in white boots which have a separate piece for the great toe. A broad girdle is worn which distinguishes married women from unmarried, the former tying it in front, the latter behind.

The dress of the Japanese men is the same, except in quality, from the emperor to the peasant. It consists of a long gown, without a collar, and is of silk or cotton, according to the means of the wearer. The sleeves are always short and very wide, the underside being sewed together to serve as a pocket. A Japanese gentleman wears pantaloons only on fête days like New Year's. They are great baggy affairs, resembling a petticoat

sewed partly up the middle, so as to leave an opening for each leg at the bottom.

Many presents are made at these New Year visits. Callers are always sure to go away loaded with gifts. These are usually accompanied by the compliments and good wishes of the donors. The value of the presents varies, of course, with the wealth or generosity of the giver—it may be only a basket of fruit, a vase of flowers, a pretty fan, or package of choice tea; but it carries with it the "New Year" charm and is a pleasing token of friendly regard that is always welcome.

Wine is never offered to visitors. A cup of tea and sweetmeats are the refreshments usually served. The cards used for these New Year calls are rectangular strips of red or yellow paper, about four inches wide and eight long, with the name stamped on the upper right-hand corner.

Young folks spend the day with toys and games. Kite-flying and top-playing are indulged in to a great extent. But the Japanese girls have their dolls, and they dress them up on New Year's day, and play "making calls," as they have seen their mothers do. From the mikado to the poorest serf, all rest from care and anxiety. Among the wealthy and those of high rank this rest and freedom are continued for a week or fortnight, according to condition.

The New Year being considered the most propitious day of all the year for important negotiations, many betrothals and marriages take place at this time, thus increasing the hilarity of both family and social gatherings.—*Christian Intelligencer*.

The Nationalistic Spirit in Japan.

BY REV. DWIGHT W. LEARNED.

Much has been said recently of the so-called "anti-foreign" feeling in Japan, and of its effect upon the progress of Christianity or its relation to the best method of carrying on missionary work. That there is any general feeling of hostility to foreigners is untrue, and it would be a great mistake to think that a few acts of violence or rudeness represent the general spirit of the people, or that foreigners are in any way in danger; but it is true that there has been within the last year or two a marked manifestation of the spirit of nationalism of "Japan for the Japanese," and that it has an important influence upon the missionary work here. This was the subject of discussion at a recent meeting of the Missionary Association of this region, and the following were among the points presented:

1. The phenomenon in question should not be called an antiforeign but a nationalistic feeling; there is no desire to drive out foreigners or to do them harm; the desire is to assert and maintain the national independence in all things, and to escape any and every kind of foreign control. In politics it led to the rejection of the proposed revision of the treaties last year because it was provided that for several years four foreigners

should be made judges in the highest court. In religious work it leads to aversion to any arrangements which give foreigners an official privilege or right of control in Church or schools. It is no new spirit; only a new manifestation of the intense patriotism and pride in country which have ever characterized this people. Japan is a country with natural boundaries of sea dividing it from all others, and with a homogeneous people who have behind them a long history of their own, so that it is not strange that, although they have borrowed much from other countries, they are resolved to maintain their national independence at whatever cost. The English paper which several years ago said that if Germany wanted to acquire foreign territory she might conquer Japan little knew the temper of this people. At the same time the Japanese desire to "get the best," and the two feelings somewhat alternate. At one time they seek to learn from foreigners and are eager to adopt whatever seems to be a part of the highest or most advanced civilization, at another their chief concern is to maintain their own independence. Four or five years ago the former spirit was predominant, and it seemed, for example, as if even the ladies would soon adopt foreign dress; now the latter spirit prevails, and it is no recommendation to a thing that it comes from abroad.

2. The present phase of Japanese feeling undoubtedly is in some respects unfavorable to the rapid spread of Christianity. For one thing, while it is not directly antichristian, it is favorable to the efforts of the old religions of the country to maintain their ground, and in some places where they are strong there has been somewhat violent opposition to Christian work. Again, it takes away some opportunities for Christian work. Thus a few years ago there was a great and general desire to learn English, and the mission schools both for young men and young women were thronged with students, the only difficulty being to find sufficient room and teachers for those who wished to be taught, so that large companies of young people were brought under the influence of Christian truth with their minds friendly to all Western teaching; now there is a universal falling off of the number of students at these schools, in some cases a very great diminution, especially at the girls' schools, and those who do come are not always so friendly to foreign teachings. A few years ago, too, there was a general desire among women to learn foreign ways of making clothes, of knitting, crocheting, and the like, which furnished many an opportunity for bringing in Christian influences, and even fashion books or papers became valued missionary helps; to-day there is much less opportunity of this kind.

3. The present temper of the people favors theological unrest among the leaders of the Churches. They are so much afraid, in some cases, of coming under the control of a foreign theology that they call in question almost every thing which they have learned from their instructors in theology. As the teachings which they received have in general been such as are called "orthodox," perhaps even "conservative," there is just

now a good opportunity for the presentation of "advanced" teachings, and there is something to remind one of the readiness of the Galatians to receive "a different Gospel." As Unitarian and German "liberal" teachers came to Japan just about as this change was taking place, there has been a general theological ferment and discussion. Some of our friends who have exhorted the Japanese to get a theology of their own may have unwittingly helped on this movement. Some of our brethren, carried away by their zeal for national independence, or by their desire to show that they themselves were not tied to the foreigners' leading strings, have rashly expressed doubts as to some fundamental doctrines, and have sometimes criticised the foreign teachers and disparaged the condition of Western countries in a manner that was neither altogether kind nor entirely accurate. It would be a mistake, however, to take such talk too much in earnest, or to think that the Japanese Christians are likely to forsake sound doctrines. One report of the recent meeting of the Synod of the Presbyterian Church represented it as moved by so strong an antiforeign spirit as to reject whatever was proposed from any foreign source; but the more correct account states that there was no antiforeign spirit present, only a desire to form such a creed as should be most perfectly adapted to the needs of the Church in Japan, and the result was the adoption of a creed which indeed omits all distinctively Calvinistic features, but contains all the grand fundamental doctrines of Christianity.

4. This state of feeling has, however, some advantages. For one thing, it has removed the danger—which some felt to be a very real one a few years ago—of the adoption of Christianity as a State religion, in order to gain more respect from foreign powers. This, which was strongly urged by at least one prominent leader of Japanese opinion, could hardly have failed to be a hinderance to the spread and establishment of a truly evangelistic and spiritual type of Christianity. It is needless to say that this danger, whatever it may have been, has now entirely disappeared. It may be, too, that though the number of additions to the churches be less just now than it was two or three years ago, those who do become Christians will do so with more thoughtful conviction and more earnest faith. It is also not to be forgotten that Christianity, in order to be truly and permanently fruitful here, must be rooted deep in the life of the people, and that it can have no real vitality if it is only an exotic growth; hence not only must the outward forms and organization be adapted to the condition and needs of the people, but the doctrines themselves must be, as it were, worked over by the Japanese and be made a real part of their inner life before Christianity will be thoroughly planted here. Thus this ferment and agitation, though not unattended with danger, may be looked upon without alarm and without discouragement—may be regarded, in fact, as a necessary stage in the development of Christian thought here. That this view is commonly taken of the situation may

be inferred from the uniformly hopeful tone taken by the speakers at the meeting of the Association.

5. This change of feeling in the minds of the people calls for some changes in missionary methods of work. A few years ago, for example, there was so great a desire to learn English, and it seemed possible to do so much by means of that language, that some felt it wiser to work through English than to spend the years necessary for gaining a working knowledge of the tongue of the people. Whether this was wise or not then, it is plain enough now that except for the few who are called to do some especial work in English (and the teaching of English can by no means be given up), it is absolutely necessary to get some mastery of the Japanese language in order to do any satisfactory work. The desire for English and the fact that foreigners have not been able to live in the interior except as teachers have combined in causing many missionaries in the interior to give much time to teaching English. Not a few schools have been established by the Japanese Christians, in which buildings Japanese teachers and management have been provided by them, and missionaries have been asked to co-operate by doing the English teaching. It has seemed cruel not to aid in this way institutions established sometimes with much self-denial and which seemed to be so promising a means of extending Christian influence, but the result has been, perhaps, to call too many away from study of the language and from direct evangelistic work. It may not be wise to abandon schools already planted and nourished with many prayers, but it is probable that there will be much less extension of this kind of work in the immediate future. Again, it is necessary even more than before that the missionary refrain from official control of churches and schools, and that the responsibility for the management of Christian institutions be committed to the Japanese. There is still, however, a great opportunity for influence and usefulness open to the missionary who comes without condescension, ready to adapt himself to the people, and recognizing the Christians of the land as fully brethren in Christ.—*Independent*.

Kioto, Japan, March 20, 1891.

The Present Religious Crisis in Japan.

BY NOBUTA KISHIMOTO.

"Christian work in Japan," wrote a missionary, "is more difficult now than it was a few years ago," and such is a common experience among the Christian preachers who have labored in the field for the past few years. We see that, notwithstanding the increase of the Christian workers by forty-six, the total number of the converts of last year was less by almost one thousand than that of the preceding year. Again, we see that, while the preaching was more successfully carried on in the more recently started places under the junior preachers, the older preachers, generally speaking, were rather dull and sleeping. And again, we see that even

some missionaries felt obliged to take up the indirect work of education, as their direct work of preaching the Gospel was circumscribed by both external and internal circumstances. These and many other facts of a similar nature seem to confirm the statement made by a missionary in that field when he wrote, "The work of missions is on the eve of a crisis in Japan."

The present difficulty in the Christian work in Japan is almost universally recognized; and I see no reason why this difficulty will not increase if something is not done to prevent it. Missionary work is on the eve of a crisis. No! we are already in the beginning of the crisis itself. What is the nature of this crisis? What are its causes? Why has it come now instead of some years ago, or some years later on? What are the best means with which to meet this crisis? As to its causes, I think there are many, and in the following pages I will attempt to present some important ones as well as I can.

I. The causes of the present religious crisis, which are common to all the Christian workers.

If more minutely investigated there may be many more, but I will content myself with six causes, and of these the first four have been more or less considered, but the last two, which are really much stronger, seem not to have been duly noticed.

1. The first cause of the difficulty in preaching the Gospel at present in Japan is the fact that the general attention of our countrymen is engrossed by the interest in politics. If any thing is important in the history of our country it is the formation of the constitution and the organization of the Parliament. The former was promulgated in the spring of 1889, and the latter met for the first time in November, 1890. The people were busy in discussing the nature and interpretation of the new constitution, in the election of delegates to the House of Representatives, and in reading reports of the parliamentary debates. It is natural that such occupation should divert the attention of our countrymen from religious questions. But this trouble is not very serious.

2. The second cause is the general antforeign spirit aroused by certain events occurring before and after the delay of the treaty revision, which may in itself be regarded as the exciting cause of this strong feeling. I can here only allude to these circumstances. As to the delay of the treaty revision, this cannot but strengthen the antforeign spirit. Christianity is the religion of foreigners, in the thought of the common people. In spite of the effort of some missionaries for the favorable result of the treaty revision, they were said to be acting against it or meddling with things with which they have nothing to do. The result is the difficulty of getting men to listen to Christianity, the gospel of the common brotherhood of mankind. But this also is a mere temporary feeling, and there are already some symptoms of its subsidence.

3. The third cause is the misunderstanding and misapplication of the emperor's rescript on morals, which was proclaimed last November. It cannot be denied that this rescript implies some Shintoistic element, and



A SHINTO PRIEST.

also that it has some phraseology of the Confucian morality. From the nature of the case this is natural and inevitable. But this fact led some Shintoists to conjecture that it is a sign of the establishment of Shintoism as the state religion, and also led some Confucian scholars to infer that it means the adoption of the Confucian system as the standard of national morality. Such a misunderstanding made a wrong impression upon the popular mind, namely, that the government is going to adopt the antichristian principle. But this is a great mistake. All that the rescript can and does mean is nothing more nor less than the importance of moral education emphasized. The freedom of faith is the guiding principle of our government, and is positively guaranteed in our constitution. As to the question why this rescript was proclaimed at that time I can only offer this explanation, that the introduction and gradually felt influence of Western institutions, both good and evil, were in danger of overturning the existing state of things, together with a relaxation of national morality. To prevent this the rescript was passed. It can never mean any thing else. Still it is a real fact that its misunderstanding is unfavorable to the cause of the Christian ministry.

4. The fourth cause is the growing effort on the part of Buddhists to hinder the advancement of the Christian

cause. It may be strange to those who do not know the real state of things that Buddhism has such a strong influence against Christianity, whereas nothing whatever of its influence is recognized in the emperor's rescript. Shintoism and Confucianism have some reason to make a claim in their favor from this rescript, while Buddhism has nothing in it. But Buddhists are not anxious about it, and Shintoism and Confucianism do not consider it to be a disregard of Buddhism at all. The existence and influence of Buddhism is taken for granted, and there is no need of referring to it. It is the popular religion, although no one can deny that it is losing its influence as a religion among the educated people. As it is a religion it is not even referred to in the rescript, the object of which is only to enforce the importance of moral education; and again, as it is a religion it offers a strong opposition to Christianity.

The increase of Christians is so far the decrease of Buddhist believers. The prosperity of Christianity in Japan means the decline of Buddhism. Thus, Buddhist priests are resorting to every means to hinder the spread of Christianity and to maintain the supremacy of their religion. They publish newspapers, magazines, and pamphlets. They establish schools both for boys and for girls. They go out preaching, and try to dissuade those who are in danger of embracing the new foreign faith. They prohibit burying the bodies of Christians in their grave-yards, which often causes a great inconvenience. With the progress of Christianity these efforts of Buddhists also seem to increase. Thus this cannot but be another reason for the difficulty of Christian work.

5. The fifth cause is the underlying and far-reaching influence of the antichristian attitude of those who stand in prominent and very influential positions in our empire. There are various classes among them. (a) The first class includes those who are learned in Buddhist philosophy, who are found both among Buddhist priests and also among the laity. Some of them are teachers in our Imperial University, some are standing in high official positions, and others are influential leaders in our political world. (b) The second class includes those who follow the moral and philosophical teachings of Confucius and other Chinese sages. This is a very numerous class. In fact, the most of those who are over forty years of age, and are said to be learned, are learned in nothing else than in this Chinese learning. Among officials as well as among teachers this class is more numerous and more influential even than the first class. (c) The third class is composed of those who studied the Western sciences and philosophy, and were influenced by the materialism of J. S. Mill, the positivism of Auguste Comte, the agnosticism of Herbert Spencer, the pessimism of Schopenhauer and Hartmann, and by many other *isms* of other masters. Under this class also may be included those who were unfavorably influenced by certain ceremonies or certain dogmas of some Christian Churches. Of course, this sort of men is not very numerous; still, their influence on the mind of the younger and educated class of the people is very

strong indeed. From the nature of the case the direct influence of the positive antichristian attitude of these several classes is very injurious to the cause of Christianity. (d) Moreover, there is still another large class of eminent men who profess to be entirely indifferent to any religious matters. Indirectly, the influence of their indifferentism is often as strong as the direct preaching against Christianity.

6. The last but not least of the causes of the present crisis is the general doubt among the common people whether Christianity is worthy and substantial enough to be adopted. What produced this general doubt? I answer, Christianity itself, or, more properly, the different forms or sects under which it has appeared in our country. (a) We have the three great divisions of Christianity: Romanism, Nicholaism, and Protestantism. At first even these grand distinctions were not recognized, and Protestantism was often reproached with the defects and mistakes of the two Catholicisms. But gradually this trouble was passed over. (b) The second trouble was about the many different sects of Protestantism itself, which now numbers some thirty. Each sect has its peculiarities, and the people, even the Christians, were perplexed by the abundance and differences of these sects. But the thoughtful mind soon came to see the point, that although these sects differ in some minute details, still most of them agree in the essential doctrines and practices. (I say still there are many who have not reached this conclusion. Indeed, there are many who do not know even the difference between Protestantism and Roman Catholicism, just as here in America many people do not know that Japan is an independent country distinct from China.) (c) But the third and fatal trouble was caused by the introduction of the New Liberal Theology from Germany and Unitarianism and Universalism from America. The orthodox Churches teach Christianity in one way, the German missionaries teach it in another way. Unitarians and Universalists teach it in still another way. Not only do the teachings of these different bodies differ from each other, but often they contradict even the doctrines which were hitherto supposed to be essential and immutable. The natural consequence of such fatal contradictions upon the popular mind is the conclusion that, if Christianity is so disputable and unsettled even in its central doctrines, it is probably not worthy and substantial enough to be exchanged for the religious systems which our fathers and grandfathers used to believe. This conclusion is quite natural, and also, to some extent, excusable on the part of the people who do not know any thing about Christianity. But such a conclusion is very unfavorable for Christianity. Conservatism as well as Liberalism is much obstructed by this wide-spread prejudice.

II. The causes of the present religious crisis, which are special to the orthodox theology of the conservative bodies. For the sake of convenience let me classify all that I have to say on this subject under four headings.

1. The first cause of this special difficulty encountered

by the conservatives is the New Liberal Theology of the German missionaries. The first missionary of this body arrived in our country in the autumn of 1885, and in the autumn of 1887 its first church was organized. The next year its theological school was started, and in November, 1889, its magazine, the *Shinri* (The Truth), was begun. This magazine is widely circulated among both Christians and those interested in Christianity. It is able, learned, and influential. Its writers are the German missionaries and some of their converts. Although this body was opposed as radical or heretical, yet its preachers were calm and cautious. They were attacked, but they did not attack others. They knew and adhered to their primary mission to preach the Gospel of Christ. They avoided theological discussions as long as possible, for they were not willing to disturb the Christian work of the other denominations. This noble and wise spirit of the German missionaries ought to be acknowledged, if one knows the peaceful method of preaching they have followed, and the generous attitude which the articles of its organ clearly show forth. This body is gradually getting strength. Although its theological school has only half a dozen students, yet the influence of the school, the magazine, and the preaching is powerful. Now there are more than two hundred converts. Concerning their theological views, as they are much different from the other Christian bodies, they cannot avoid sooner or later a collision with them. But it is a great mistake to confuse their New Liberal Theology with rationalism, or to regard them as mere followers of the Tübingen school. In a word, they are more constructive than destructive. The reasons why these missionaries are influential and successful are, first, because they have the knowledge of comparative religion, and thus the knowledge of the real points of the superiority of Christianity over other existing religions; secondly, because their theology represents the critical and historical investigation of the philosophy of religion in Germany for more than a hundred years; thirdly, because their intellectual ability, their noble attitude, and their religious spirit command the love and admiration even of their opponents.

2. The second cause is the introduction of Unitarianism and Universalism from America. The former was introduced in the autumn of 1887, two years after the introduction of the New Liberal Theology from Germany, while the latter was introduced in the spring of 1890. In March of 1890 the Unitarians started their magazine, *The Unitarian*, and their first church was organized in the autumn of the same year, which now has about forty members. It has no school of its own, but some say it has something to do with one of the most influential schools (politically) in Japan. On the other hand, the Universalists are laying the foundation for their theological school; and the dedication of their first new church building was celebrated last Christmas, if the report is reliable; but they have no organ, as far as I know. As to the nature of these two liberal denominations I would not say much, for they were

imported from this country, and their nature and differences are better known here than in Japan. But I feel that I ought to add a few words concerning their relation, especially that of Unitarianism, to the orthodox denominations. At any rate, they are different from, and often contradictory to, the theological opinions of the evangelical Churches. They are more liberal or more radical. A writer in the *Shinri* says: "Men often identify our (the German missionaries') position with Mr. Knapp's Unitarianism, but this is a mistake. Mr. Knapp teaches the old rationalism, while we teach the new liberal theology. We do not aim at destruction, but our greatest object is construction." And the same writer says again: "Mr. Spinner (one of the German missionaries) and others make the new liberal theology their foundation, but Mr. Knapp teaches rationalism (compare Mr. Schmiedel's article), and also the relation of his position with atheism, Buddhism, Shintoism, and Confucianism seems not to have been sufficiently clear."

In the article referred to in this quotation we find the distinction between rationalism and the critical new theology clearly and philosophically discussed. Let me translate a few passages out of this article.

"Rationalism," says Mr. Schmiedel, another of the German missionaries, "makes Christ a teacher of morality, a man of wisdom and virtue, a saint or sage, as Socrates or Confucius. But the liberal theology makes Christ the unparalleled revelation of the love of God, for the history of the world made a great advancement with Christ, and the feeling and will of Christ reveals God as perfectly as possible to man. Rationalism makes religion only a human matter, and regards it as a relation originated by God, who is outside of the universe; but the liberal theology makes religion, which is in the human heart, to originate by the revelation of God and caused by the inspiration of the divine Spirit. In a word, rationalism makes religion a purely human relation, while the new liberal theology makes religion a mutual relation of God and man." And in his conclusion he says: "Rationalism does essentially negative and destructive work, while the liberal theology proceeds positively and constructively." I am not sure whether or not Mr. Schmiedel means hereby to identify rationalism with Unitarianism; but the only intention of my quoting these passages is to show just what impression this German missionary got of the Unitarianism of Japan. Unitarianism is more radical and more destructive than the new liberal theology. Yet, from another point of view, this progressive attitude of the Unitarians is a benefit in one way or the other to the religious thought of our people, while at the same time its effect upon the cause of the orthodox theology is more unfavorable than that of the new liberal theology.

3. The third cause is the liberal movement in the orthodox Churches themselves. As to the origin of this movement, we do right if we distinguish its hidden development and its final manifestation. The hidden source of this movement is found in the dissatisfaction on the part of some Christians and preachers concerning

the emphasis laid upon the traditional dogmas by the strict orthodox theology. In one sense, this feeling may be said to be as old as the introduction of Christianity in Japan. Still its power was weak. But with the growth of Christianity this element of dissatisfaction was also gradually growing, though not noticed by every one. This may be shown by the following fact. Two years ago a graduate of our Imperial University attended the summer school which was held in one of the principal missionary centers, and came back in disappointment, exclaiming: "I had expected something better, but to my astonishment I found there only the theology of the seventeenth century."

At last the time has come when the influence of the new liberal theology begins to be felt; and when the Unitarian preachers announced their radical opinions the reaction, which was not till then strong enough to take shape without some external impulse, made a bold step to assert itself. The one who first gave voice to this cause, and who is now fighting as its champion, is one of the influential pastors of an orthodox denomination, and he began this movement by publishing his thoughts in the spring of 1890, right after his return home from a trip of religious investigation in Europe and America. This new movement, as I said above, is very much indebted for its actual appearance to the German as well as Unitarian missionaries, if not for its materials, at least for its courage in self-assertion. And exactly what this movement is it is not very easy now to say. It claims to be a liberal movement in theology, and some thought it to be more allied in its general spirit with the new liberal theology of the German missionaries. In fact, this new movement is not fully developed yet. The *Riku-go-zasshi* (the universe) and *The Christian* may be regarded as its organs, for they are busy discussing the subject. In a word, this new movement may be summed up in the phrase, "A Japanese Christianity for Japan." To show its general character I will make some extracts here.

"As far as Christianity enters into our country," says the champion alluded to, "it must be built upon the foundation of the existing native civilization and upon the influence of Buddhism and Confucianism." "The view that the Bible is the most important book containing divine truth, but is at the same time a human book, and therefore, like every thing else pertaining to men, imperfect—such a view will gradually be accepted by mankind." Another writer in the *Riku-go-zasshi* gives a very interesting article setting forth the general spirit of this new movement. I will give a digest of some portions of it, for the original is too long for my present purpose: "Whether we regard one God as manifesting himself under three different forms, or the other three personalities as existing in one God, this has very little to do with the life of our faith. Whether we regard Christ as God, or as man in whom God was revealed, this has nothing to do with our salvation. Whether we regard the death of Christ as a vicarious offering for redemption, or as the mere proof of God's love, such

speculation is not essential to our spiritual life. Whether we are to be punished for the sin of our first parents or not is not as important as the fact that we are sinners, and therefore we must repent in order to be saved. One regards the Bible as an infallible book, while the other regards it as fallible, and yet as containing the truth which leads us to salvation. This makes no difference. All that is important is to observe the commandments given in the Bible, to love God, to love Christ, to die to sins, and to repent of our transgressions. 'Therefore, if one sincerely loves God, loves Christ, and loves his brothers, according to the commandments, then, to what sect he may belong, or whatever may be his theological opinions, I will surely call him a true Christian.'"

Such seems to me to be the general feature of the liberal movement of the orthodox Church of Japan. Just how large a proportion of the evangelical Churches comes under that movement is not plain. But the fact is clear that some missionaries are somewhat troubled on account of this movement. But if properly understood there will be no reason for such anxiety, for the leaders of this liberal movement are generally the men of deep religious spirit, and they will never go astray from their faith in Christ as the Saviour from God.

4. The fourth and last cause of the special difficulty in the cause of the orthodox theology is the general confusion or embarrassment felt among the Christians and preachers as to the essence of Christianity. I mean by preachers mainly the native preachers, for the foreign missionaries are not, under the circumstances, to be affected by such trouble. These native preachers were preaching the trinity of God, the divinity of Christ, the vicarious redemption, the infallibility of the Bible, and so forth, as the essential, vital doctrines of Christianity just as they were taught. But now they have found out that these doctrines are altogether rejected, or are regarded as unessential by some other forms of Christianity. What will be the result of such a discovery? Take, for instance, the doctrine of the infallibility of the Bible. This is one of the most essential doctrines of the orthodox theology, because all other doctrines are, so to speak, founded and built upon the words of the Bible. But this doctrine itself is called in question. Take the doctrine of the divinity of our Lord. This is also one of the most important doctrines of evangelical theology, because the trinity of the Godhead, the sinlessness of Christ, original sin, the miracles and resurrection of Christ, and others, are dependent upon this central doctrine, either as their premise or as their authority. But this is also called in question. Thus the foundation-stones seem to them to be crumbling away. How can the elaborate superstructure of their theology support itself without these foundation-stones? If these preachers had a full Christian experience, and a full knowledge of historical Christianity, as among the Christians of Europe and America, they might stand firmly in their faith. But they have no such backing.

Moreover, it is a fact that these doctrines, as such, are not very easy to believe, especially for those who try to see Christianity in its intellectual and moral aspects. If these doctrines are presented in their metaphysical forms, detached from the living religious experience, they are often the greatest stumbling-blocks in getting men to accept Christianity, and after they are believed this belief is merely formal and mechanical. Our native preachers were in such a condition. Some of them had not yet a full Christian experience, while others felt some difficulties with these doctrines. Then they heard the view that these doctrines are not essential to Christianity. What can be the effect of this but the feeling of relief, on the one hand, on account of the removal of this difficulty, and, on the other hand, the doubt whether there is any thing essentially worthy left in Christianity if all these are removed? Some lose the foundation for their faith; some do not know what to preach to their congregations; some cannot preach any thing with boldness and confidence. Such doubt and such uncertainty seem to have been one of the strongest causes, if not the strongest, of the present stagnation of the spirit of preaching among many of the preachers of the orthodox type.

These are the causes which make the task of the evangelical theology specially hard at present. These four special causes, together with the six common causes, are the things to be well considered by those who are working in the field, and by those who are preparing themselves for the work, and by those who are interested in the work and supporting it, and by all those who pray for the real success of Christianity in helping men to love God and to love men. Unitarians or Universalists can do a good work there if only they know how to do it. We want them to do some positive work. Sometimes destruction is necessary, but even then that destruction must be for the construction of something. The evangelical preachers and the German missionaries should not attempt merely to impose their own opinions. They ought to have a nobler purpose. Indeed, they have it, and hence they ought to subordinate every thing else to that first and last aim of their missions.

III. Thus we have a religious crisis, and I have tried to present some of its important causes. The next question is, How to meet this crisis? What is the best and most successful way? Is there any such method at all? Different persons may give different answers. As for me, I have what I call the *qualification method*—that is, the consideration of the qualifications for those who work in this field of evangelization. It may be said that this method is too indirect and cannot meet the impending emergency, or that it is too difficult, and there is no hope of its realization. I know its indirectness and difficulty. Still, as I see no better method, I will try to present it. According to this, there are three groups of the qualifications, which are not only important but indispensable for the great and successful work in the future as well as in the present of Japan;

and all of these qualifications have been suggested by the circumstances connected with the missionary work of all the denominations existing in our country.

1. The first qualification, or rather the first group of qualifications, essential for successful missionary work in Japan is a sufficient knowledge of comparative religion. In Japan there are many systems of religion and philosophy already existing. Buddhism is the popular religion, and the Hindu philosophy is, to some extent, taught and studied. Confucianism was the standard of the national morality, and the Chinese philosophy is still one of the most favorite studies of our educated brethren. Moreover, we have our native religion, called Shintoism.* How can one preach Christianity adequately and successfully in a country like Japan without some knowledge of comparative religion? The importance and necessity of such a study seems to have been made clear by the collision of these existing religions with Christianity, especially after the introduction of liberal Christian denominations. The German missionaries positively declared the importance of this study among Christian preachers, and some of the missionary schools seem to begin to follow this advice. As they say, the study of comparative religion is indispensable for Christian preachers for the three following reasons:

(a) The first reason is the fact that one cannot know the real superiority of Christianity without the knowledge of the other great religions of the world. To speak of all other religions as false religions simply testifies to one's own ignorance of the history of the philosophy of religion and of the nature of these other religions. They may be imperfect or irrational, but they cannot be wholly false, as they are sometimes called, because they are the natural outgrowth of the religious spirit of those times and countries in which they have flourished. They must be studied fairly and thoroughly. Their characteristics must be investigated. Their good sides must be recognized more strongly and more clearly. To compare their evil sides with the good sides of Christianity is not a fair method for the discovery of the real points of the superiority of the Christian religion above all these other religions.

(b) The second reason is the fact that such a fair comparison and discovery of the real superiority of Christianity is the only thing which can give a firm foundation to those believers who are not prejudiced by circumstances. One may believe such and such to be the essential and distinctive doctrine of Christianity. But if he is told that such doctrine is also found in another religion it is natural for him that his thought will be more or less disturbed in this respect. If he has an unprejudiced mind, and if what he is told is true, I see no reason why his faith should be affected. The study of comparative religion will give not only the foundation for a firm belief, but also the best means by which one can get rid of his religious prejudices. This is

* As to the nature of these systems, see the article, "The Future Religion in Japan," in the *Unitarian Review* for February, 1891.

almost an unutterable blessing to an ordinary Christian, and an indispensable equipment for ministers.

(c) The third reason is the fact that only by such a study can one be properly qualified for preaching Christianity among those who believe in the other systems of religion. Suppose one does not know the fair superiority of Christianity and tries to preach Christianity among the educated class of the Japanese, who know much about Buddhism and Confucianism. How can he succeed in his preaching? The chance for his success is the minimum, while in all probability his effort to preach Christianity will end in his being disregarded if not despised by his hearers. If, on the other hand, the preacher has some knowledge of these other systems he has the key with which to open the heart of such men from the twilight of the dawn to the bright light of the midday sun. Thus, for the preacher and the hearer, some knowledge, if possible a thorough knowledge, of comparative religion is an indispensable qualification.

2. The second qualification is this, that the preacher must be familiar with the modern religious and theological tendency of the world, and also with that of Japan. One must be well acquainted with the results of modern scientific investigations and their influence upon theology. One must have a clear knowledge of Church history and of the development of Christian doctrines. Again, one must be acquainted with the general history and modern tendency of the philosophy of religion. And again, one must be familiar not only with the Christian philosophy, but also with the anti-Christian philosophy if he tries to do a good and successful work among our educated classes, for, as I have said above, the sciences and philosophy of the West have a very strong foothold among them. As these educated people are intellectually and politically governing our nation, if the preachers are powerful and successful among them they may fairly be said to be powerful and successful among the whole nation. But if the preachers are not honored by the educated classes as to their ability, learning, character, and spirit their success amounts to very little, although they may have such success among the common people. Of course, I do not mean to say that the preachers must have such and such views in theology or philosophy, for this cannot always be demanded. All I say is, they must be familiar with the modern scientific, philosophical, and theological tendencies. Nothing is more lamentable than narrow-mindedness and ignorance. What I set forth here under this head may seem to some to be demanding too much. Certainly it is demanding a good deal, but without some such qualification there is no lasting success in the missionary work of Japan. In this connection I may add a few words concerning the positive good which the German, Unitarian, and Universalist missionaries are doing in Japan for the cause of Christianity in general. I have already spoken of their favorable influence upon the growth of the liberal movement among the native Christians. The positive good of which I have now to speak is not such a special one,

but is of a far more general nature. (a) Among those educated in the Western sciences and philosophy there are not a few who hold materialistic or agnostic views about God and man. But all these liberal or radical denominations of Christianity unanimously assert the knowability of God and the immortality of the human soul. (b) Among those who are indifferent to any religion, or who are learned in the Confucian system of morals religion, is often regarded as a useless superstition, morality being all that they care for. But, again, all of these liberal bodies make a positive statement that religious belief is rational and indispensable. (c) Among those who adhere to the existing systems of religion and morality it is assumed that these systems are sufficient, and there is no need of adopting any foreign religion. But here again the superiority of Christianity, and hence the importance of its introduction, is positively and unanimously asserted by these different representatives of Christian liberalism. (d) As these representatives are generally regarded as liberal or radical, their assertions usually find more access among the educated, and are very powerful in getting men over to Christianity. This is what I mean by the positive good which is contributed by these liberal denominations in favor of the general cause of Christianity in Japan.

3. The third and last qualification, which is in one sense the most important of these three, is the fact that the first and ultimate aim of the missionary work in view must be to *Christianize* Japan, but *not to foreignize* it. It is a fact that Japan has its own peculiar civilization, but it is also a fact that this civilization is in many respects far behind the Western civilization. Thus the necessity of the introduction of Western institutions was recognized. With other things Christianity also made its appearance. We need Christianity. We believe and hope that it will become the religion of the whole nation. We are grateful for the self-sacrificing spirit of the missionaries, who for this cause left their homes and comforts. We hope and pray for their success, whether they may be German or Anglo-Saxon, conservative or liberal. But we have one thing to call their serious attention to, and that is this, please *Christianize* Japan, and that only.

It is a historical fact that Christianity has changed with its embracers to some extent and within a certain limit. The Christianity of Peter is not exactly that of Paul. The Christianity of Greece is more or less influenced by Greek philosophy, while that of Rome was tinged by Latin legalism. The Christianity of Germany is speculative, while that of America is practical. Every nation, as well as every individual, has its own characteristic, while Christianity on its side has its peculiar flexibility toward these nation-characteristics, as far as they are not contradictory to itself. We Japanese also have these specific characteristics and a civilization of our own. We need not cast off all these old garments in order to put on the new clothing called Christianity, for this clothing itself is not new, but has already passed through many countries as well as many centuries. All

we want to do is to put on this clothing of Christianity cut in Japanese style as far as possible. We may reject all the Jewish, Greek, Latin, or Protestant traditions, or we may accept them all. This is a secondary question. What we want is the *essence* of Christianity, Christianity in its lowest terms. As to the minute sectarian differences in doctrine and ceremony, the best way is *not* to emphasize them as essential, but leave them to our own choice. It is not proper to force upon one who likes a frock-coat a cutaway, or to compel one who who dislikes tea to take a strong cup. The clear distinction between the essentials and non-essentials of Christianity must be always kept in view.

Perhaps one may misunderstand my meaning and ask, "Is it not sufficient for a preacher to have an earnest and intense zeal in preaching Christ and his Gospel, although he may have no knowledge of comparative religion and the philosophy of religion?" Of course, when I say that the knowledge of comparative religion and familiarity with the modern religious and theological tendencies of the world are the indispensable qualifications of preachers, I do not mean that they alone will make good preachers. By no means. Often the reverse is the fact. Sometimes, and in some places, ignorant and unphilosophical men who have full Christian experience make good and successful preachers. This is a fact, I know; and, moreover, when I say that to Christianize must be the first and ultimate purpose of Christian work, I fully admit that this last is the most important of all the qualifications. To make show of one's own cheap erudition in comparative religion, or philosophy of religion, is nothing but a sign of one's own lack of the essential qualification. To discuss with the believers of the other religions for the sake of discussion, or to attack the doctrines of other denominations simply to destroy their Christian work, is not the purpose for which this knowledge is wanted; but to do good and successful missionary work in a country where many other important religions of the world are existing; where modern science and philosophy are gradually finding their way; where the people in general have hardly any knowledge of what historical Christianity is and what Christian experience consists of; and where the track must be first cleared of many obstacles to invite one to the truth and peace of Christianity instead of believing before their removal—these first two qualifications seem to me to be indispensable in addition to the last, especially to those who intend to carry Christianity among the educated classes of Japan. Still even here, as elsewhere, the first and ultimate purpose of their whole effort must be to preach Christ and his Gospel. The love of God and the love of man, the aspiration to transform this world of sin and sorrow into the kingdom of God, and the desire to preach the Gospel of peace and joy to all the people of the world must be the first and last impulse of those who go out to preach Christianity under the banner of the Lord God of hosts.—*Andover Review*.

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The Help America has Given to Japan.

It was American diplomacy that, at great expense, peacefully secured the opening of Japan to the world; and the American conscience which refunded the sum of nearly \$750,000 unfairly—in connection with England, France and Holland—taken in unjust indemnity; which example none of the other powers has yet followed. It was American private generosity that maintained Japanese students at school in this country during civil wars at their own home; an act which so deeply touched the Japanese heart that the mikado's ambassadors, in 1872, declared in writing "it will do more to cement the friendly relations of the two countries than all other influences combined."

Further, as to education, American missionaries were the first teachers, organizers of colleges, and advisers of the Japanese; so that, for example, of the great embassy sent round the world in 1872 *one half* of the members had been pupils of an American missionary. The common-school system of Japan was borrowed directly from that of the United States, and its details set into operation by Americans. The first aids to the study of the language by Europeans, and the best dictionary yet made, were the work of Americans. The great bulk of the completed Bible in Japanese, as well as by far the larger part of the missionary work now on a national scale, was and is done by Americans. The Internal Revenue and the National Bank system are wholly of American creation, and were borrowed by the Japanese with only slight modifications. Her best geological surveys, which have saved the national treasury millions of dollars, are the direct work of Americans. In the revision of the treaties—a matter of genuine righteousness—the United States, by leading the way and breaking the unity of diplomatic oppression by treaty, has largely helped in giving Japan her true status before the world.—*Rev. W. E. Griffis, D.D.*

The Introduction of Christianity into Japan.

Christianity, like Simon the Cyrenian, has always been obliged to carry its cross. If it had been merely a load of wood, as in his case, Christianity would have prospered; but it has been often obliged to carry Satan and his luggage, which has ever been to its humiliation and disaster. Thus fettered it entered Japan. Mendez Pinto, a Portuguese adventurer, was the first European to put his feet upon its soil, about 1542. This led to the advent of Romanism. Pinto returned full of things marvelous. So successful was he in getting his stories into circulation that the Portuguese called him Pinto the Mendacious. Whether Major Pinto, who has recently raised the small tempest between Portugal and England, is a lineal descendant or not, it is not necessary to opine; but we note the fact that events repeat themselves and the behavior of the two adventurers is much alike.

Vagabond foreigners brought Christianity, like a pack-horse laden with all real and imaginable deviltries

—priestcraft, political intrigue, persecution, the inquisition, the slave trade, concession to a vile caricature of Christianity by the sword, sedition, rebellion, and civil war. All this and more was introduced at the cost of the blood of sixty thousand massacred Japanese.

Pinto and his soul-saving crowd were armed with arquebuses, which at first delighted the people, as does any thing new which they think they can turn to selfish account. Pinto was a big man while the Japanese were stealing his thunder. Soon the natives were manufacturing guns and powder, the secrets of which they had secured by reward or cunning. So the cross of Christ was brought by unprincipled foreigners, and firearms and cruelties—an infernal trinity which lives in the memory of the natives in many places, a horrible tradition, but synonymous with the Christian name. Then, as ever since with the Portuguese, where it was possible to unite the cross and sword the weak were first trodden by violence and made religious by spoliation. Hundreds of Portuguese were attracted by Pinto's gains. Ships returned loaded with pirated trophies of the cross.

The Japanese at first thought it a great thing, and the daimios vied with each other in enriching the foreigners, who were giving them religion for their earthly effects. Their main idea, however, was to get improved weapons to carry on bloody conquests at home, or to regain lost or acquire new supremacy. The country swarmed with Portuguese priests—the gleaners after their avaricious masters. The first convert was a murderer, who, learning to read and write Portuguese and the necessary doctrines of the Roman Church to be a propagandist, became Xavier's interpreter. The character of the natives at that time appears in a passage recorded by the great missionary: "The people did not immediately assent to what was said to them, but would investigate what I might affirm concerning religion. They asked multitudes of questions, upon the answers of which they pondered. But their chief test was in seeing how my conduct tallied with my words."

Xavier's mission was not a success; he was too good for his Portuguese forerunners. He could not learn the language; he had no means of showing the daimios how his presence and performances could enrich them. He went to Kioto, and assumed the garb and ways of a mendicant; but this made the people despise him, and as he had no present of sufficient value to reach the shoguns, whose rule was supreme at that time, he left the country in disgust. But he had inspired others to carry on the work, and within five years after he left Kioto seven churches and multitudes of smaller Christian communities dotted the south-west.

In 1531 there were two hundred churches, while 150,000 native Christian daimios and people of standing, where Xavier first began his work by the use of costly gifts and diplomacy, were in favor of Christianity. In 1533 an embassy of four young noblemen was dispatched by the Christian daimios of Kiushiu to the pope to declare themselves vassals to the holy see. Eight

years after they kissed the pope's toe, and had a grand audience with Philip of Spain, the blood-letting missionary of the papacy in Europe. It is hardly necessary to say that they returned with those pests of the world—the Jesuits and mendicant friars. As the result, according to Roman Catholic records, the converts in Japan numbered 600,000. The Japanese estimated the Romanists and their adherents at 2,000,000. Nor was their work confined to any one class, but had many representatives even among women and at the court. Churches, monasteries, and schools were abundant. There were fathers every-where, and crosses rivaled Buddhist shrines in number and elegance. Japan was in a condition favorable for this wonderful change. She was worn out by intestine quarrels; the people were poor and hopeless. The native religions, Shintoism and Buddhism, were without comfort, nay, without even pity. Shinto was only a shadow of ancestors in their grave-yards; Buddhism had dried up. But Roman propagandism was without the juice of life or sympathy, as dead as the cut flowers laid on the faces of corpses. It had degenerated into a trade in prayers and trinkets, a system of prayers and masses paid for to the priests; but as might have been expected, and always is the case, material gorgeousness increased as spirituality departed. Never were there such magnificent vestments, such clouds of incense, such glowing lights, such imposing processions. There was never so much religious "razzle-dazzle" while indulgences were sold, and on holidays those monuments of religious and national deterioration were so abundant that honest industry was paralyzed.

The Japanese common people are very imaginative and sensational. They are the French of the Orient, worshipers of the beautiful, according to their notions. This fact paved the way for the Roman priest with his crucifixes, rosaries, rich vestments, and impressive ceremonies; just enough different from the flummies of Buddhism to give pleasant variety to the versatile tastes of the Japanese. The picture and crucifix business became a great industry; they were bought and sold rapidly, furnishing revenue to Rome and profit to the tradesman. The priests preached the doctrine of an immediate entrance into paradise after death to all believers, and were not particular to spiritualize paradise; so any kind that suited the seeker would do. This intoxicated the multitude, who had known nothing of the future from Shintoism, and had heard only the discouraging ideas of going on forever through brutes, snakes, hogs, and dogs until they might mount up into humanity, and through this, at last and best of all, into practical annihilation. Calvary with its bloody scenes and more glorious reprisals was a new story—a brighter hope, even if it were no more, as dark skies lighted by dying rockets are better than no light at all.

The transition was easy and rapid from Buddhism to Romanism. They are so near alike in so many aspects that few alterations in the machinery and millinery were necessary. The idols of Buddha were easily chiseled

into the image of Christ and the Virgin, and as the people had never seen either, they were just as good as those altered from heathen divinities at Rome. The Buddhist saints were changed by a little paint and trimming into the twelve apostles. The *torii*, a Buddhist symbol, answered the purpose of the cross. Japanese soldiers were armed as crusaders. The Buddhist goddess of mercy was improvised to represent the Holy Virgin. There was wonderful economy shown; the fragments of Buddhism were gathered together that nothing should be lost. Buddhism was made to do service to Rome, and was beaten at its own game. Christian churches were made of Buddhist temples, with but little expense or change, amounting to no more than sprinkling a little water on the command, "Thou shalt not steal."

The great bells, the glory of every Buddhist temple, had a little water thrown upon them, and then they boomed for Christianity, and the same lavatory at the front of the temple held the sacred fluid as when the priest had performed his incantations over it. The censer that swung before Amida was filled, fired, and set smoking in the interest of Christianity; the old beads answered as well as the new; and even the fragments of candles burned for Buddha were utilized in the new order of religious life.

The new departure began with Maryolatry; the next thing was to show, when advisable, the spirit of the inquisition, freely dappled with the latest Dutch martyr-blood from Holland; with this came Spanish and Portuguese gold in such abundance that the native rulers thought that the Christian religion was a paying institution. The daimios became Christians, and compelled their subjects to be baptized. Whole districts were ordered to be baptized, or leave the country. So preaching, exile, fire, and sword were alike missionaries to do converting work.

Miracles were, as usual, brought into service. But when the people were well conquered, or exhausted, they commenced fighting among themselves. The several orders began to tread on each others' ecclesiastical toes. This brought shame on the Christian name, imperfect as it then was. The friars of the orders were vigorously anathematizing each other, and in daily conversation denounced each other with vile epithets. The natives, who were tired of them, and not without reason, had daily additional cause for desiring to be rid of them on account of their bad conduct. The effects of the contest between Philip of Spain and the Dutch were felt in Japan. Dutch traders, always fairer in business transactions, more reliable and truthful, stirred up the natives against the Spanish and Portuguese papists.

The Japanese do not need much instruction as to how to use the weakness of foreigners against each other, and so they made the best of their opportunities. The Portuguese were slave-traders, and in their traffic preyed on the Japanese, selling them to Macao, China, and the Philippines. The Japanese foreign wars and intestine conflicts, and their impoverishment by the Jesuits and their followers, had been so great that Malay negroes, servants of the Portuguese, could own and speculate in

Japanese body and blood. The Japanese ruler, Heydeyoshi, had decreed death to the slave-traders.

There were noble exceptions in the Roman Catholic Church in Japan, men who did all they could to prevent these atrocities; but they were in the minority, as all the villains of Spain and Portugal trained under the banner of the Cross. A reaction set in; the preservation of Japanese existence required it. Heydeyoshi, who was at first favorable to the Jesuits and their religion, was exasperated at their behavior toward each other, and their intrigues and tyrannies, and issued a decree, in 1857, of banishment against the foreign missionaries. The Jesuits closed their churches, abandoned their stations, and ceased to preach in public; but they did worse, by machinations and secret methods of which they were masters, gaining ten thousand converts a year. Spanish friars came in multitudes from the Philippines, and openly defied the Japanese government. This led to a second decree of expulsion, but it was not much heeded.

In 1596 six Franciscans and three Jesuits and seventeen Japanese Christians were crucified in Nagasaki. Even this did not dismay the priests, who intimated that Spain would have revenge. This still further exasperated the rulers in Japan, and in 1606 an edict from Yeddo forbade the exercise of the Christian religion. An outward show of obedience withheld persecution for a time.

In 1610 the Spanish friars again defied the government, and preached sedition. The year following Jye-yasu secured proof of a plot on the part of natives and foreigners to subjugate Japan under the government of Spain. This was discovered in the mining country, where thousands of Christian exiles had been sent to work. The names of the native and foreign conspirators had been written, according to the custom of the times, in blood from the end of the middle finger of the ringleader. This determined Jye-yasu to root this pestilent breeder of sedition, as he believed, out of the land, and in 1614 twenty-two Franciscan, Dominican and Augustinian friars, and 117 Jesuits, and unnumbered native priests and Jesuits were transported. In 1615 Jye-yasu had a contest with Kedeyon, who was then entertaining some Jesuit priests, and calling out his troops he laid siege to the castle of Osaka. A terrific battle was fought, ending in the burning of the citadel, the death of the Christians' friend, Kedeyon, and, according to Jesuit sources, 100,000 followers perished. This battle left the Christian cause in political ruin, giving the strange coincidence of Catholicism receiving its death-blow in Japan in the same year that the Pilgrims conquered an almost unknown and inhospitable climate to plant the seed of a new religious force which has antagonized the papacy to this hour. But the exiled friars kept coming back again, as if longing for martyrdom, until Hedetada, the shogun, pronounced sentence of death against any foreign priest found in Japan. His successor restricted all foreign residence and commerce to Nagasaki and Kerado. Soon after this all foreigners, except the Dutch and Chinese, were banished.—*Dr. Mutchmore, in the Presbyterian.*

The Testimony of a Secular Journal to Protestant Mission Work in Japan.

[The following editorial appeared in a recent number of *The Japan Mail* ("A Review of Japanese Commerce, Politics, Literature, and Art"), by far the ablest and most influential paper published in Japan in the English language. As *The Mail* has not been considered particularly interested in Christianity—no more so than the great secular papers of the United States or Great Britain—this testimony has all the greater force. The article published in the *Kokkai* and thus refuted in *The Japan Mail* will give some idea of the opposition here, of the trials that missionaries have to endure, and of the great necessity of a well-equipped mission press.—HERBERT B. JOHNSON]

It is impossible to pass without strong protest the articles recently published by the *Kokkai* on the subject of missionary labors in Japan. We cannot, indeed, persuade ourselves to think that such writing appeals to any wide circle of readers or indicates any general feeling. It is probably the expression of some specially educated and comparatively limited sentiment with which the general majority of the Japanese have no genuine sympathy. Still, it appears in the columns of a journal having access to a large section of the public, and its mischievous consequences may be correspondingly grave.

Every body recognizes that among the foreign communities of Japan and China there is an element bitterly hostile to the missionary. From time to time the views of this singular coterie find exposition in the columns of some third-rate journal, the exceeding rancour of the language employed and the bitter bias of the writer furnishing a sufficient refutation of the theories advanced. Various explanations of so strange a mood have been hazarded, but inasmuch as neither the missionaries themselves nor their friends are disposed to say painful things, the backbiters escape with tolerable immunity. Perhaps we must be prepared to encounter a similarly hostile tendency among the Japanese, but assuredly the columns of the *Kokkai* are not the place where we should have gone to look for any manifestation of it. Roughly speaking, there are some seven hundred Protestant Christian missionaries in Japan at present. These, with a very few exceptions, the *Kokkai* classes as second-rate men, not competent to find employment at home, and not courageous enough to go and preach the Gospel in the interior of Africa or the South Sea Islands, where dangers and hardships are to be encountered. The exceptions are a handful of pioneer missionaries who came here in the very early days, when foreigners carried their lives in their hands. For no better reason than because a measure of peril attended propagandism at that era, the *Kokkai* appears to think that propagandists were then able and sincere men. With the disappearance of danger disappeared also, according to its view, all incentive to the coming of clever and zealous preachers of the Gospel. The conclusion is that the successors of the pioneer missionaries are persons not worthy of employment at home, who come to Japan merely to lead a life of ease and

economy among its peaceful people, in its beautiful climate, and under circumstances not easily found elsewhere.

This sweeping general charge is supplemented by the particular accusation that missionaries purchase large tracts of land in the names of Japanese, build magnificent houses there, and live luxuriously. Even their work as educationalists is decried. Students taught by them are said to know only foreign languages and foreign literature, having made little or no progress in the sciences, and as for their system of female education, it is condemned wholesale. The *Kokkai* finally recommends them to pack up their traps and go home as quickly as possible.

It will be observed that this criticism, however unjust, is cleverly couched in such general terms as to be difficult of direct refutation. That portion of it which refers to the purchase of land in the names of Japanese is true in fact, but nothing could be less accurate than the complexion imparted to it. Land acquired by missionaries outside the settlements is invariably intended for the building of schools, hospitals, or some other charitable institution. Residences erected for missionaries on such sites are subordinate affairs, and to apply the term magnificent to them is a total misnomer. We have never seen one that approached magnificence, or exceeded the bounds of the most ordinary comfort. Sometimes they are spacious, but in such cases it will invariably be found that they include class-rooms, or that they shelter more than one family. The writer in the *Kokkai* would discover, did he take pains to investigate, that the strictest economy is exercised in all these matters.

For the rest, if he thinks that to mortify the flesh is an essential trait of propagandism, the only answer to be made is that we no longer live in the days when men tortured their bodies to prove their sincerity; no longer worship a deity who is supposed to take pleasure in the sufferings of his creatures. The Protestant missionaries live about as frugally and economically as is possible for an educated gentleman. The notion that he should eschew every thing but the barest necessities, should refrain from all social pleasure, and, in a general way, should treat his body as though it belonged to a common laborer or mechanic, has descended from the age of semi-barbarous fanaticism, and accords better with the rites of Baal or Ashtoreth than with the worship of the Christian's Deity.

We once heard an honest and doubtless well-intentioned man denounce missionaries in the most unmeasured terms, but when pressed to assign reasons for his asperity he had nothing to say except that some lady missionaries, traveling by a steamer which he commanded, had declined to be landed on a remote island not their destination; and that he himself had, at a certain period of his career, been obliged to wash decks during snow and frost in bare feet, which was rougher work, he opined, than missionaries were in the habit of performing.

The *Kokkai* does not seem to stand on solid ground than this gentleman did. Like him, it has a vague idea that missionaries should always be preaching among cannibals or savages, and that the intervals of their propagandism should be devoted to self-torment of some kind or other.

But though this quaint conception provokes only laughter, we do not find it so easy to treat lightly our Tokyo contemporary's attempt to discredit the educational efforts of the missionaries. What they have accomplished in this line, what they are yearly accomplishing, deserves to be kept in grateful remembrance by Japan for all time. It is true that the curricula of missionary schools do not always include scientific training of a high character. But it is also true that by means of missionary schools a sound and sufficient education has been given to thousands and tens of thousands of Japanese youths who would otherwise have been condemned to comparative ignorance. We did not suppose it possible that any thoughtful Japanese, above all the editor of a journal like the *Kokkai*, could be at once so ungrateful and so unjust as to sneer at the admirable record of missionary educational work in this country.

The Religious Development of Korea.

BY REV. GEORGE HEBER JONES.

The religious development of Korea presents certain phenomena which are worthy of notice. Demonolatry, Buddhism, and ancestral worship share, in common with the same manifestations in other nations, certain genus-marks which declare their common source or similarity of origin; but outside of these they have distinct characteristics which are the outgrowth of the centuries of their development on the peninsula, and which mark them as the peculiar property of Korea.

These present us with what are really three cults, all distinct and well defined, and existing close together, yet not inharmonious. With true pagan tolerance a Korean may identify himself, as far as the great mass of the people are expected to identify themselves, with all three and not stand in danger of excommunication from any one of them. In no country do we find a better exemplification of that so much lauded "pagan toleration" than in Korea. No mighty strife for religious supremacy has, as far as is known, marked the history of the nation. The overthrow of Buddhism, which would seem to controvert this, was on political grounds and because of its identification with an overthrown régime, and not because of any religious agitation. Whatever may be the theories, practices, or tenets of any one of these three cults, history seems to teach that no great truth was held in such a manner as to lead one to look upon the presence of the other cults as incompatible with its own existence. As a result the native takes his religious ceremonies from ancestral worship, seeks the efficacy of Buddhistic prayers, devoutly bows his head at the shrine of some mountain demon, and

his conscience will not even suggest to him that he has been guilty of heresy.

In considering the diversified religious phenomena of Korea it should be born in mind that only the first of the three mentioned cults can be regarded as peculiarly native. Buddhism was introduced centuries ago, either from India direct or from Thibet. Ancestral worship was derived probably from the same source which gave it to Japan, China, and other nations of the East. We have, then, first, what has been called by Roman Catholic writers demonolatry, but which is known among the people as

THE SUPERSTITIONS.

The term is apparently not a derogatory one, but refers to an immense body of traditionary belief which lies outside the systematized cults, though the arrogant Confucianist will apply the same expression to Buddhism and the almost obsolete Taoism. The "Superstitions" comprise a vast number of gods, demons, and demi-gods, the legacy of centuries of nature worship. A distorted and tainted imagination has peopled earth, air, and sea with supernatural beings whose multiplicity makes them ubiquitous, and whose power for good or evil demands worship. To these darkened souls the whispering of the wind through a tree becomes the voice of the spirit dwelling in the branches; the black depths of a pool or lake conceal the dragon forms of water-sprites, powerful for weal or woe; while on the mountain summits dwell the office-bearing gods of a populous pantheon, who dictate the fortunes of mortals and immortals alike.

Trees are a favorite place of residence for the local deities, and sacred trees are found every-where. Along the road-sides, and especially near cities and villages, they may be seen, indicated by the strips of cloth and paper fluttering from their branches, and the great pile of stones about the trunk. The method of honoring the resident deity is to place one or two new stones on the pile at the trunk, or to tie some token to the branches. What the true significance of these acts is the writer has been unable to learn, the almost invariable answer being, "it was so from the beginning." When the special aid of the spirit is desired the ceremonial is more pretentious. A party, usually of women, gathers beneath the tree and worships; a sacrifice of rice and choice food is placed on the great pile of stones; and while the deity feasts on the essence or spiritual element of the food, lighted paper is kept burning beneath the branches and prayer offered for the desired blessing.

The worship of mountain spirits is universal. Shrines, ranging from pretentious temples to mere piles of stones at the foot of trees, crown the tops of mountain passes, and exact homage from passers-by. The sanctuary of one of these mountain temples will be draped with white and red cloth, and contain a picture of the deity. The latter is represented usually as an elderly man, of high rank, clad in official robes and surrounded by attendants. This picture is the object of reverence, and before it incense is burned at the time of worship.

Where the shrine is simply a pile of stones the scenes at the sacred trees are repeated, the suppliant, however, always spitting before adding his offering to the stone-heap. This is said to be a relic of some old snake fetich which has long since disappeared.

Water-sprites are said to frequent all springs, falls, lakes, and rivers. Among the most famous is the Dragon of Lake Yenan, near the Yellow Sea. This imaginary being is supposed to control the food supply of that portion of the country, and to grant fruitful or disastrous years as it pleases him. Wonderful stories are related of him, and to propitiate him, especially in the time of drought, elaborate sacrifices are offered, generally under official supervision.

While the dualism which underlies all Korean thought and philosophy causes a well-defined distinction to be drawn between the gross, material subjects thus sanctified and a supposed inner spiritual presence which the Korean claims is the object of worship, the dreadful effects of that unmooring of the soul from its anchorage on the eternal God is seen in this prostitution of the noblest faculty of that soul to render homage to material and sensual objects. But not only does nature-worship dwarf and abase the moral nature of the Korean, but the dread espionage of creations of his imagination fills his heart with fear at times, and leads him into grotesque methods of exorcism. The gods of sicknesses cast their foul shadows on the floor of his pantheon, the deifications of astrology disfigure its ceiling, and the ghosts and specters of evil deeds perch on the heads of its idols or flap their wings against its walls. Of demi-gods there is no small number. The apotheosis of humanity is a well-known doctrine to the Korean. Heroes of great wars, sages of distant antiquity, the benefactors of the people in times of disaster, all have their niches and reverent homage.

Turning from these native creations in the religious world, we have

BUDDHISM.

Introduced in the time of the three kingdoms, it has maintained a foothold among the people for nearly fifteen hundred years, and now, in an effete old age, appears to be gradually sinking into its own Nirvana of nothingness and non-existence. Its history is suggestive. In its early days, when conviction was sufficiently strong to inspire its devotees with missionary ardor and zeal, it came in its career of propagation to the peninsula, and attempted to spread its doctrines in Shilla, the southernmost of the three kingdoms. Met with opposition, proscribed and persecuted, exposed to all the vicissitudes of a hunted existence, it even found a martyr whose blood, if we are to believe the legend concerning him, proved a seed of propagation. Succeeding at last in securing an entrance among the people, it gradually extended its sway until in the later years of the last dynasty it reached the summit of its prosperity. At that time the power and influence of Buddhism were paramount and the nation was priest-ridden to the verge of anarchy. Not only were these celebrities potent in

the ordinary life and affairs of the nation, but casting aside their religious character they entered the world of politics and became dominant there. Priests thronged the courts and council halls of the monarchs, administered the great offices of the realm, marshaled armies in time of war, and eventually placed the offspring of a priest on the throne.

The effect of this worse than secularized priesthood upon the people was demoralizing in the extreme. History describes the public morals as at the lowest ebb; even pagan moral sense is shocked at the iniquity, the violence, the shameful practices of that period. The Buddhist priesthood in the height of their prosperity were simply immorality personified. The tenets of their cult which impose chastity, abstinence, and self-abnegation were flagrantly and universally violated. The monasteries became great sores upon society and the body politic, leavening the whole with a moral rotteness which threatened final dissolution. But that was 500 years ago. A change came, and the nation in self-defense was compelled to put an end to such a state of affairs. As Buddhism had exchanged its religious field for a political one, so the reformation which nearly annihilated it in Korea was primarily a political reformation. The great founder of the present dynasty, himself a sagacious and an able statesman of the time, undertook to clean out the Augean stable, and before him guilty royalty and criminal priestcraft alike fell. Since then Buddhism has been in disgrace, its priests exiled from the capital city, and forming a caste in society only a remove from butchers, slaves, headsmen, etc.

The tenets of Korean Buddhism are much the same as in other nations, though its millennium and a half of residence on the peninsula has given it peculiar features of its own. It has its images, saints, prayer-books, chants, rosaries, fasts, and other paraphernalia. There are many monasteries built among the mountains, and the total number of priests is variously estimated at from ten to thirty thousand. The monasteries are often sought by the childless and unfortunate to pray for a rectification of their unblessed state, but this is about the only support given this once powerful cult. Public propagation is not permitted, and the ranks of the priesthood are recruited to a large extent by chance. In summing up the present status and work of Buddhism in Korea, whatever inherent power or energy it may possess, apparently, the priests alone study the doctrines, long for Nirvana, and gladly accept any stray copper, while the people confine themselves to the cold, expressionless face of the idol.

We now turn to the last and most powerful of the three mentioned cults,

ANCESTRAL WORSHIP.

This is the State creed. Its chief adherent is his majesty, and law and custom unite in imposing its obligations upon all people. It has an elaborate ceremonial, an ancient and honored code of ethics, and some

doctrines. It teaches not only the immortality of the human spirit, but its multiplicity, assigning to each man three souls. After death one of these souls enters the ancestral tablet, the second occupies the grave, and the third goes to the final destination of the deceased. The obsequies to the dead are thus full of a deep religious signification to the Korean, leading him to exercise a faculty which is among his noblest characteristics—that of reverence and worship. Immediately after death the dead body is placed in an inner room, with its head toward the east, and the immediate relatives gather about, with disordered clothing and disheveled hair, to mourn; this mourning is maintained for three days. On the night of death a curious custom, derived from Buddhism, is observed; it is known as the "calling of the souls." A coat worn by the deceased is taken outside by relatives, who, calling him three times by his clan name, advise him to come back and get his garment. According to popular belief his three souls are held in chains by three spirits—constables who have come from the lower depths to conduct them before the Judge of all the dead. Throwing the coat on the roof, the relatives enter the house quickly, but immediately reappear with a sacrifice to the visitors from beneath—three bowls of food for their refreshment, and three piles of money for their traveling expenses. After three days the body is temporarily interred beneath the floor of the house, or just outside the door, where it is left for a period ranging from two to six months, according to the social position of the dead. The children then assume the somber garb of mourners, and withdraw themselves—theoretically, at least—from all active life for three years. At the proper time the corpse is dug up and buried in its final resting place, the sacred tablet is inscribed and enshrined, and from that time tablet and grave become the scenes of reverential worship and homage.

The underlying principle of ancestor-worship is filial piety. The human heart longs for a father, and the Korean, knowing nothing of the divine Father, turns to satisfy his own soul-aspirations in the one who held that tender relation to him in life. It is his way of not forgetting the dead; doomed by his own false system to a life circumscribed by time, he strives to maintain the sacred ties of the past even after death has broken them. But when judged by the sum of all light and truth ancestral worship stands out in its true character, a blighting curse. Dreary and cheerless, exposing the warmth and tenderness of heart affection to the chills of death, it sends that dread chill into the very soul itself. A creed without a priesthood, its sanctuary is shrouded in the darkness of death, its altar is the grave, its homage the grief of bereaved hearts. Surely nowhere does the unbalance of the heathen mind betray itself more unmistakably than in this cult, which, under the specious pretext of exalting filial piety, robs the soul of God. Here extremes meet and become entangled. Its ethics the Confucian Code, it theorizes about God and worships man. The Romans apotheo-

sized only their emperors; with a consistency which is startling, the ancestor-worshiper carries the principle to its conclusion and exalts the entire male population.

THE OUTLOOK.

Korea is a pagan country—pagan in its life, its religion, its morals. We cannot express the actual condition in better words than those chosen by an honored missionary who has traveled the world over. He said: "Heathenism in India is vile, in China defiant, in Japan desperate, in Korea indifferent, in Africa triumphant." No better term describes Korea than "indifferent." While fervor, zeal, and conviction may be found in the monasteries, the great mass of the people seem skeptical and indifferent. The old systems have lost their hold on the masses, morality is held at a commercial value, and a Korean always finds himself able to adapt himself to circumstances. The pool of heathenism is stagnant, while from it rises a moral miasma of death. To describe the present condition of morals would be to quote Paul's description of the heathen world. A whited sepulcher may be fair without, but inwardly it is full of rotteness and dead men's bones.

A nation without a religion is Christianity's opportunity. In spite of law, custom, tradition, or belief the Korean's soul has remained untouched by the exercises in which he engages. To him, then, the truth as it is in Christ Jesus comes as a most glorious experience—it is his first taste of religion. It sinks through his mind into his heart and soul and fills him with the ineffable delight of peace above understanding and joy unspeakable. We thank God this has already been the experience of some, but the hard facts of the present stare us in the face. However enthusiastic we may be—and faith senses a glorious future for the peninsular kingdom—heathenism is intrenched here; it is intrenched in habit, custom, and law, in tradition, thought, and purpose. It is the basis of social, domestic, and political organization; it touches life in its widest circumference, and controls while it blights it. But it has lost much of its energy. The day of its greatest power is past, its most golden opportunities are gone, and after having fooled the people for so long it is ready for eviction. When Christianity enters the field moral stagnation ends; the air of indifference cannot be maintained perpetually, and whatever may be the travail and sorrow which shall lead to triumph, or however long the final result may be delayed, the time will surely come when even the Korean will behold in the benefits and blessings of the Gospel the soul's true heritage, and in its propositions the solution of all his difficulties.

Seoul, Korea, June 23, 1891.

"The language of the people of Korea is intermediate between Mongolo-Tartar and Japanese, and an alphabetical system of writing is used to some extent; but in all official writing, and in the correspondence of the upper classes, the Chinese characters are used exclusively. Religion holds a low place in the kingdom."

Korea and Its People.

BY H. N. ALLEN, M.D.

Korea, Corea, or Chosen (morning calm) occupies the peninsula hanging down from Manchooria and Russian Siberia between China and Japan, and extending from the thirty-third to the forty-third parallels of north latitude.

The area, including the outlying islands, is about one hundred thousand square miles. The population, according to the most reliable estimate, is a little more than sixteen millions. Yet, as the people live in cities, towns, and hamlets, the country does not seem to be thickly settled.

The climate varies much at the extremities of the peninsula, owing to the fact that the southern portion is somewhat affected by the warm southern currents that give Japan its tropical climate, but which are warded off from Korea proper by the Japanese islands. The climate of the central and northern provinces is much the same as that of the northern central United States, with fewer changes. The large river at the capital is not uncommonly frozen over for weeks at a time during the winter, so that heavy carts pass over on the ice. Ice is always preserved for general use in summer.

The country is decidedly mountainous and well watered. Heavy timber abounds in the north-east. The valleys are very fertile and are well tilled, as the people are mainly devoted to agriculture.

The mineral resources have only been developed in a crude way, yet sufficiently to demonstrate the great wealth of the ore deposits. Especially is this true in reference to the gold mines.

The most pessimistic visitors to Korea are unstinted in their praise of the beautiful scenery, which is fully appreciated by the natives as well. From ancient times they have had guide-books setting forth the natural charms of particular localities; and excursions to distant places for the sole purpose of enjoying the views are a common occurrence.

The king rules as absolute monarch. He is assisted by the prime minister and his two associates—the ministers of the left and right. Next to these come the heads of the six departments of Etiquette and Ceremonies, Finance, War, Public Works, Justice, and Registration, with the heads of the two new departments that have been added as the result of the opening up of foreign intercourse—the Foreign (or outside) Office, and the Home (or interior) Office. This body of officials forms the grand council of the king.

Each of the eight provinces is ruled by a governor, who has under him prefects, local magistrates, supervisors of hamlets, and petty officials, so that the whole scale makes a very complete system and affords no lack of officials.

There are several special officers appointed by the king, one of whom is the government inspector, whose duty it is to go about in disguise, learn the condition of the people, and ascertain if any magistrate abuses his

office and oppresses the people unjustly. Any such he may bring to speedy justice.

The present dynasty has existed 498 years. Being founded by a revolting general named Ye, it is known as the Ye Dynasty. The king's name, however, is never used. He is almost sacred to his people. Those officials of sufficiently high rank to go in before him bow to the ground in his presence, and only speak when spoken to; then they use a highly honorific language only understood at court.

The revenues are paid in kind, hence the annual income of an official may consist of a certain quantity of rice, and other products, in addition to his money compensation. The king, also, has the whole revenue resulting from the sale of the ginseng, for which the country is noted. This forms his private purse.

The currency is the common copper cash, worth some twelve hundred to the Mexican dollar; though now that the new mint is in operation copper, silver, and gold coins are being made. The old perforated cash will, however, be hard to supplant, owing to its convenience in small transactions.

Banks proper do not exist, though the government does a kind of banking business in granting orders on various provincial offices, so that a traveling official need not be burdened with much ready money. A number of large brokers at the capital assist in the government financial transactions.

All unoccupied land belongs to the king, but any man may take up a homestead, and, after tilling it and paying taxes on it for a period of three years, it becomes his own, and must be purchased should the government need it.

Deeds are given in the form of receipts and quit-claims by the seller. These may be registered with the local magistrate. Wills, as understood in Western countries, are not executed; though a father wishing to provide especially for the children of his concubines may make a will, or statement, the proper execution of which devolves upon the eldest son.

Records of the births of males are kept, as are also records of deaths, but these are not always reliable. All males of fifteen years of age are registered at the Hang Sung Poo, or Department of Registration, which issues to them tablets bearing their name and address. Children are also generally provided with these tablets, to prevent their getting lost.

The people are well built and strong, as a rule. They are a loyal, contented race, not grasping, and rather too easy in disposition. They are intelligent and learn with great ease. Possessed of many characteristics in common with their neighbors, the Chinese and Japanese, they yet seem to have a personality indicative of a different parentage, which continually calls forth inquiry as to their origin. In some slight degree they resemble the aborigines of America, and it is believed that their ancestors came from the north. The question opens up a fertile field for study. Their written records are said to date back 3,000 years. Their traditional

first king descended from heaven 5,000 years ago. With a civilization of such age they might well be excused for so long barring their doors against the new civilization of the young nations of the West. While, as a matter of fact, the difference existing between the two is more one of degree than essence, perhaps more vices may be found in the civilization of the West than are known to this people. And, with a few exceptions, the virtues taught by the modern civilization have been practiced for centuries behind the bars of isolation that shut in this self-satisfied people.

The people dress in imported cotton sheetings mostly, padding them well with cotton-wool for winter use, and using the plain bleached white, or dyeing the cloth a light shade of blue or green. Rice is the staple article of food in the central and southern provinces; wheat enters more largely into the diet of the northern people. Their cattle are as large and fine as may be found anywhere; the people eat much beef, and hides are a prominent article of export.

Their houses are well built and comfortable; foreigners adapt them to their own use with little trouble. The houses are heated by means of a system of flues underneath the floor, which is made of large flag-stone placed over the flues and well cemented; over all thick, strong oil-paper is placed, making a rich, dark, highly polished floor, through which no smoke can come, though it is always agreeably warm. The houses are all one story, built around a court, and several sets of buildings, each within a separate wall, usually make up a gentleman's compound. The buildings are covered with a thick layer of earth and capped with tile laid on in graceful curves. This roof insures coolness in summer. The rooms are made almost air-tight by the plentiful use of paper on the walls outside and in, as well as for doors and windows.

There are three great classes in Korea: the nobility, the middle class, and the commoners. A commoner not of the proscribed orders may rise to nobility by successfully passing the competitive examinations. The officials are appointed from the noble classes.

The language is peculiar to the country, and while written official documents are done in the common character of China and Japan, the spoken language of neither of these people is understood in Korea. The native language of Korea possesses an alphabet and grammar, and is polysyllabic, thus resembling English more than it does Chinese.

In religious matters the Koreans are peculiar in that they may be said to be without a religion, properly speaking. Prior to the advent of the present dynasty Buddhism reigned, but for 498 years it has been in such disfavor that no priest dare enter a walled city. They still maintain temples in the mountains, but exert but little if any influence. In morals the people are Confucianists, and their reverent devotion to their ancestors may serve in part as a religion. In times of distress they "pray to Heaven," and seem really to be very devoutly inclined.

Christianity came into disfavor through the indiscretion of its early teachers. The distrust is slowly passing away now, and missionaries are openly employed in doing the educational work that must precede any successful attempt to secure the adoption of beliefs so radically different from all existing ideas.

Some of the results of the outside intercourse that has been indulged in for the past eight years may be mentioned. A maritime customs service, under the charge of American and European officers, is in very successful operation. So is a hospital, supported by the government and operated by American physicians, gratuitously furnished by the American Presbyterian Mission. The government supports a school for which American teachers are employed. American military officers have charge of the reorganization of the army and conduct a school for the purpose of instructing the young officers. A mint, machine-shops, powder-mills, silk filatures, an electric light, and a telegraph and cable line are some of the new institutions recently adopted and, as a rule, now in successful operation. Steam-ships have also been purchased more for the purpose of transporting tribute rice than as a nucleus for a navy.

As "Paris is France," so Seoul may be said to be Korea, for it is the center from which nearly every thing for the country either originates or is disseminated. Officers ruling over country districts usually have their "house in town," and expect to spend a portion, at least, of their time within the walls of the capital. While some of the provincial capitals are said to contain more people, and to be more celebrated for certain reasons, Seoul is the home of the king and the Mecca of his faithful subjects. A description of this city may, therefore, answer for all. The capital is a city of some 300,000 inhabitants, half of whom, perhaps, live in the extensive suburbs without the walls. It lies in a basin of granite sand, surrounded by high mountains and their projecting ridges, over which climbs the high, thick, encircling wall of masonry, pierced at convenient points by massive, pagoda-roofed gates, amply strong enough for defense against the weapons of war in use at the time of building this great relic of seclusion.

The city is traversed by broad avenues from which runs a perfect labyrinth of narrow streets. Originally none of these streets were less than twenty feet wide, and some of the avenues leading up to the imposing gates of the palaces are even now a good 200 feet in width. But the streets have all been encroached upon by the little temporary thatched booths of the petty retail dealers, so that, with the exception of the approaches to the palaces, the line is broken, the streets made tortuous, and only here and there a broad open spot indicates the original width of the thoroughfare. Originally every street was furnished with its sewer—open in the smaller streets, while the avenues were drained by great covered sewers of stone-work. Occasionally the proprietor of one of the little temporary booths would put a foundation under his structure, bridging over the

sewer, until now the streets have in many cases become mere crooked alleys, and but for the bountiful rains, the excellent natural drainage, and the character of the soil the mortality would be very great instead of being less than in ordinary American cities. No attempt is made toward street decoration, as that would attract the attention of thieves. The magnificent grounds of a nobleman, with their artificial lakes, flower-gardens, water-worn pillars of ancient rock and quaintly twisted trees, may be inclosed by a row of tumble-down, smoke-begrimed servant-quarters that would never indicate the beauty to be found hidden within its forbidding exterior.

Travelers never seem to realize that a street in the East is apt to be but a "way" between two points, and as the usual Oriental odors greet their nostrils, and their eyes rest on the dirty servants and their dirtier hovels, they at once denounce the whole town.

There is attraction enough, however, in a Korean street for any one who is in search of strange sights. Looking down one of the broad thoroughfares of Seoul from a point on the city wall, the sun's rays, falling on the light-colored gowns of the pedestrians as they saunter along amid the bulls and ponies, produce a kaleidoscopic effect that is certainly charming. Passing down into the throng, it will be seen to be made up mostly of men, with here and there a group of common women, each closely veiled with a bright green gown, made like the long outer garment of the men, and possessing little sleeves of crimson. This strange garment is never worn, but is always used as a covering for the fair (?) face. Tradition teaches that in ancient times, when wars were frequent, veils were discarded and these gowns were worn by the wives and sisters, so that, in case of sudden call to arms, they could be given to their husbands and brothers to be worn to battle—hence the red sleeves, upon which the gory sword was to be wiped.

The peculiar gauze "stove-pipe" hat of the men, about which so much has been said, also has its origin in tradition, as follows: In ancient days conspiracies were common; to prevent these an edict was issued compelling all men to wear great earthenware hats, the size of an umbrella (type of the mourner's hat in Korea to-day, except that the latter is made of finely woven basket-work). This law became very odious, for in addition to the weight of the hats not more than a very few men could come close enough together to converse, and even then spies could hear their necessarily loud whispering. Little by little, therefore, the law began to be infringed upon till the people got down to the present airy structure of horsehair, silk, and bamboo.

Another story is, that petty wars being too frequent between rival sections, all men were compelled to wear these umbrella hats of clay. In case one became broken the possessor was punished by decapitation. Naturally they stopped their fighting and took good care of their hats till the law was repealed.

The custom of wearing white so extensively as they do is also accounted for by tradition. Mourning is a serious business in Korea, for on the death of a father

the son must lay aside his gay robes and clothe himself in unbleached cotton of a very coarse texture. He wraps his waist with a rope girdle, and puts on the umbrella hat, which conceals the whole upper portion of his person. For further protection against intrusion he carries a white fan, and, should he smoke, his pipe must be wrapped with white. For three years he must wear this guise and must do no work, so that the resources of even a large and prosperous family may be thus exhausted.

Should a king die, the whole nation would be compelled to don this mourning garb, or, rather, they would be compelled to dress in white—the mourning color. Once during a period of ten years three kings died, necessitating a constant change of dress on the part of the people and a great outlay of money, for a Korean wardrobe is extensive and costly. Tradition has it, therefore, that, to be ready for the caprice of their kings in the future, the people adopted white as the national color.

The nobility and wealthy persons who can afford it dress in rich gayly colored silks, and even the common people add a little blue or green to their outside robes, so that when they wander about over the beautiful green hills in their favorite pastime of admiring the natural beauties of a remarkably beautiful and well preserved landscape, their bright gowns but add to the general effect. And a long procession of monks emerging from their high mountain temple and descending along the green mountain path might be taken for a company of the spirits with which their literature abounds; especially will this be the case if, as is common, the region of the temple is shrouded with clouds.

But little of home life is seen along the streets, and the favored ones who may pass the great gates and traverse the many courts which lead to the fine inclosures of the nobility would see but little of home life, as the women have quarters by themselves, and are only seen by the men of their own family.

It is pleasant, however, to see the little groups of the working class sitting around the fire which is cooking their evening meal and at the same time heating the platform of paper and cement-covered stones which form the floor of their bed-chamber, and on which they will spread their mats and sleep. They will all be found to be smoking, and if tobacco was ever a blessing to any people it is to the lower classes in Korea, who find in it their greatest comfort. No one could see the solid enjoyment taken by a Korean coolie with his pipe without blessing the weed.

As the fires burn low, and one by one the smokers have knocked the ashes from their pipes and sought the warm stone floor, a deep stillness settles over the profoundly dark city. The rich, deep notes of a great centrally located bell ring out as the watchman draws back a huge suspended beam of wood, and, releasing it, lets it strike the bronze side of the heavy bell, from which vibration after vibration is sent forth upon the still night air.

Some weird music, which has been likened to that of

Scotch bagpipes, is heard from the direction of the city gates, and the traveler who is still threading the streets to his abode feels thankful that he has arrived in time, for now the massive gates are closed and none may enter without royal permission. The street traveler will also hasten to his home or stopping-place, for between the ringing of the evening chimes and the tolling of the bell to announce the approach of dawn all men must absent themselves from the streets, which then are taken possession of by the women, who even then, as they flit about from house to house with their little paper lanterns, go veiled, lest some passing official should see their faces.*

The midnight stillness is broken by the barking of countless dogs, but as cats are in disfavor their serenades are seldom heard. Another sound is often, in busy times, heard throughout the whole night. It is peculiar to Korea, and to one who has lived long in the country it means much. It is the drumming of the Korean laundry. To give the light-colored gowns their highly prized luster they must be well pounded. For this purpose the cloth is wrapped around a long hard roller which is fixed in a low frame; two women then sit facing each other with, in each hand, a round, hard stick, something like a small base-ball bat, and they commence beating the cloth, alternating so as to make quite a musical tinkle.

Heard at some distance, this rhythmic rattle is not unpleasant, and one is assured that in the deep night that has settled so like a pall over the city two persons are wide awake and industriously engaged, while, when the tapping ceases for a bit, one is comforted with the thought that the poor things are enjoying a rich bit of gossip, or welcoming a friend who is more fortunate in having finished her ironing in time to enjoy the freedom of the night.

Inside the palace the night is turned into day as nearly as can be done by the electric light. The business of the government is mostly transacted at night, that the wheels of administration may run smoothly during the day. At sundown several lights may be seen on the summit of the beautiful ever green south mountain which forms the southern limit of the city; as does a grim stony peak on the north serve a similar purpose on that side. The south mountain faces the palaces. It also commands a good view of the outlying peaks, upon some of which, situated in suitable localities, are stationed watchmen, so placed as to command a view of others farther and farther removed; thus forming lines from the distant borders of the country to the capital. On these peaks small signal-fires are nightly kindled, and as the lights are seen by the watchman on the south mountain he builds the proper number of fires upon little altars in full view of the palace. Then a body of gray old officers go in before his majesty, and bowing their heads to the floor, make known the verdict

of the signal-fires, as to whether peace reigns in the borders or not. Soon after this the officials assemble and the business of the government begins, the king giving his personal attention to all matters of importance.

There are three palace inclosures in the city, only one of which is occupied. One is an old ruined palace that was built for the use of a ruler who chanced to be regent for his father, and as he could not reside in the palace proper this smaller place was prepared for him. The buildings now are in ruins, while the large grounds are used by the foreign silk expert as a nursery for mulberry-trees.

The present palace includes some hundreds of acres, and is the home of more than three thousand attendants. The grounds are beautifully diversified by little lakes of several acres in extent, one of which surrounds a magnificent and stately pavilion, supported on great stone pillars. A fine picture and description of this and other parts of the palace may be found in Mr. Lowell's *Chosen*. The other lake possesses a bright little pagoda-like pavilion, around which plays a steam launch, dividing the lotus flowers which grow in the water, and startling the swan, duck, and other aquatic animals that make this their home.

These lakes are fed and drained by a mountain stream that enters and leaves the palace inclosure through water-gates built under the walls. Some of the bridges spanning this brook are quaint pieces of artistic masonry, having animals carved in blocks of stone, represented in the act of plunging into the liquid depths below. This carved stone-work abounds throughout the palace buildings, the largest of which is the great audience-hall, with its mast-like pillars supporting a ceiling at an elevation of nearly one hundred feet above the tiled floor.

The dwelling-houses of the royal family are built upon the banks of one of the small lakes, and are surrounded by walls for greater seclusion. The rooms are furnished with costly articles from European markets, together with the finest native furniture. Foreign-trained cooks are employed, and the dinners sometimes given to distinguished foreign guests are in entire accord with modern Western methods. Royalty is never present at these banquets, which are presided over by one of the heads of departments; the royal family, may be, witnessing the novel sight from a secluded place where their presence may not be known.

The king only leaves the palace upon certain occasions, as when he goes to bow before the tombs of his ancestors. On these occasions the streets are cleared of the little straw-thatched booths of the petty retail merchants as well as of all other unsightly objects. The street is roped off and sprinkled with fresh earth, and the people don their holiday garb, for it is indeed a great gala day to them. The procession is a gorgeous relic of mediæval times, with bits of the present strangely incorporated. There may be regiments of soldiers in the ancient fiery coats of mail, preceded or followed by soldiers dressed in the queer hybrid uniforms of the

* This law has recently been repealed, owing to the fact that bad men often molested the women, who are usually possessed of costly jewels. The husbands are now allowed on the streets as a protection, since even the police were unable to suppress the outrages alone.

modern army, and bearing the bayoneted rifles of the present day, instead of the quaint matchlock-guns and ugly spears of the ancient guard. The wild, weird music of the native bands may be followed by the tooting of the buglers of the modern soldiery.

The strange one-wheeled chair of an official, with its numbers of pushers and supporters, will probably be followed by an artillery company dragging Gatling guns. His majesty himself will be borne in a great throne-like chair of red work, supported on the shoulders of thirty-two oddly attired bearers, while high officials in the government service may be mounted on horseback, or borne in less pretentious chairs. The length of the procession varies, but it is seldom less than an hour in passing a given place.

The king is thirty-eight years of age. The queen is one year his senior. The crown prince is fifteen years old, and has no brothers or sisters. Foreigners who have been granted an audience with the king are always pleased with his affability and brightness. He is quick of perception and very progressive. By having foreign newspapers translated to him he keeps fully abreast of the times. He is kind-hearted to a fault, and much concerned for the welfare of his people. His word is law, and an official would never think of failing to carry out his instructions or perish in the attempt. Owing to his great seclusion and the amount of ceremony with which he is hedged in, and the fact that, as a rule, nothing disagreeable must be brought to his notice, he is somewhat at the mercy of his favorites; and a trusted eunuch, having the king's ear continually, may become a great power for good or bad as the case may be. As decapitation is the usual punishment for most crimes, however, and as an official who should deceive the king would probably meet with such an end, the responsibility of the place is apt to sober an otherwise fickle mind and insure honest reports.—*Korean Tales.*

Recent Explorations in Korea.

The *Japan Weekly Mail* of May 10, 1890, contains an interesting description of a visit to Korea by an Australian gentleman, who was accompanied by a "digger" who was prospecting for gold. They landed at the port of Chemulpo, which contains a custom-house, British and Chinese consulates, a Chinese quarter, and a Japanese town. The Japanese traders have some fine shops well filled with goods, including shirtings, cotton yarn, Japan ware, wines, and spirits. The Japanese consulate is the best building in the city. A flagstaff, with stars and stripes, marks the American and European quarter. The Mandarin of Chemulpo resides near the native village, which consists of a number of wretched habitations, with men, women, children, pigs, and dogs under the same roof. From Chemulpo they proceeded to Seoul, hiring ponies for the journey. On the way they passed the "Mulberry Tree Farm," the land of which seemed to be overgrown with weeds. There were said to be millions of trees im-

ported from China and Japan. About noon a road-side inn was reached. Here there were about seventy ponies feeding, and some girls in attendance, whose principal outer garment was a long apron, white as snow. Thence there was a ride across a narrow flat covered with tall grass, which is flooded every year and unfit for cultivation. The river King Hai was reached about four o'clock; on the Seoul side several hundred junks were at anchor. They crossed in a big, flat-bottomed boat, and the gate of the city of Seoul was about four miles further on.

There is a wooden gate of a massive kind, and an arch above about twenty feet high; the entrance is through thirty feet of solid masonry. The space above the arch is occupied by rooms for the guard of soldiers, and the appearance of the whole is imposing. The gates are closed every night at nine o'clock and opened at three A. M. There is a Japanese hotel in the Japanese quarter of the city, where there are many merchants engaged in the gold and hide trades; gold is exported to Osaka and Nagasaki; the hides are sent to San Francisco. Most of the import trade is done by the Japanese. Seoul has a thick wall round it, about thirty feet in height, built principally of huge blocks of granite dressed with the hammer, and these must have required great power to place. The wall is backed up inside by earth and sand, forming a bank about twenty feet wide, which makes a good foot-path round the city. There are eight gates, four small and four large. It is said that 500 soldiers can be quartered over some of the gates. The principal streets are those leading to the south and west gates. These streets are crowded daily from sunrise to noon by ponies laden with produce from the country. There is a full market for all sorts of commodities. The farmer brings his load of rice and strikes his bargain with some merchant or cook. Everything is transported either by pack ponies or by bulls; rice, barley, and other cereals are sold by measure, fire-wood by the load. The barley and peas are excellent, but the rice inferior to the Japanese. There are plenty of pheasants, wild duck, geese, quail, hares, rabbits, bustards, deer, and bear, each in their season, and a great variety of fish. The women seem to do all the work; the men are usually seen lying on the floor, gambling or smoking; their food includes dog-flesh and rats, cooked with savory herbs and vegetables. Their houses are mostly of mud, and thatched with straw. The fire-place is in the cook-house, and the heat is conveyed by flues to the rooms. Their cabinets are clumsily put together, and their cotton and silk fabrics are of a very poor quality. The farmers grow their own tobacco, and their pipes are usually three feet long. The king's palace is built in a straggling fashion, a house here and a house there. It is entered by a ponderous arch with massive gates, and is surrounded by a high wall of solid masonry.

The journey from Seoul to Fusan lay across a well cultivated country, and then over a large river to a high mountain range. Here some quartz was observed, and the "digger" broke open some of the rocks to prospect

for gold. A town was then reached where a large "chang" or fair was in progress. Here a variety of foreign goods and Manchester fabrics were exposed for sale, and there must have been some eight thousand persons on the ground buying, selling, or bartering produce. The people seemed to be happy and well-disposed, and there was no quarreling or rudeness. At the refreshment booths Scotch whisky was dispensed among other provisions. Shortly after noon the bulls and cows began to arrive; there must have been 2,000 head of cattle on the ground. The bulls are chiefly used for packing; they will carry 300 pounds for ten hours without a rest. The price ranges from ten to twenty-five dollars. There was a large horse fair outside the town. The Korean pony is a vicious animal, especially with foreigners, but very strong and hardy. Shoeing is general, many of the shoes being made of hoop-iron.

Thence the route lay across a fine agricultural country, in which the crops were suffering from drought. On the top of some high mountains there stood a large temple, the buildings of which were going to decay, though the grounds were carefully kept up. There was an aged priest in attendance to show the visitors over the place. Five more temples were seen in the course of the journey of the following day. One of these was rich in gilded ornaments, an image of one of the deities being said to be of solid gold, and protected by iron bars. The return from thence to Seoul was by the lower road, in order that the visitors might inspect the king's farm. After passing a fine river and over a district of alternate scrub and cultivation, the farm was reached, but the manager was not at home. The mandarin of the district, an aged gentleman of benevolent countenance, on hearing from the interpreter who the visitors were, said something polite and passed on. This mandarin rules a district containing a population of 35,000; but the people are well disposed and give him very little trouble. The manager was a Scotchman, who showed the visitors over the farm, about one thousand acres, only fifty being under crops. There is a fine stream full of fish running through the farm, the buildings, offices, stables, and granaries forming four groups, each in a square. There are also quarters for clerks and interpreters and six agricultural students. There is stabling for about seventy horses, including a horse presented to the king by the Emperor of Japan, an American horse, mare, and foal, and four Highland ponies. In the pastures there were forty Chinese mares, three Jersey cows, and a flock of two or three hundred sheep. The manager reported favorably of the disposition of the Koreans toward foreigners, and this was confirmed by the experience of the party during their visit to Korea.

On returning to Seoul they visited the king's dairy farm and vegetable garden, about a mile and a half from the south gate, which seem to be in a high state of cultivation, with a great variety of vegetables and foreign fruits, and cows and pigs of foreign breed. A second tour was afterward made in the country northward of

the capital. Just outside the city there is an arch or roof over two massive stone pillars, where an Emperor of China once met a King of Korea, and completed some negotiations in the presence of 40,000 troops. On the way they passed a very fine country in a high state of cultivation, the ginseng farms in the valley of Show-seki inviting their special attention. The ginseng plant takes five years to arrive at maturity, and the best ginseng sells in China for twenty-three or thirty dollars a pound. The city of Sun-do, the old capital of Korea, retains some of its old fortifications, including the wall round the old palace. It is a healthier place than Seoul, and the streets are better kept. Here the Chun-saqua River enters a wide plain, well studded with small villages, and bearing all kinds of grain crops, the inhabitants being more robust and healthy in appearance than those around Seoul. The road led then to another river, with a ferry protected by a large gateway and a guard-house at the top, commanding the high road overland to Peking. This place is impassable except through the gate, as the mountains are high and precipitous on each side. After crossing this river and rounding a bluff a magnificent valley came in view, and the river roaring among the rocks, with high mountains clad in green foliage beyond, presented a striking scene. The valley is about eight miles long, and is joined by three other valleys, each contributing its river.

In Kirumcha the mandarin's yamen contains some splendid trees, covering nearly an acre of ground each with their spreading branches. At the city of Piusang the party were informed by the officials that they were the first foreigners they had seen there. They were well entertained at the hotel, and the mandarin sent a band of ten performers to play in front of the house till sunset. On the following day the party were overtaken by a thunder-storm with a deluge of rain. In due course they reached a village on the bank of a large river by the entrance to a narrow gorge, just as the storm was at its worst, the thunder rattling through the narrow pass, and the road being knee-deep in water and the surrounding country inundated. Good lodgings were secured, and by the help of the flues under the floor the clothing and baggage soon dried. An old silver mine, with a number of shafts, drives, and levels, gave evidence of extensive works in the past, which were now abandoned. There was an old furnace and a diverted stream close by. There were also traces of gold and copper, and good timber and water were plentiful. The party were informed that leopards and tigers infested this neighborhood.

The Peking road was then followed for some distance, and the descent from the mountains led to another well-tilled district, and thence to the sea-port town of Penyang, which would acquire some importance if opened to foreign trade. A coal mine in the neighborhood was in operation, but no shaft had been sunk; only the inferior surface coal had been removed, the necessary appliances being not at hand. More coal was afterward discovered and auriferous deposits also noted.

The return from Penyang to Seoul was by the mountain road, leaving the high road to Peking and the telegraph posts. The country now became very wild and rugged, full of ravines and steep passes, with no sign of habitations. The party observed an old furnace, with a quantity of slag and cinders and traces of copper. The "digger" was prospecting near this spot, and was startled by a fine leopard jumping out from the long grass and bounding off in front of him. After a long ride through a country with a poor and sparse population, Pensar was reached about dusk, and thence the return to Seoul was accomplished without incident. The mulberry plantations near Seoul showed a want of care and skill in cultivation. In places the weeds were taller than the mulberries, very different from the plantations in Japan. In two days more the party returned to the sea-port of Chemulpo to join the Japanese steamer to Nagasaki.—*Church Work*.

Woman's Work in Korea.

BY REV. H. G. APPENZELLER.

As in China, so in Korea, women are secluded. At marriage they lose their identity. They then become the "wife of Mr. —," or, what is better still, "the mother of Master —." Feet-binding, or any other mutilation of the body, is unknown here. The Korean woman, regardless of her station, is expected to be able to do two things well—cooking and sewing. To give her an education is a work of supererogation, though there is no objection to her being able to read the native character. Her world centers around a smoky kitchen and the needle.

What has Christianity done, or rather what is it doing, for these women? Can they be reached? It is less than seven years since the first Protestant missionary came to Seoul or to Korea. Both the Methodist and Presbyterian Missions have had lady missionaries in Korea from the beginning. Mrs. M. F. Scranton has the honor of being the first one to open direct work for the women of Korea. More than once have I heard her say that the women think so little and their ideas are very narrow. But the work of educating them was begun, then medical work, and finally direct evangelical work. This is the order in which they were introduced, and the labors are continued along these lines.

Results are not to be looked for before the seed has had time to take root. Yet there are a few things that cheer us even while breaking the fallow ground. Korea has two girls' schools with an attendance of about forty; one hospital, where nearly twenty-four hundred patients were treated the last year, and religious services are held regularly on the Sabbath with an attendance of upward of two hundred.

One of the ladies of the Presbyterian Mission has a weekly sewing class at her own house where women of all ranks and conditions come, and while engaged in needle-work the gospel story is read to them and explained. Another lady of the same Mission has a class

in the city away from her home. The hospital, in charge of a Methodist lady, is the center of a very interesting and efficient Christian work. Sometimes women come, not because they are sick, but because they want to hear about "the new doctrine." A week or so ago a whole party came to Ladies' Home of the Methodist Mission, asking admission at the gate, saying they had come to be taught. They entered the compound and made straight for the teacher, listened most attentively to the story told them, and when leaving said they would come again, and they did. Of course, not all are so deeply interested, but it is cheering to find that some are. The work these devoted sisters are engaged in is of the hardest kind. It is a hand to hand encounter; uphill every step.

Last Sunday afternoon two ladies were walking on the city wall. They were followed by a number of children who sang in their own tongue, not only one stanza, but the whole of "There is a happy land." Who these children were and where they learned it these ladies did not know. The children may not be converted, but they carried a Christian song into more than one dark home. I have been surprised in the same. I heard parts of the same tune sung, and on looking around me found two little girls of, say, four years, singing such parts as they had picked up when visiting their two older sisters, who are in a Christian school.

Several of the Christian girls in one of the schools mentioned above declined to go home on the native New Year. They felt they would be under obligation to take part in offering the annual sacrifice to the dead, and they therefore preferred to stay away. It is the old story—not how near you can go to the edge of the precipice, but how far you can stay away.—*Independent*, Seoul, Korea, April 23, 1891.

Motives Underlying Acceptable Giving.

The offering will not be acceptable if given with ostentation. One of the foremost and most popular preachers of the present day tells the story of attending his first missionary meeting as a boy. He had two pennies and a sixpence in his pocket. He went intending to give a penny to the collection. As the meeting proceeded he determined to give twopence. Presently his heart was so warmed with sympathy for Christian missions that he longed to be able to give the sixpence, but there arose a serious difficulty—"What about the ostentation?" This gave his young conscience considerable trouble. A bit of genuine Christian ingenuity, however, settled the matter. He sandwiched the sixpence between the pennies! and, doubtless, He who commended the widow smiled upon the boy.

The offering will not be acceptable if it be inadequate. If it be true that our Master estimates our services by what they cost us in effort or self-denial, it follows that, when we give money without at all feeling it, we shall not get much credit for it in heaven. "I will give you £5—I shall never feel it," said a gentleman to a friend of ours. "Give me something you will feel," was his reply.—*Christian*.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

[NOTE.—Still departing from the original plan of these articles, that which I present is matter which is bought, born, or borrowed.]

—The common people heard him gladly."

—Mark 12, 37.

—That is only another way of telling the glorious truth that Christ is popular with the masses. The common people! Who were they? The expression has but one other occurrence in the Scriptures. In Jeremiah's account of the execution of Urijah (Jer. 26, 23), he states that the attendants of the king "cast his dead body into the graves of the common people." In either case it is the great middle class of men who are referred to. Of them were the tradesmen, fishermen, tax-collectors, beggars, and busy workingmen. They heard the Nazarene gladly, and they of the same classes will hear him by the mouths of his people with the same gladness to-day. Christianity is especially adapted to this class, because it reaches their deepest needs, and because it comes from One who will have none to be common or unclean. If we will but accept it, all heathen people are "common."

—The sinner is Satan's slave, while the righteous man is God's servant.

—The parent should be able to say with Gideon, "Look on me, and do likewise."

—Every family ought to be a church. Paul speaks of "The church that is in thy house."

—We love our families, and "we love the place where God's honor dwelleth." Therefore, that "honor" should dwell in our families.

—Some say they cannot pray in public, "because they have no confidence." Do they mean confidence before God, or before men?

—If your child dies unsaved, are you not guilty of being accessory to his damnation?

—Some maintain family religion, and some family irreligion.

—The Swiss have a law that when a man is guilty of a capital offense his parents are to be the executioners, to teach that they are to blame.

—If less will not awaken a sinner, miracles are wrought for that end. Believe this, brother.

—Joshua's resolution had no selfishness in it. It included his family.

—One may admire Christ, and yet not be a Christian.

—"Wasted lives." One may waste his physical life and be blameless, but the waste of the spiritual life is sin.

—A moral man is the highest form of organic life, while a spiritual man is the lowest form of spiritual life.

—Matthew Arnold says: "Religion is morality touched by emotion." (!)

—Man, the highest form of organic life, is a scientific disappointment.

—You are engaged in God's service, but did he hire you, or did he buy you?

—Lay your foundation exactly on the rock.

—"Cursed be he that doeth the work of the Lord deceitfully," or—as in the margin—"negligently" (Jer. 48, 10).

—Is your prayer really a conversation with God, or is it—what?

—Some are content to die who are not ready.

—Are you ready to "die in the Lord?"

—The divine Judge is not like earthly judges, in that he rewards as well as punishes.

—We can say with Spira: "There is no punishment so great but I have deserved it."

—Because sinners have trod upon this earth, it must, with them, undergo burning.

—Notice, it is both soul and body that are to be saved or damned.

—Cornelius was a proselyte of the gate, owning the substance of religion, but remaining uncircumcised.

—Can we say of our families, as did Cornelius: "We are *all* here present?"

—Every sin implies contempt of God.

—Sin is the defilement of the soul.

—The sinner is an idolater, robber, blasphemer, and rebel.

—The Lord was free from personal sins, but not from attributed ones—"There was laid upon him the iniquity of us all."

—If he who provides not for his own house "has denied the faith, and is worse than an infidel," how about him who does not provide for his own soul?

—We are solicitous that our children should not want for temporal things, but some let them starve for want of spiritual bread.

—Simon Magus was rebuked for his *thoughts*, not his *words*.

—A sin is an insult to God.

—A man in communion with God is alive, while a man who is not is dead.

—If the blood is pure we are proof against the germs of disease. If the spirit is pure it is proof against sin.

—Christ says, "Hate life," because the love of life may be a sin.

—It is a mistake to think that it is indifference that keeps some men from God. Rather, it is ignorance.

—The unprofitable servant was not upbraided for having but one talent.

—"Father, forgive them." Was the prayer answered?

—Do not be self-luminous, self-righteous, for "the Lord God is a sun"—of righteousness.

—The Jews believed that they were the children of Adam and Eve, while the Gentiles were children of the serpent and Eve!

—All religions are on one unitary basis.

—"Anno Domini in Wyoming is written Anno Dominae!"

—"Mine hour" (for working miracles) "is not yet come" is the literal meaning of Christ's word to his mother at Cana.

—I do not want to spend my time and talents in providing for my material wants; but I wish those wants provided for, so that I can use the time and talents for Christ. Therefore, I pray for means.

—Intemperance is, perhaps, more often produced by unhappiness than unhappiness by intemperance.

—Tubal Cain—that is, Tubal (the) Smith.

—The Church is one in form and manifestation.

—The easy and rapid spread of Christianity was facilitated by the vast unity of the Roman Empire.

—The "proselytes of the gate" readily received the Gospel, but the "proselytes of righteousness" were its worst enemies.

—The law requires absolute perfection, but gives no power to perform the requisition.

—Pentecost was said to be the anniversary of the giving of the law on Sinai.

—The Holy Spirit makes one courageous.

—Paul of Thebes was the first anchorite.

—Through remembrance of the great facts of the Gospel every day becomes a holy day.

—The convicted man lays salvation to heart above all things else.

—It is natural for a man to prefer a hiding-place of his own contrivance to the divine city of refuge.

—It will be more tolerable for Sodom than for the Capernaum of "mighty works."

—Why "more tolerable for Sodom?" Because it did not sin *against* the means of grace.

—If it were grievous for the Jews to sin against Christ on earth, how much more is it for us who sin against him now that he is on high! Or for those who sinned against him before he came to earth!

—If Christ had made a law—for instance, had said, "Man shall not eat meat"—would it have been as binding as the Sinaitic law?

—“The soul that sinneth, it shall die.” That is the sinner’s fate. He shall die.

—Christ was God-man, and being God he knew God’s demand of man, and being man he knew man’s need of God.

—Halyburton says, quaintly but truly, “Salvation and eternal life do not much differ.”

—Unbelief is self-murder, suicide.

—Some, instead of asking, “Do I believe?” ask, “Do I disbelieve?”

—Prayer is the Christian’s breath.

—Faith is not born, but created.

—The earth and the fullness thereof were given man; therefore, why should we ask for already-given material gifts? Should we not say, “Help us to get,” rather than “Give us?”

—“God takes care of children, fools, and the United States.”

—Beyond our West there is no further West. Beyond, the Orient begins.

—The Catholic who loses faith in his Church more naturally becomes a skeptic than a Protestant.

—“The danger of polygamy in Mormonism!” Why, there are some 6,000 more Mormon men than women!

—Bishop Lunt, of the Mormon Church, has said: “We look forward with perfect confidence to the day when we [the Mormons] will hold the reins of the United States government.”

—The Americans are the most nervous people in the world, and in consequence their danger from intemperance is so much the greater.

—“The worm that dieth not” is conscience.

—The wind blows the ship in one direction, but the captain can steer against the wind.

—Is willful sin apostasy?

—Is Christ’s burden light to thee?

—Are you the slave of sin, or the servant of Christ?

—The true minister adds command to entreaty.

—Manasseh, the vilest sinner, was forgiven.

—The “sin unto death” is a willful and malicious opposing of truth, joined to final apostasy.

—The true believer cannot “sin against the Holy Ghost,” as it is a sin against light and knowledge.

—Why should Christ say that he who sins against the Holy Ghost “Hath no forgiveness in the world to come,” if there be no space for repentance after death?

—How much land have you possessed in Canaan? Are you making war on your Canaanitish propensities?

—Judas confessed to man and, presumably, not to God.

—It was Theocritus who said: “While there is life there is hope.”

—It is quite as possible that Christ “preached to the spirits in prison” in his pre-incarnate time as in his post-incarnate.

—What does the Bible teach about the “force” of science? In Jer. 23. 10, we read, “Their force is not right.” In Jer. 48. 45, “They that fled stood . . . because of the force.”

—In addition to “idol shepherd” in Zech. 11. 17, is there not another “misprint” in Ezek. 13. 18, “and make kerchiefs upon the head of every *statue* to hunt souls.” Is it “statue” or “statue?”

—Johannes Factotum—“Jack of all trades.”

—To say that “God spoke in a dream” was to dream that God spoke.

—The true “Lord’s Prayer” is that in the seventeenth chapter of John.

—“Old Nick” is an expression derived from Nicor the sprite.

—In a theological seminary *theology*, the science of God, should be taught rather than *religion*, the opinions of men.

—The word “religion” is from the Latin *religio*, “to bind back.” Naturally the question arises, “To be bound back to what?” And the answer is, “To God.”

—Can we not believe that the primitive knowledge of the Creator and the creation were restored to the world by Christ?

—Had “chaos” a beginning?

—Laborers are called up to the eleventh hour, but not later.

—“Repent, because the kingdom of heaven [not of hell] is at hand.”

—After evolution secures a starting-point it works all right.

—The “greater works” of the disciples are spiritual works.

—No language is so barbarous that the Bible cannot be translated into it.

—Is it the “unpardoned” or the “unpardonable” sin in your case?

—Jesus saves from sin—not primarily from its penalty.

—God, the highest being, is “both male and female,” and such are also the lowest of animals and plants.

—The Bible does not say that God “created” hell or Satan.

—The ancients always described the Pleiades as the home of the gods.

—The chief ministers in the Catholic Apostolic Church are called “angels.”

—Where two marry, and the one has what the other lacks, the two are really one.

—It was not God with whom the ancients interceded, but his angel.

—There can be no “science of agnosticism,” no philosophy of ignorance.

—It was a Canaanitish custom to offer human sacrifice.

—The earth has a brain, and it is not its gold.

—If Mary did not know her risen Master can we, by and by, expect to know our risen friends?

—As Abraham offered the ram instead of his son, so was Christ the Lamb offered instead of man.

—Gen. 39. 5.—Does a believer’s presence bring blessings to an unbelieving host?

—When Joseph became governor, why did he not send for his father and brethren?

—During the time of his brother’s absence, how think you did Joseph conduct himself toward Simeon?

—Why did not the ten quote Joseph’s words, “I fear God,” when urging their father to let Benjamin go?

—We sometimes say of the dead, “They are with God.” What! Must we wait till we die before we are with God?

—There is a difference between poverty and pauperism.

—The saloon is a pit-fall to hell.

—The odors of the distillery make malarious our spiritual air.

—So live that when you die there may be shed over your bier the tears of hope rather than those of sorrow.

—Some one asks: “Which is to be preferred, an honest atheist or a dishonest deist?”

—It is a sanitary fact that every city and town needs a gehenna.

—If Dives had been like some modern rich men, he would have asked that he, and not Lazarus, might return to the earth to preach the new life.

—The name “Jehovah” is more properly rendered in Hebrew, *Jhvh*.

—To the ancients Alcyone was the most distant orb.

Westfield, N. J.

Protestant Statistics of Italy.

We were not able to give last month the latest statistics of Protestantism in Italy. Bishop Walden has since forwarded the following:

Italy has above thirty millions of people, of whom between twenty-five and thirty thousand are connected with some Protestant organization—not more than one in every thousand of the population. In 1890 six Protestant bodies reported 23,452 members, but besides these there is the mission of the Plymouth Brethren, who do not number their Israel, a few small independent missions, and the several Anglican and other foreign Churches. The entire Protestant force, however, must fall below thirty thousand. The Methodist contingent is about twenty-five hundred, a little more than fifteen hundred in the Wesleyan, and a little less than one thousand in the Methodist Episcopal Mission. The Waldensian Church began what it calls “the work of evangelization” in 1848, and reports eighteen thousand; the Free Church of Italy, united in one body in 1865, but existing in separate societies before, reports eighteen hundred; the Baptist less than nine hundred, and the “Italian Catholic Church” (Count Campello’s) about one hundred. Such is the numerical strength of Protestantism in Italy.

An Appeal in a Crisis for Bareilly Theological Seminary.

BY T. J. SCOTT, D.D.

This appeal is made in a most important crisis. A grand opportunity has come to this Mission in North India. God has so blessed the work of our native preachers that thousands are turning to him. In the North India Conference alone last year over 6,000 souls, old and young, were added to the Christian community by baptism. They are widely scattered in 1,400 towns and villages. This work is rapidly spreading south into the Bengal Conference. At least 10,000 more will be added the present year, and the *widening wave* will roll on in power. These must have pastors, and many evangelists are needed to push the work and enter "the great door and effectual."

The theological seminary for which we plead occupies a unique place in this work. If ministers at home need training, much more men just from paganism. If we do not provide this rapidly growing multitude of Christians, in this crisis, with pastors who are well grounded in doctrine and practical morality, the grave dangers that paganized the Church on the fall of heathen Rome will be upon us.

This institution was founded in 1872. The endowment has slowly grown to \$50,000 with buildings valued at about \$16,500. The institution is situated in North India, at Bareilly, a city of 130,000 inhabitants.

We train students in a language spoken by 100,000,000 souls. This school should be made a *great missionary West Point*. Adequately endowed and supplied with teachers, it may become an agency of great power in converting India, which, under God, is the work of a native ministry.

The present attendance of students is 66 in the theological department, 23 in the normal department training as teachers and lay evangelists, while 45 women, the wives of these students, are also pursuing a course of study to fit them to work with their husbands. We have sent out 180 native missionaries and 44 as teachers. *This institution should be raised at once to the highest possible condition of effectiveness.* It should be made a mighty missionary influence. Our small endowment should be raised to \$100,000 immediately, hence this appeal for \$50,000.

Some \$10,000 of this should be in hand at once to meet liabilities, and enable us to assume a wider activity in this great opportunity. Home institutions less important in the evangelization of the world get their hundreds of thousands. We only crave a few tens of thousands. You in God's providence have the means, we in

the same providence have the opportunity of centuries—an opportunity which also is yours.

If ever, give now in God's name.

It is said one *has* what one gives away. Persons of means are often found inquiring for safe and good forms of investment. Aid given in an opportunity like this is *treasure laid up in heaven*.

In the name of God, come over and help us *now*.

Signed by Executive Committee for Board of Trustees.

E. W. PARKER,
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Bareilly, India.

Marjorie's Afghan.

A TRUE STORY FOR THE CHILDREN.

BY MRS. E. S. WEST.

It is a long time, dear children, since I have talked with you through the GOSPEL IN ALL LANDS, for it has been a season of sickness and trial to me. It gives me much pleasure to do so again, and with the consent of our kind editor, Dr. Smith, I will tell you a true story to-day, for he prefers such, and I am sure that you do. Fairy tales are very pleasant sometimes to amuse an idle or weary hour, but it is a help to us, in our own lives, to know what others have done, or what temptations they may have resisted. For this reason true stories are better.

Near my home in New York lived two little girls, Marjorie and Nannie Dane. It is of Marjorie that I wish to tell you. She was bright, full of fun, and would spend many hours with Nannie in playing tag, keeping house with their dollies, and other games which our American girls understand so well. With all her love for fun and play Marjorie had a tender heart, and was kind and helpful to all. While she was yet a very little girl she knelt as usual one night before going to bed by the side of her mother, and added this petition to her prayer: "Dear God, help me to love Jesus and to love every body." And those of us who knew Marjorie felt that her prayer was answered.

These little sisters would often take their dolls out to ride in their carriages, and as Marjorie had no afghan a friend of her mamma knit one in bright stripes and gave it to her on her seventh birthday. When she received this gift her joy was complete, and she was very careful of it.

About this time the mission band to which Marjorie and Nannie belonged held a fair to raise money for a girls'

school near Allahabad, India, and on the first day Miss Case, a missionary from that place, came in and told them about the people of that country.

Marjorie listened attentively, and her dark eyes filled with tears as she heard how the sick people were carried down to the river banks, their mouths filled with mud by their friends, and then left there to die; also, how the mothers would throw their babies into the river Ganges to drown, because they thought it would please their gods to have them do so, as well as many other dreadful things.

That night she said: "Mamma, may I give something what is my very own to help the poor people that Miss Case told us about?" "Is it any thing that you have a right to give, my darling?" "Yes, mamma; and I do want to so much." The next day she went to the fair, and quietly gave the doll's afghan which she prized so much to her Sabbath-school teacher, who had charge of one of the tables, saying: "Please, Miss Wilson, sell this for the little girls in India."

Miss Wilson saw that it was a great self-denial for Marjorie to do this, so she wisely said nothing, but kissed her very tenderly, and her eyes grew dim as she took the offering made in Jesus's name and for his dear sake.

A lady who was at the fair that day heard of this gift, so she bought the doll's afghan herself, and asked Miss Wilson to give it to the little girl again. But Marjorie looked very grave when Miss Wilson told her that the afghan was given back to her again. "I can't take it; I gave it for Jesus's sake, and I can't take it back," she said. So the afghan was sold again, and for the second time its price went into the treasury of the mission band.

This was some years ago. Marjorie has grown up to be a young lady. Not long since she gave herself to the missionary work, and is now on the west coast of Africa teaching the women and girls of the Bassa tribe. In a letter written lately she said: "My days are very busy. I have scarcely a moment to myself from six in the morning until nine o'clock at night, for by that time the girls are in bed and asleep. But I am happy, and glad that I came to Africa. This afternoon one of the large girls sat by me while I was teaching her to make a dress for herself; it seemed so hard for her to learn, and she was so frightened whenever she made a mistake. Poor girl, her life was a very sad one before she came here."

Dear children, this is a true story, and Marjorie Dane is a real character. Will you pray for her so far from home and friends?

Monthly Missionary Concert.

SUBJECTS.

January.....	THE WORLD.
February.....	CHINA.
March.....	MEXICO.
April.....	INDIA AND BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY AND BULGARIA.
September.....	JAPAN AND KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

Notes on Japan.

[In addition to the information respecting Japan and Korea given on this and the next page, there will be found in the previous pages several articles on the same subject.]

The Japanese baby, especially if it be the first one in the family, receives many presents in the first few weeks of its life, and at a certain time proper acknowledgment must be made and return presents sent. This is usually done when the baby is thirty days old.

All presents in Japan must be wrapped in white paper, although, except for funerals, this paper must have some writing on it, and must be tied with a peculiar red and white paper string, in which is inserted the *noshi*, or bit of dried fish daintily folded in a piece of colored paper, which is an indispensable accompaniment of every present.

On the seventh day the baby receives its name. There is no especial ceremony connected with this, except that the child's birth is formally registered, together with its name, at the district office of registration, and the household keep holiday in honor of the event. A certain kind of rice cooked with red beans, a festival dish denoting good fortune, is usually partaken of by the family on this occasion.

A child is rarely given the name of a living member of the family, or of any friend. The father's name, slightly modified, is frequently given to a son, and those of ancestors long ago dead are sometimes used. Names of beautiful objects in nature, such as plum, snow, sunshine, lotos, gold, are commonly used for girls, while boys of the lower classes often rejoice in such appellations as stone, bear, tiger, etc.

Babies of the lower classes, within a few weeks after birth, are carried about tied upon the back of some member of the family, frequently an older sister or brother, who is sometimes not more than five or six years old.

Living in public as the Japanese babies do they soon acquire an intelligent, interested look, and seem to enjoy the games of the elder children, upon whose backs they are carried, as much as the players themselves.

Babies of the middle classes do not live in public in this way, but ride about upon the backs of their nurses until they are old enough to toddle by themselves.

The young children of the richest families, the nobility and the imperial family, are borne in the arms of an attendant within doors and without. Imperial babies are held in the arms of some one night and day, from the moment of birth until they have learned to walk.

The New Year's sun brings in a season of unlimited joy for the children. For about two weeks the festival lasts, and the festal spirit remains through the whole month, prompting to fun and amusements of all kinds.

When the time comes for the Japanese girl to marry, her father will have her meet some eligible young man, and both she and the young man will know, when they are brought together, what is the end in view, and will make up their minds about the matter. But until that time comes the modest Japanese maiden carries on no flirtations, thinks nothing of men except as higher beings to be deferred to and waited on, and preserves her childlike innocence of manner and a serene dignity.

The Japanese written language is a strange combination of Chinese and Japanese, to read which a knowledge of the Chinese characters is necessary. Much corrupt Chinese is engrafted into the Japanese language, both written and spoken.

The Ainos of Japan are found only on the island of Yezo, and number about fifteen thousand. Their houses are built of reeds, with a rude interior frame-work of poles. The skulls of bears, deer, foxes, and other animals are set up on poles ranged in front of the houses. A widow does not let any man see her face for one year after her husband's death.

The Japan Mission of the Methodist Episcopal Church was commenced in 1872, and reported in 1890 23 foreign male missionaries, 41 female missionaries, of whom 19 are wives of missionaries, 2,815 members, and 718 probationers.

In all the Japan Protestant missions the first of this year there were reported 175 married and 39 unmarried male missionaries, 189 unmarried female missionaries, and 32,380 members.

Gathered Notes on Korea.

The name Korea means "highly beautiful," or "high and beautiful;" but the name more often used by the natives is Chohsien, or "freshness of the morning."

The King of Korea was born in 1852, and nominated to the throne in 1864, the recently deceased king having left no heir.

His majesty's father, a despot and a rabid hater of Christianity and progress, acted as regent till 1873. The king is nominally an absolute monarch, but he can scarcely move a step except with the consent of China and at the risk of angering Japan. He himself is friendly toward foreigners and progress, but many of his counselors and servants are vehemently opposed to all intercourse with outsiders.

The people of Korea are tall and of good physique, with clearly cut features, and fairer in complexion than the Japanese. In disposition they are frank and intelligent.

The usual attire of the men consists of loose pantaloons tied at the ankles, and a long loose tunic, both made of white cotton. In winter they wear wooden shoes, the feet being wrapped in cotton. In summer these are exchanged for straw sandals. For head-dress they have hats made of horse-hair. Coats of oil-paper, reaching from the shoulders to the feet, are worn for protection against rain.

The morning costume of Korean men is perhaps one of the most striking things one meets with. The outside of it consists of a long, loose, coarse, dingy-looking calico, reaching to the feet. Over the head comes down a huge hat made of thinly split bamboo or broad reeds, much like a round, deep, wide-mouthed basket, with scalloped edges, and without a handle, turned over a man's head bottom upward.

The attire of the women differs from that of the men chiefly in the absence of a head-dress. In some places, however, they wear at times large basket-hats, so unwieldy that both hands are required to keep them in position.

Although the Koreans are far from cleanly in their habits, yet they always have their outer garments of cotton spotlessly white. Soap is unknown. The clothes have to be repeatedly boiled and treated with lye, and finally washed in running water. When thoroughly clean they are laid out on a flat board and beaten with a wooden ruler until the cotton takes on a silky gloss.

When a man (or boy) is engaged to be married he exchanges his cap for a yellow hat, and that again is put away on the eve of his marriage, when he is entitled to don the black hat and have his hair done up in a knot instead of the long plaited cue theretofore worn. As in China, marriages in Korea are very much an affair of the parents, and are not uncommon between boys and girls as young as twelve years of age. Marriage always depends on whether the would-be husband or his friends have enough money to buy a wife and then somehow to keep her.

The separation of the sexes is very strictly observed in Korea, especially in the towns and among the higher classes. When a lady leaves her house to pay a visit in the day time she rides in a closed sedan-chair borne by men. She dare not appear in the street until after nine o'clock in the evening.

In the high classes etiquette demands that the children of the two sexes be separated after the age of eight to ten years. After that time the boys dwell entirely in the men's apartments, to study, and even to eat and drink. The girls remain secluded in the woman's quarters. They are told that it is disgraceful even to be seen by males, so that gradually they seek to hide themselves whenever any of the male sex appear.

The few Korean women that are seen on the streets are of the lowest coolie class, otherwise they would not be seen at all. Their faces are more like Indian squaws than those of any other Eastern people. The subjection of women has reached the extreme point in Korea, and their seclusion is strictly enforced after the seventh year, except for the poorest classes, who are obliged to be seen by men while at work.

The women below the middle class work very hard. Farm labor is done chiefly by them. They carry lunch to laborers in the field, eating what is left for their share. In going to market the women carry the heavier load.

A woman in Korea is never called by her own name. She receives a name in her childhood, but it is used only by the members of her own family, and by them only so long as she remains unmarried. She is known merely as the *daughter* or *sister of so and so*. After her marriage her own relatives call her by the name of the place where she has gone to live, her husband's relatives by the name of the place from which she came.

The language spoken by the Koreans bears a close resemblance to Japanese. But its use is confined to the uneducated. Chinese has taken its place as the language of the educated classes, and of writing and books.

Confucian, Taoist, and Buddhist books are studied, especially those of the former class. Korean education is a copy of that which prevails in China, the Chinese classics being the chief text-books in the schools.

Koreans eat rice, soup, and fluid with a spoon. "They are different from all other Asiatic tribes in this respect—the Chinese, Japanese, and Manchurians, who employ, as a rule, chop-sticks. They never speak at the table, and always eat slowly."

Some, if not all, fevers are believed to be produced by evil spirits taking their abode within the bodies of men. Medicine is believed to be of little account in such cases. Blind men seem the only agents capable of expelling the fiery evil spirit. A jar is placed beside the sick person, over whom the blind man makes many gestures and becomes terribly excited. In time the evil spirit reluctantly yields to this blind operator's spell, and comes forth; but no sooner does he do so than he is driven into the jar, and then the jar is instantly closed and buried in the earth, whence it is believed he can never come forth again.

Many of the Korean proverbs are interesting. An event that is unexpected and startling is "an apple-blossom in the snow." Something very precious is "one stick to ten blind men." A man who cannot make up his mind between two courses is described as "having a cake in each hand." When a man falls into poverty he "has extinguished his fire;" "he looks to the four winds and finds no friend."

As in China, Buddhism, Confucianism, and Taoism are the prevailing religions. There are numerous Buddhist temples and monasteries in the remote districts, but Buddhist worship is an affair of the priests and nuns chiefly, and the people seem little concerned about it.

There are temples to the Taoist god Kwan-Ti, the Chinese god of war and the most honored god in the Taoist pantheon.

Ancestral worship is perhaps one of the most extensive and potent religious forces in the land; and the worship of heaven and earth, and of the governing spirits of the kitchen, of the land and grain, of the seas and rivers, of woods and mountains, is little if any less mighty. Confucius himself even is not forgotten. There is a temple to his honor in connection with every district city.

The religion of the Koreans is a religion of traditional custom rather than of firm conviction or strong feeling. Their ideas of God, of duty, of eternity, are vague, and have little practical effect on their character and life. This fact has a two-fold significance in relation to mission work. On the one hand, the Korean mind is not one that responds readily to any kind of religious influence. On the other hand, the false religion now in possession does not, for that very reason, place a serious obstacle in the way of the truth. There is not so much weeding to be done as in some other places, but the soil itself is not so fertile.

A traveler in Korea writes of his seeing some sacred cairns. He says:

"We saw heaps of stones mixed with some broken bricks; for they are numerous, and seen at intervals along every road. On the tree or bush round which the heap is usually collected rags of various colors, new and old, cast-off shoes and sandals, and even bits of paper, are hung up by travelers, as votive offerings to the cairns. Now and then a copper coin or two may be seen lying on a stone or brick, and one of my pony drivers yields to the temptation and transfers the cash to his own pocket, evidently thinking it a good joke. Most of the native passers-by bow to the heap when they are just abreast of it, and many also add a stone or bit of brick to the pile. Many, moreover, spit upon the heap after bowing to it, and the spitting is evidently as reverential as the bowing. My Korean interpreter, and even some Korean *literati*, did not seem to know much about these heaps, except that there was a sort of sacredness about them. As to the spitting, which is not done by the Koreans as an act of reverence or worship in any other case, I suspect that it is a degraded form of anointing or libation."

The history of the Romish Church in Korea is full of romantic and pathetic interest, and marked by heroic bravery and noble devotion to the cause. In *The Chinese Recorder* for March, 1889, a table, said to have been prepared by the propaganda in Rome, gives the number of converts in Korea as 13,650, with eighteen European priests.

The Methodist Episcopal Church was the first Protestant Church to arrange for mission work in Korea. In June, 1884, the Rev. Dr. Maclay, of Japan, visited Seoul and received from the king the assurance that no objection would be made to the introduction of Protestant Christianity into the country. In October following Rev. Dr. Allen, of the American Presbyterian Church, went to Korea as physician to the United States legation, and not long afterward was put in charge of the government hospital.

Dr. Scranton reports that in April last the report of the Methodist Episcopal Mission was: Full members, 56; probationers, 15; Sunday services in 4 places; daily services in two dispensaries, in which there is a daily and open sale of Bibles, tracts, and leaflets. The missionaries are Rev. H. G. Appenzeller and wife, Rev. G. H. Jones, W. B. McGill, M.D., and wife, Rev. F. Ohlinger and wife, Miss Margaret Bengel, Miss L. C. Rothweiler, Miss R. Sherwood, M.D. The following missionaries belonging to the Mission are in the United States: Rev. W. B. Scranton, M.D., and wife, and Mrs. M. F. Scranton.

The Presbyterian Mission reports 100 communicants. The missionaries are Rev. H. G. Underwood and wife, Rev. D. L. Gifford and wife, Rev. S. A. Moffett, C. C. Vinton, M.D., and wife, Mrs. J. W. Heron, and Miss S. A. Doty.

The Society for the Propagation of the Gospel commenced a mission in Korea in 1889. It reports as missionaries: Bishop Corte, Rev. J. H. Pownall, Rev. R. Small, Rev. M. N. Trollope, Rev. L. O. Warner, Mr. M. W. Davies, and Mr. Peake.

Notes and Comments.

We have not yet received the particulars of the proceedings of the annual sessions of the Korea Mission and the Japan Conference, but hear that the Japan Conference reports a gain of over two hundred in membership, and that Rev. Julius Soper was elected a member of the next General Conference.

There are only two months to the close of the missionary year of our Society. The appropriations of the year must be met. Will there be a debt? The Methodist Church has a right to expect that every pastor and every member shall do their duty.

September and October are months when a large number of our Conferences meet in annual session. Many pastors take up their missionary collection shortly before Conference. Let each pastor see that every member of the church and congregation has an opportunity to give something for missions.

Dr. T. J. Scott's new book, *Sparks from the Anvil of a Busy Missionary*, will soon be issued. Price, 25 cents. Dr. Scott is an able writer. He has been in active missionary service in India for nearly thirty years, and his book will be gladly welcomed by the Church.

"The Message of Jesus to Men of Wealth," by Rev. George D. Herron; "Hope the Last Thing in the World," by Arthur T. Pierson, D.D.; "The Fight of Faith and the Cost of Character," by Theodore L. Cuyler, D.D., are three excellent little booklets published by the Fleming H. Revell Company, of New York and Chicago. Price of each, 20 cents.

Dr. A. T. Pierson, of Philadelphia, in an address delivered recently before a convention of Christian Workers in New York, is reported to have said that the churches had a larger attendance twenty-five years ago than to-day; that they had tried too much to reach the upper classes and not enough to reach the lower. The ideal church, he believed, must be thoroughly evangelistic, it must be educational, and it must be a free church, supported by voluntary contributions. We agree with Dr. Pierson. Christian beneficence has failed to provide religious services suited to the masses convenient of access and placed where most needed. Churches in the midst of our tenement neighborhoods, with doors opening to the street and with the floors not elevated more than one step, neat in appearance, comfortable for the worshiper, presided over by a spiritual pastor, and with daily services would win many to Christ who are now indifferent to, or opposed to, Christianity. It is worth trying!

A Model Mission.

The days of heroic self-sacrificing consecration to mission work are not past. Five days' travel into the interior of the Himalaya Mountains brings you to the home of Miss Annie Budden of the Woman's Foreign Missionary Society, who at present has large responsibility for the work of the parent Board in the same place.

She is alone with her helpers a five days' hard journey away from other Europeans. Here she has her "Women's Home" for rescued mountain women, her girls' boarding-school with a roll of sixty Christian girls, and her busy farm work for raising a good part of the food used by her people. In the surrounding villages ten schools are kept up, and Miss Budden often visits them.

A central school of 150 boys is kept up, the mountain church is crowded each Sabbath, the Sunday-school is large, and in all these the lady missionary has an interest. There is a Christian boys' boarding-school now growing up, and soon these lads, grown up and married to the girls of the boarding-school, will be the gospel workers of this part of the mountain.

These secluded mountain people love Miss Budden. Her mission home is a delightful center of industry, love, and Christian joy. Let the reader pray that God's wondrous grace may rest even more abundantly on the mission home away in the depths of these mountain piles.

Self-Denial Week for Missions.

In our July issue was published a request from our secretaries that the week beginning September 27 be set apart as a week of self-denial for the cause of missions. The secretaries will send out free to all pastors who will send in orders Self-Denial-Week Envelopes in packages of 100 to 500.

It is more than a request, it is an appeal urged by those who are oppressed by the necessities of the mission fields and constrained by the love of Christ. The best that can be done by every one giving to the full extent of ability will only partly supply the great need.

Every-where there are open doors. From every Mission of our Church come appeals for re-enforcements of men and enlarged appropriations of money.

The hour long prayed for has come. "The heathen are coming in." We are better supplied with missionaries than money. More missionaries are ready to go than there is prospect for their support.

It is said that we should send out as many missionaries as can be used to advantage and trust in God for the support

to be furnished by the Church, but it is replied that our trust in God is greater than our trust in the Church, and it is proposed that the appropriations for next year shall be only the amount which the Missionary Society receives the present year.

Let the Church rise to the importance of the hour, and the contributions be made in proportion to the ability, then the knowledge of the aggregate sum received would send a wave of holy enthusiasm throughout the Church, and the year 1892 would mark a most blessed advance in all the home and foreign fields.

Our Giving for Missions.

BY C. C. McCABE, D.D.

The Church is often criticised and found fault with for not giving more. It is well for those who know something of the royal liberality of the people to tell of it, and by comparison with other years to show how rapidly we are advancing. It would be impossible to fully tell the story of the good that has been accomplished by this grand advance in our contributions.

In 1884 we gave to the missions of India \$66,820. In 1891 we gave them \$121,250. An increase of \$54,430.

In 1884 we gave to the missions in China \$81,990. In 1891 we gave them \$108,519. A gain of \$26,529.

Besides the large increase to India, a contingent appropriation was voted by the General Committee of \$22,000. Much of this has been raised and forwarded. A contingent appropriation was also voted to China of \$24,000. Some of it has been raised.

All our foreign missions have received largely increased appropriations, which were made possible by the great advance in the collections.

The appropriations for the home work have also been largely increased.

Note the progress we have made:

YEAR.	Collections only.	Other sources.	Total.
1884.....	\$662,188 99	\$83,036 87	\$745,225 86
1885.....	694,094 95	136,963 41	831,058 36
1886.....	896,562 37	148,711 10	1,045,273 47
1887.....	932,208 91	112,585 00	1,044,793 91
1888.....	928,506 38	71,984 86	1,000,491 24
1889.....	1,014,082 09	116,055 71	1,130,137 80
1890.....	1,051,642 04	83,020 78	1,135,272 82
Total...	\$6,109,345 73	\$702,968 73	\$6,892,104 46

Increase over seven years prior to 1884, by collections only..... \$2,241,684 25

Increase over seven years prior to 1884, from all sources..... 2,482,157 02

A gain of over \$1,100,000 for each quadrennium by collections only, and over \$1,200,000 for each quadrennium in income from all sources.

For the second time in a quarter of a

century—once in 1887 and now again in 1891—unless all signs fail, the Missionary Society will be out of debt on the first of November, 1891. The million and a quarter line is fairly in sight. Our increase from all sources over last year on the first of July is \$124,000. Much of this is from bequests; but we will keep steadily in mind our watchword:

TWELVE HUNDRED AND FIFTY THOUSAND BY COLLECTIONS ONLY.

The fall Conferences will give us a large increase; many churches have doubled their collections. We get the most cheering letters from the presiding elders and pastors; so that we are well-nigh sure of getting out of debt once more.

NOW LET US KEEP OUT FOREVER!

There is no need of going into debt in the management of this great business. Let the General Committee fix as the limit of its appropriations for 1892 the exact sum raised in 1891. Then when we have reached that line it will enable us to send on to the Church the Macedonian cries that come to us; to tell the Church what

WE MIGHT HAVE DONE

if we had the money at our disposal.

We can make a tremendous plea by arraying these facts before the people through the press, in the pulpit, and on the platform. It will be sure to win. It will be infinitely better than this everlasting cry of debt, which in itself is a confession of incompetency. We shall win and hold the confidence of all good business men in the country. They will say: "There is a church society that means to conduct its business religiously," and they will give us more than ever before.

One thing is sure: if the Missionary Society ever gets into debt again it will be contrary to the earnest advice and in spite of the united opposition, so long as it will avail, of the three secretaries now in office. On this subject we are a unit. No more debt for the Missionary Society! Three hundred thousand dollars for interest is quite enough. Of every missionary dollar, henceforth, let at least ninety-eight cents go for the purpose for which it was given. Amen!

Missionary Society Receipts for Fiscal Year.

COMPARATIVE STATEMENT.

	1889-90.	1890-91.
November.....	\$7,294.22	\$7,252.81
December.....	15,214.97	28,309.76
January.....	20,162.48	43,519.71
February.....	21,517.21	24,199.76
March.....	211,220.03	236,072.91
April.....	260,201.60	261,565.44
May.....	30,923.51	70,660.26
June.....	14,906.44	33,917.94
July.....	19,061.97	17,889.69
Total to July 31.	\$600,502.46	\$723,388.28

Important Inquiries Answered.

The following questions were sent by a Methodist Episcopal pastor to the Mission Rooms, and the annexed answers were made by Dr. J. O. Peck. They are published for the benefit of others:

Question 1.—May the subscriber of such amount as pays the salary of a worker in the foreign field designate a field and be informed by the Missionary Society that *A. B.* has been employed by them and is at work at the expense of said subscriber? May such said subscriber be put in correspondence with his employee so as to receive one or more letters direct from him touching his work?

Answer.—Yes; the subscriber who pays the salary of a worker in a foreign field may designate in which of our missions he will support such worker, and will be notified that said worker is supported by the subscriber. Not all foreign workers can write in English to correspond with the subscriber, but it can usually be managed that some English missionary will report for the worker.

Q. 2.—What amount of money will pay for a competent native worker in North India, Japan, China, etc.?

A.—The amount of money necessary to support a competent native worker in North India is from \$150 down to \$50; that is, for a regular pastor, according to his grade and ability. Thirty dollars will pay for the salary of a teacher. I think the prices in Japan and China exceed this to a considerable extent.

Q. 3.—If a number of students in college raise money to pay the salary of one of their own number (or another) whom the Board may select, may they designate a field to which the board will send him, and may their contributions to such salary (to pass through your hands in the usual way) be credited to the account of the churches to which they severally belong, or which they may designate for such credit?

A.—If a body of students in college desire to pay the salary of one of their own number whom the Board may authorize and send out, their contributions can be credited to the churches which they may designate.

Home Mission Heroes.

BY REV. J. O. PECK, D.D.

There are heroic men on our frontiers, the latchet of whose shoes we are not worthy to loose. They endure and do grand things for Christ. If our Church could see these men and their hardships and noble work, they would double up the collections.

LISTEN!

Rev. Dr. Rader, that grand man who superintends our Wyoming Mission, makes his report. His work covers 95,000 square miles, or 500 square miles more than the State of New York, Pennsylvania, and Connecticut combined! During the Conference year past, in attending upon his duties as superintendent, he traveled 13,500 miles by railroad, 1,300 miles by stage, 1,040 by his own team, and on foot 350 miles! *Twenty-seven nights he slept on the ground*, and cooked his own food by the way! And yet this able minister of Jesus Christ, invited to the pastorate of one of the leading churches in Denver, for the love of this new and hard field, and for his love of the little band of heroes with him, joyfully continued in the hardship and heroic work on the frontier. Led by a lion, his little squad of sixteen men are lions!

One minister's field is 150 miles from a railroad and the same distance from his nearest brother pastor.

Another pastor coming to the Mission *swam one river and waded another, drying his clothes as he went on his happy way!*

Another in five weeks from the time the spade was put into the sage-brush sod built and completed

A NEW CHURCH

in which the annual meeting of the Mission was held! It was no crude, rough building, but a tasteful, beautiful little church! This is a sample of the noble work of the Board of Church Extension every-where. Rev. W. A. Spencer, D.D., was there as happy and jubilant as he made every body else.

Another young hero had a circuit as large as the entire State of Connecticut, with thirteen appointments! Every man thought he had the best place in the Mission and wanted to go back another year.

I think Bishop Andrews had the easiest cabinet work of his life. It was the most inspiring visit I ever made as missionary secretary. More money is needed to put in more heroes. We must take these frontier fields. O Church of God, double up your contributions! Be heroes in giving! A million and a quarter by collections only is needed, and must come.

Our Missionaries and Missions.

The address of Rev. J. C. Davison, of the Japan Mission, is Hackettstown, N. J.

There are seven young men as students in the Methodist Episcopal Theological Institute at Florence, Italy.

We regret to note the death of Rev. T. H. Northrup, of Agra, India. He died July 11, of apoplexy.

The address of Dr. William B. Scranton, of the Korea Mission, has been changed to Lock Box 986, Hartford, Conn.

There are ninety pupils at the Cape Palmas Methodist Episcopal Seminary in Liberia. The school was opened last March. Rev. W. D. Nichols, formerly of the Oregon Conference, is the principal.

The Nevada Mission Conference met at Susanville, Cal., in July last. Rev. E. W. Vandeverter, D.D., was continued as superintendent. The missionary collections were reported as good, running far above the apportionment.

The *Bombay Guardian* of June 27 says: "Rev. F. W. Warne, of Calcutta, has been supplying the Union Church, Darjeeling; he now returns to his church in Calcutta and Bishop Thoburn will act as supply. This is an excellent arrangement for both parties, says the *Kaukab-i-Hind*; the church will be well cared for, and the bishop will receive the benefit of the hill climate."

Rev. I. H. Correll writes from Japan that Unitarianism, which a year or two ago asserted itself in a pompous way, is beginning to take its place in the rear, and that there are many indications that the people of Japan are returning to the consideration of those questions which underlie the welfare of the individual as well as the nation.

Rev. John R. Hykes makes pressing appeals for \$7,000 to erect a scientific college building for Nanking University; \$1,000 to purchase scientific apparatus for Kiukiang Institute; \$1,000 to aid the Mission press in the Central China Mission. These objects have the indorsement of the General Missionary Committee, and money contributed for these purposes would accomplish much good.

Rev. H. Olin Cady writes that the Province of Sz'chuen, in China, which contains Chungking and several other large cities, is an excellent mission field. He says: "No province buys as many portions of Scripture and tracts as this province. In no province do the women come so readily to hear the Gospel. Without extra inducements that are offered in other provinces, our lay schools are filled with boys, who are taught the Gospel and the elements of Christian truth."

Rev. John C. Ferguson writes from Nanking, China, June 15, that the injury to the Methodist Episcopal Mission property at Nanking in the late riot, amounting to \$613, was promptly paid by the Chinese officials. He says: "At present all our work is at a standstill. I kept my school

on for a week after the trouble, but was obliged to dismiss. Our hospitals both here and at Wuhu are closed. The Kiukiang schools were obliged to dismiss last week. With the exception of Dr. Jellison, who has gone to Chefoo for the summer, we are all at our posts looking after our native Christians and encouraging them to faithfulness. Brother Stevens and family are at Kiukiang, but he has been here once since the trouble. What the end will be no one among the older and wiser of the Chinese or foreigners feels able to predict."

Rev. D. L. Rader, D.D., offered his resignation as Superintendent of the Wyoming Mission, but it was not accepted, and at the late session of the Mission he was continued as superintendent. Rev. Benjamin Young, of the Mission, writes: "The preachers and people of our Mission are proud of their superintendent. He has proved himself a hero in fighting for God. If you knew some of his history you would say the days of heroism are not gone by. Traveling on horseback and by stage-coach, often sleeping with no roof over him save the blue canopy of heaven, cooking his own meals, journeying all alone, away from his family for weeks at a time, often in the presence of great dangers, this man of God sings and preaches; his voice ringing with the whole message of the Master—helping, strengthening the men under his command. How can we help but love him? He has led us to victories."

Rev. W. N. Clark, Professor in Martin Mission Institute, in Germany, writes that the school has more than doubled the number of its students within the last three years, the present number being twenty-seven. Several were not received because they could not be accommodated. An enlargement is greatly needed. Property adjoining can be purchased for \$15,000. Of this \$5,000 can be raised in Germany, and \$10,000 are asked from the United States. The Board of Managers of our Missionary Society indorses the movement, and requests special contributions for this purpose. Dr. Clark writes: "Are there not ten or twenty persons in our Church in America who are sufficiently interested in the evangelization of Europe to give \$1,000 or \$500 each toward the purchase of this property? or is there not some Methodist of means who, for the sake of Christ and the unsaved multitudes of Central Europe, will donate the whole \$10,000? It is the judgment of some of the wisest men in the Church that in their effect upon the future of our country and of the world no mission fields are so vitally important as those upon the continent of Europe. With all its weakness and poverty Methodism is doing more to-day to counteract the influence of Rationalism and Catholicism, and to stem the tide of intemperance and Sunday desecration, than any other religious agency in Germany, and the key of the Methodist movement in the Fatherland is Martin Mission Institute."

Annual Meeting of the West China Mission.

The Annual Meeting of the West China Mission of the Methodist Episcopal Church was held at Chungking, June 4-8. It was reported that the borders of the mission work had been extended by the renting of property in Chentu, the great literary center of the West.

The statistics reported 21 members and 35 probationers, a gain of 3 members and 9 probationers during the year. There are 55 boys and 15 girls in the schools. Dr. McCartney reported that since January 1, 1891, there had been seen 3,756 patients.

The following were the appointments: Superintendent, Spencer Lewis; Chungking, S. Lewis and S. A. Smith; medical work, J. H. McCartney, M.D.; principal boys' schools, S. Lewis; assistant, S. A. Smith; woman's work and girls' school, Mrs. Esther B. Lewis; Chentu, H. Olin Cady.

An Experiment in Diffusion.

BY REV. JOHN CRAWFORD.

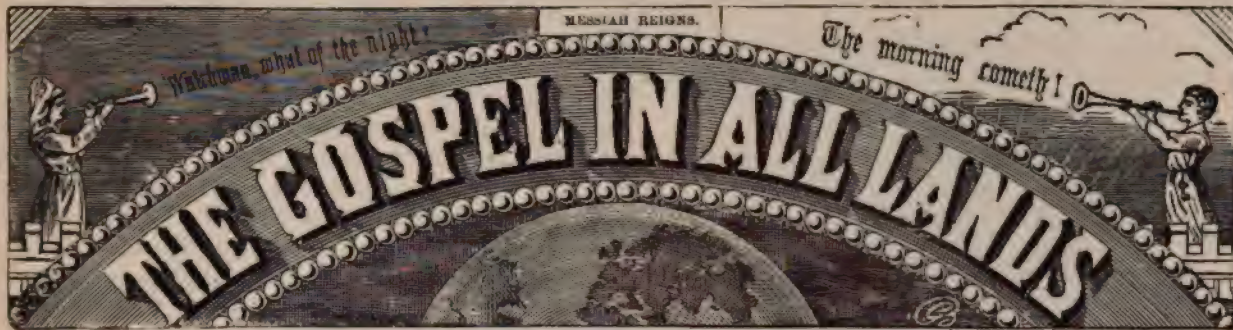
"Diffusion" is the disciplinary word; so also is "duty." I had no idea the thing could be so quickly and easily done on any large scale until my experiment proved it.

I was addressing our Sunday-school at its first quarterly missionary meeting with me. After bearing witness to the personal profit and enjoyment I had found in reading missionary literature, I asked: "How many are there here who get *World-Wide Missions*?" The hand of John Klotzbach, door-keeper, went up. Not another that I could see, besides my own, in the large school.

A few names I secured at the close of the session that day. Next day Thomas Lee, sexton, called on me. The Lord had touched his heart. Said he: "I want to do something for this cause; down in old Jane Street I learned to love it. May I not canvass for the little paper? May I follow the course of your visiting list?" I made the list ready for him. We knelt together and prayed for the Master's blessing on this his own good work. Then the sexton sallied forth. Within a day or two, with glad eyes, he met me and said: "The Lord is answering our prayer; the weather is hot, but I am having good success."

After a week he brought me in eighty-one *bona fide* full pay mail subscriptions, and we both rejoiced. Yea, as I believe, still another rejoiced, for He will see a wider and deeper interest taken in his own saving work.

Passaic, N. J., July 15, 1891.



Eugene R. Smith, D.D.,
Editor.

OCTOBER, 1891.

150 Fifth Avenue,
New York City.



A SCENE IN SWITZERLAND.

Poetry and Song.

Missionary Hymn.

BY REV. ERNEST G. WESLEY.

How large the field before us spread,
Where priceless souls ungarnered lie,
Christ's words of life unknown!
Go preach the blood by Jesus shed;
With faith of God to all who die
Your Saviour King make known.

Sad grows the blackness of the night,
And shrouds the lost in slumber deep,
Unconscious of their doom.
Swift bear to heathen lands the light;
Arouse in love from fatal sleep,
Dispel the awful gloom!

So harsh the galling bondage chain
That binds with links of steel the slave
Long held from freedom's life;
Ye sons of God, with heart and brain
Exalt the Lamb who died to save,
Heed not how hard the strife!

See now outstretched the pleading hands
Of countless hosts o'erwhelmed by shame—
They call aloud to thee!
They echo back thy Lord's commands,
"Salvation to the world proclaim,
True witness give for me."

How vast the boundless harvest field—
How short thy day in which to reap—
How few thy hands can save!
But bright the crown true toil will yield,
And safe thy soul the Lord will keep,
If patient, earnest, brave.

World, Work, Story.

In the Land of the Lapps.

BY CARL SIEWERS.

High up to the north, beyond the polar circle, on the borders of the Arctic Ocean, lies the land of the Lapps. Lapland, or, as the Lapp loves to call his native land, Sameanda, stretches from the barren coast of the Murman province of Russia on the White Sea, in the east, to the frowning bluffs of Finmarken, in Norway, in the west, from the 64th degree of latitude in the south to the 71st in the north, while the icy waves from the pole wash its shores, the most inhospitable in the Old World.

The term Lapland is, however, a mere geographical expression suggested by its inhabitants, as this stretch of land is divided into several provinces with various names. The Russian part of Lapland, within the Dutchy of Finland, is thus called Russian or Finnish "Lappmark," that is, the "Field of the Lapp;" the Swedish part, Swedish "Lappmark;" and the Norwegian, by an anomaly, "Finmarken." The Norwegians do thus by some strange misconception apply the term "Finn" to the

Lapp, which is, however, erroneous, as the Finns are the inhabitants of Russian Finland, and belong to the Teutonic race. The entire district now inhabited by the Lapps is estimated at about one hundred and thirty thousand square miles, of which more than half belongs to the czar, and the rest to King Oscar. As the country extends over half a dozen degrees of latitude, it is naturally varied in character, and, although in general wild and forbidding, can boast of some of the finest contrasts of scenery in the world. Thus in Norway the country assumes the impressive character of a high Alpine landscape. Here mountains covered with snow the greater part of the year alternate with smiling valleys and fertile fields. In Sweden it is distinguished by enormous primeval forests of fir and spruce, while in Russia it culminates in low mountain ranges, some covered with permanent snow and ice, or in deserted and flowerless moorland wastes. The flora of the country varies exceedingly between the coast of Norway and the shores of the Murman province, but the fauna is in general the same, and the bear, the wolf, and the fox may be met with equally throughout Lapland, while the whale, the walrus, and the seal haunt the seas from the North Cape to the Kanin Noss. But every-where the country is rich in lakes and running waters, which in summer produce millions of mosquitoes, in ferocity and venom fully the match of their southern kindred.

When the primitive Lapp first invaded the regions which he now inhabits is still a matter of controversy among men of science, as is also the question of whence he came and what was his origin. The dispute as to the origin of the Lapp is just as complicated and interesting as that referring to the Esquimau. We can assume, however, with a certain amount of safety, that the Lapps came originally along the sea border of Siberia, perhaps driven by the same kind of restlessness as some of the tribes in Central Asia have displayed within historical times, invaded Gardarike, or Russia proper, and settled along the deep and mystic fjords of Old Norway. However that may be, there can be no doubt that the Lapps were the earliest settlers in Ultima Thule—perhaps the first human beings who trod the solid mountains of Scandinavia, and made the primeval pine forests ring with their savage shouts—at a period when Cæsar was receiving the news of the discovery of Britain. At one time the tribe must have extended far south into Sweden and Norway, but within historical times the great struggle for existence, on the principle of natural selection, between "white" and "colored," has pushed the remnants northward to the confines of the Arctic Ocean. Whether the Lapp be of Mongol or Caucasian origin it is difficult to decide, as he seems in appearance to belong to the former, but in physical structure to the latter, and he certainly seems to have as little in common with the Samoyede and the Esquimau as the English and the Irish with each other. Some students, too, have advanced the theory that the Lapp tribe is a only variety of the Tchudes, or Finns.

The chief characteristics of the Lapp are a low stature, seldom more than four to five feet in height, but great muscular strength and remarkable agility—two qualities foreign to the Esquimaux; a large head, dark, long, glossy hair, with dark eyes, and the peculiar Mongol expression; the opening of the eyelids long and narrow. The cheek-bones are also high, the mouth wide, with ill-defined lips, the beard scanty, while the skin is yellow and dingy—dingier, perhaps, from uncleanness than from natural causes.

In Alten is situated the northernmost Catholic church and convent in the world. This station is the remotest blood-vessel in the well-organized body of Roman Catholicism. The spacious wooden structure, which is the abode of three Italian priests and a female teacher, was formerly known as the Alten Manor, and was the residence of the chief magistrate in the province of Finmarken. In 1855 it was purchased by the Church of Rome, which raised the cross on the central portion to demonstrate her strength and power even in the snowy waste of Ultima Thule. The progress of conversion has, however, been exceedingly slow, as both the Norwegians and the Lapps seem perfectly content with the teachings and doctrines of the Protestant Church, and the incense, the floral decorations, and the chants of hymns appear but little to affect these simple-minded children of nature.

The mosquitoes are a terrible plague to the traveler in Lapland during the summer. These insects, with which the air, when calm, is completely filled, attack human beings in the most ferocious manner. To be protected against their assaults one ought to wear a veil, yellow in color preferably, sewn in the shape of a bag, and provided with cords. This is then drawn over the hat and head, and tied round the neck. On the hands the traveler should have long, thick gloves, which ought to run up to the middle of the arm, while, in order to insure rest at night, a tent of white cotton, which the Lapp calls "raggas," should be carried, and hung over the bed in the form of bed-curtains, but which should entirely cover the whole bedstead, and fall in folds on the floor around it. The same tent may also be used for protec-



LAPP GIRLS.

tion during meals, if hung on thin sticks in a similar manner.

The Lapps in Norway, who now find their living by fishing and shooting or agriculture, are called "Sö" (sea) Lapps, or "Bo" (settled) Lapps, and number some sixteen thousand. They were once nomads or mountain ("Fjeld") Lapps, whom circumstances have compelled to renounce the free and invigorating roaming life on the wastes of Lapland. They are now in appearance and habits very different to the nomadic Lapp, who still follows the avocation of a reindeer herdsman, and of whom we shall speak presently. But, in spite of the disadvantages under which the settled Lapps labor, they are distinguished by considerable intellectual and moral capacity. They are simple-hearted, hospitable, and more moral than the dwellers in some Norwegian dales. They are all Christians, and their only vice seems to consist in an excessive fondness for spirits and tobacco, which the example generally set by the strong-headed Norwegians and Swedes does little toward discouraging. For these two stimulants the Lapp will part with almost any thing he may possess, yea, perhaps, if any body should be so disposed, with his wife or daughter; and in spite of the regulations enforced by King Oscar's government, these indulgences are seriously telling on this interesting race.

In the winter, which in Lapland is reckoned roughly from the middle of November till the beginning of May, all traveling is made by means of reindeer and the "pulk," or "kjerris," as the Lapps call it, and a traveler requires for his journey at least five of these; namely, one for himself, one for luggage and provisions, one for the interpreter and his luggage, one as reserve, and, finally, one for the "vappus," as the Lapp is called who guides the "raid," that is, the whole string of reindeer and "pulks." Many may, of course, prefer more animals still. Sometimes, too, the traveler has an additional reindeer attached by a leash to the back of the pulk, which serves to check the rapid progress down hill, and



LAPPS TRAVELING.

keeps the conveyance from shooting in front of the animal in the running strings.

There are, perhaps, however, none of our illustrations which gives a better idea of the character of the Lapps and the remarkable advance in civilization which the subjects of King Oscar have made over those of the czar than that showing the congregation of Koutokæino on a Sunday morning. The entire native population has, as may be seen, mustered in full force in order to have themselves photographed outside the temple of Christianity, which a wise and paternal government has taught them to revere and love instead of their former heathenish "cairn." In the center of the picture stands the parson, an honest Norwegian clergyman, who is also the

ornamentation. The service is held in the Lapp tongue, a language distinct from any of those of northern Europe, and there is no collection, as no collections are made in Scandinavian churches.

In their canoes the Lapps speed down the shallow rivers of their country, and even shoot, when necessary, a rapid or a waterfall, and in them they pursue the magnificent *salmonidæ* in the rivers and "tråks" of Lapland. The method in which the Lapp hunts either fish, game, or beast of prey savors, as that of most continental nations, of poaching; still, a visitor to Lapland may find a Lapp as smart with a home-made rod, line, and fly as the most expert angler on English rivers. The way in which these primitive people handle a rod and fly, and



A CONGREGATION OF LAPLANDERS ON SUNDAY AT KOUTOKÆINO.

teacher in the gratuitous board school, and who has perhaps renounced a comparatively lucrative and more congenial post in the south in order to teach and lead these children of nature along the road of civilization, and this for a worldly remuneration which many a day laborer in America would scorn as wages. His garb is that of a Norwegian "pastor," namely, a long black cloak falling to the feet, and buttoned in front, with no color or ornament, and a highly starched collar made of ruffles laid horizontally around the neck. The costumes of the Lapps vary somewhat according to the color of the fur, but nearly all the women wear, as may be observed, the little shawl or plaid around their neck and shoulders, the bright colors of which, blue, red, and yellow, have a charm of their own in the eyes of a Lapp "beauty."

The interior of the church at Koutokæino is very simple, the seats, altar, etc., being of plain wood, with little

the success attendant thereon, might excite the admiration of many an English sportsman.

Salmon is one of the staple foods of the Lapp, and it forms, during the winter months, either cured or smoked, one of the commonest articles of food in his household. So does the pike, the perch, and the trout too, and of a dozen of salmon averaging some thirty pounds, each may be had by any one in exchange for a bottle of *aqua vita*, "akkevit," a kind of corn brandy, and a couple of "screws" of shag tobacco. The richness of the Lapland rivers and lakes in the noblest of fresh-water fishes renders sport here almost monotonous.

In stature the nomadic Lapp is like his "settled" or agricultural brother, but in disposition, and particularly in habits, he differs greatly from the latter. It is but natural that a free, roaming life on the mountains and plains of Lapland should have the effect of creating a man strong in passion and of elastic character, with

plenty of that animation which a healthy outdoor life in a cold climate fosters.

The dress, too, of the nomadic Lapp is more picturesque than that of the settled one. The whole suit is generally made of gray reindeer skins, with the hair outside, with breeches of the same material, which finish in a kind of leather shoes or sandals, while his head is often ornamented with a conically shaped, lofty colored cap, which gives, particularly to the women, a coquettish appearance. In the summer the wealthier Lapps exchange this heavy garb for a frock, or pelisse, of wool, which reaches to the ankles or is fastened around the waist, according to sex.

The nomadic Lapp lives with his whole family in a tent of thick woolen stuff or reindeer skin, with the fur outward, which he pitches in a few minutes wherever the fodder of his reindeer, namely, moss, is to be found. The interior is very simple, the ground from which the snow has been swept being merely covered with dried birch boughs, over which reindeer skins are thrown. In the center of this limited abode is the hearth, a few rough stones on the ground, and above this a kettle, or "copper," swung from the tent poles. At the top of the tent is an opening which permits the smoke to escape, and at the side another for entrance, both of which may be closed at night. The animal on which the Lapp depends for his support is the tamed reindeer. This animal, which in every thing but spirits resembles its wild cousin, the Lapp has trained and bred as a dalesman his cattle, and it furnishes him with every necessary and luxury he desires. The flesh and milk of the reindeer provide his staple food, its skin his clothes, while from its sinews he makes threads and reins, from its horns spoons and buttons, and from its little bones needles, and even fish-hooks. From the cow he obtains the milk, an oily nourishing fluid, from which the Lapp makes a cheese, which he uses instead of bread, but which is certainly not very palatable to the cultivated taste of the European. The amount of milk which is obtained is, however, not large, only about a pint daily, but it is considered by the Lapp *gourmand* one of the finest dainties of existence.

Without the reindeer the Lapp would disappear. It is as necessary to his existence as the camel to the Arab, and the dromedary to the Kirghiz. He uses the reindeer as a beast of burden, too, in the winter, when fathom-deep snow covers every hill and dale, and in his "kjerris," a boat-shaped wooden frame, he journeys across the snowy wastes of his land under the flashing rays of the mystic Aurora at a marvelously rapid pace. The reindeer is hardly ever exhausted, and performs a journey of sixty to a hundred miles with a fair load with the greatest ease in twenty-four hours. With the fodder the Lapp has no trouble, as the animal smells the reindeer moss under the snow, which it gently spades away with its big spoon-shaped horns, or clears with its broad hoofs. A nomadic Lapp and his family can live fairly well with a herd of three hundred to four hundred of these remarkable animals, but many a rich Lapp pos-



NOMAD MOUNTAIN LAPPS.

sesses between one thousand and two thousand reindeer. The reindeer is always caught with a lasso, which a Lapp handles with great skill, and the herds are guarded when grazing by a small trusty dog, a kind of Pomeranian. These are the only two domestic animals which the Lapp cherishes.

In the early summer the nomadic Lapp repairs with his herd from the snowy interior of Lapland to the coasts of Norway and Finland, where the sea breezes temper the air and chase away the gadfly, the terrible persecutor of his deer; but when the leaves on the slopes of Arctic Scandinavia are changing their hue into scarlet, purple, and ocher, and the wind comes moaning from the pole, he retraces his steps into the rocky and desolate interior, where he spends the long, dark, and dreary winter watching to see the rim of the golden sun once more raise its purple segment above the horizon, and chase away the flaming aurora and the chilly stars, and to herald to him the break of another day, another joyous spring, under the deep blue canopy of his beloved Sameanda!

This interesting tribe is, however, fast disappearing, both on account of the well-known tendency which the white man has to drive his colored brother to the wall, through drink, and by the stern fact that an advanced civilization does not permit the existence of a free roaming tribe in its immediate vicinity.

At the present time there are only some few thousand nomadic Lapps in Europe, of which Norway claims about fifteen hundred, and Sweden and Russia the rest. The exact number is, however, exceedingly difficult to fix, as a great number of so-called Russian Lapps wander at times to the shores of Norway, and at others to

the Baltic; while sometimes the Scandinavian Lapp may be found within the dominions of the czar, according to the supply of moss and the wanderings of the reindeer.

The portrait of Lars Hætta, the first translator of the Bible and the Psalms into Lappish, has a peculiar interest of its own, on account of the history of the original, which is worthy of narration.

Some thirty years ago, when quite a young man, he was carried away by the same religious fanaticism which at that period caused a violent commotion among the Norwegian Lapps—a movement which culminated in the revolting murder of the magistrate and the merchant at Koutokæino.

Lars Hætta, as one of the murderers, was, along with several others, tried before the high court of the realm,



LARS HÆTTA.

The First Translator of the Bible and Psalms into Lappish.

convicted, and sentenced to death, which in Norway means decapitation. On account, however, of his youth, and the circumstance that the murder had been the outcome of an intense religious mania, the king's pardon was obtained on his behalf, and he was sentenced to penal servitude for life instead. For several years he lingered in the house of correction in Christiania, but not in idleness or ignorance. He had not been there long before the unusual brightness of his uncultivated mind, his emotional disposition, and his good conduct in general attracted the attention of the prison officials, who, with that praiseworthy zeal which distinguishes Norwegian jail officers, determined to develop the same, and enable the criminal, perhaps, to earn the "gem of life," namely, freedom. First of all he had to be taught

to read his own language, and to write it, and this accomplished, the officials proceeded with their exertions to teach him Norwegian in a manner which deserves the highest commendation, and which should bear magnificent fruits. In a remarkably short space of time he acquired this language, an acquisition which he immediately began to utilize to the good of his race, by translating the Book of books into his native tongue, whereby he became the first renderer of the Gospel into Lappish. Next followed the New Testament, the Psalms, and a number of religious tracts, and in consequence of the merits he had justly earned by this work, the remainder of his sentence was remitted, and Lars Hætta, now a gray-haired man, once more set foot in his native land. Since then his conduct has fully justified this act of grace, and several are the obligations which society owes him. He has been the faithful guide of several scientific expeditions dispatched to Lapland, while he has also rendered valuable assistance to the Norwegian staff-officers, whose duty it has been to regulate the frontier between the dominions of King Oscar and those of the czar. Lars Hætta has in addition to such services edited several books in Lappish and effected various translations, actions which have raised him to the position of *un homme célèbre* in his native country. As he appears in our illustration, few would suspect that this man was a murderer as well as the translator of the Holy Gospel into Lappish.

What is to be done for the saving of the last remnant of our European nomads from extirpation?

During recent years it has been found that this interesting little tribe is, as observed above, gradually disappearing, and that the time may even be calculated when it will either become extinct or be absorbed in the Scandinavian race. Various have the suggestions been to solve this problem, the most natural of which seems to be the panacea of the oppressed—emigration. Greenland is the land pointed to as offering a paradise for the Lapps of the future, who now, no doubt, undergo a checkered existence in Scandinavia, worried and oppressed by the laws and regulations of advancing civilization.

The idea of colonizing Greenland by Lapps is, however, not an entirely new one. We find that it was suggested in a royal rescript from Copenhagen as far back as 1742, when Norway belonged to Denmark; but no transfer of Lapps was, however, then made for some reason or another. The idea is nevertheless neither fantastic nor absurd. There are, in fact, several arguments in favor of this interesting proposal.

The colonization should be made, not with "sea," but with "mountain" Lapps, who live, we know, entirely on their reindeer. Where the reindeer exists and thrives the mountain Lapp can live and thrive too, whether in Finmarken, Siberia, Spitzbergen, or Greenland. Where the reindeer wanders the Lapp follows, whether over terrible mountains, undulating glaciers, or the most dangerous ice-fields. There is really not a spot which the reindeer can reach to which the Lapp cannot follow. The animal furnishes his clothing, shoes, dwelling, food,

and means of transport, and is, in fact, what the seal is to the Greenlander. But there is this great difference between the two, that the one lives on tame animals, which he has under care and control, while the other sustains life by hunting wild ones. The Lapp has already attained the first step on the ladder of civilization; he understands how to save; he understands how to economize with his herd, so that it goes on increasing; he understands how to collect stores in the proper season, so that they last him all the year round. This is, however, not the case with the Greenlander, that is, the Esquimaux. He has not reached the first step; he lives for to-day only, without the least thought of to-morrow. When the chase has favored him he revels in food to such an extent that when the reverse is the case he consumes as food his own leather breeches. This difference between the two races is all important. It will enable a colony of Lapps to exist sumptuously in certain parts of Greenland suited to the breeding of reindeer, where the Esquimaux would starve.

There are now, as stated above, not more than about fifteen hundred "mountain" Lapps in Norway, but of "sea," that is, settled Lapps, more than fifteen thousand. The former must possess about sixty-five thousand reindeer. In Sweden the number of mountain Lapps is greater, and their reindeer about two hundred thousand. If a family has three hundred reindeer, it can live on them, and if a man has from five hundred to one thousand, he is considered rich. Their greatest enemy is the wolf, which in one night alone can reduce a man to poverty. In the summer, on the other hand, they get into quarrels with the settled Lapps, as to their respective rights. Still, whatever measures be taken, the mountain Lapps will continue to have a bad time of it, as the settled population increases, and grazings are less and less left for the herds of the nomads. The Lapps have, therefore, no bright future before them, particularly in Norwegian Finnmarken, being now prohibited from crossing the Russian frontier. In consequence of this both the Lapps and the reindeer have decreased terribly during the last few years, while the moss-grazings have suffered enormously.

In taking leave of the land of the Lapps it is with the hope that we may soon have the opportunity of receiving Dr. Sophus Tromholt's personal narrative of his sojourn in Ultima Thule, namely, his work, *Under the Rays of the Aurora Borealis*.

The Diana of Palermo.

BY REV. GAETANO CONTE.

On a beautiful gulf between the ancient Ereta and Gerbino, with its head gently resting on the golden basin, and its face turned toward the enchanting sea which serves as a mirror, is Palermo, a noble matron seated between two knights, a new Dido inviting with gentle hospitality the sailor who turns from the Tyrrhene Sea toward the Mediterranean.

The city is one of the most beautiful and most im-

portant in Italy, with about three hundred thousand inhabitants. It is perfectly divided by two long streets, which cross each other at right angles. The city with its delights and attractions fully justifies the Greeks, Romans, Vandals, Normans, Spaniards, and others who successively contended with each other for its possession.

Where these two long streets cross each other in the historic Piazza Vigliena, on the front of one of the most beautiful palaces which adorn that part of the city may be seen the sign in large letters, "Chiesa Metodista Episcopale."

Here is one of the youngest, and at the same time one of the most prosperous, congregations of our Italian Mission.

The events at New Orleans will have often turned the thoughts toward this land, and our Christian brethren have no doubt asked, What is the condition of Christianity in those parts? My article is a reply to this demand.

When religion ceases to be divine it is subject to the same laws that every other human fact is subject to.

The influence of climate, of political and social precedents, of the peculiar currents of the age, all concur to form the actual state of things which is again modified in proportion as the old influences pass away and new ones take their place.

The religious conscience in Sicily is precisely what these influences make it. The beauty of nature excites the imagination of the people and makes them inclined to believe all kinds of miracles; the warm climate mollifies them in heart and thought, rendering them almost devoid of the powers of reflection and of energy.

As the Arabs which dominated them, the Sicilians are very astute, and are especially jealous of their women. As the Spanish, they are vainly proud and greedy of noble titles.

Follow them in one of their great religious solemnities in honor of their patron saint and you will see through a concrete example what is their practical life and their religious conscience.

The Diana of Palermo is Santa Rosalia. She was born of noble parents of the Court of Ruggiero II., a Norman. An angel dressed in white announced her birth. From a very early age she showed æsthetic tendencies and a disposition to convent life. Her parents wished her to marry a certain Beltrano of Girgenti, and the child had consented to this proposition, but having miraculously discovered in a looking-glass before which she was dressing the appearance of Jesus as if grieved, and interpreting this as a disapproval of her matrimony, she changed her mind. Breaking the glass, she shaved her hair, ran into the church, and gave herself in solemn vow to the Lord. Then Mary with the child Jesus appeared to her smiling and joyful.

As a pledge of the vow made to the Lord she wore a very precious gem on her finger, which she jealously guarded all her life. Neither the prayers nor threats of her parents availed to dissuade her from the vow. Beltrano himself did all he could to dissuade her from her purpose; but seeing that all his efforts were in vain,

he tried to obtain by force that which was impossible by persuasion. He had extended his arms to embrace her, but—embraced only air; Rosalia had vanished.

The young lady left her paternal home and lived in the mountains and caves, where she was often visited by angels, by Mary herself, and by Jesus, from whom she obtained the salvation of her father. About to die, she asked and obtained from Mary the privilege that a priest should come and administer to her the last rites and sacraments. An angel took upon himself this commission. A priest came, listened to the particulars of her story, and comforted her with the last sacraments.

Rosalia died December 4, 1160. Who could number the miracles which this Rosalia has wrought from that time on? The pestilence of 1348 was driven off by her. In

recites an Ave Maria he can plunge his dagger to the hilt into his friend who has dared to look twice in succession at his wife. Thus blasphemies and prayers, lewdness and offerings, in a word, superstition and corruption, are joined hand in hand. In Roman Catholicism these things are all fused into one. In such an atmosphere and under such influences our church has begun her mission of grace. Like a divinely appointed star she points heavenward.

A Sunday in Norway.

BY A. E. BONSER, AUTHOR OF "NORTHWARD HO!" ETC.

Right in the heart of the Thelemark, a district of Norway, there lies a pretty lake guarded by hills whose

wooded slopes are mirrored in its placid waters. Nestling close to the southern shore is the little village of Tinöset, where a Norwegian friend and I found ourselves on a certain Sunday in August. The place wore quite a holiday aspect, and from an early hour groups of solemn-faced men and women, dressed in their best clothes, and with an evident air of expectation, were wending their way to the shore. And soon, far in the distance, some dark specks were seen moving over the surface of the lake; they were boats filled with peasants from neighboring farms and homesteads, gayly appareled in their Sunday best.

On landing at the jetty there was much shaking of hands and kissing on



LANDING FROM THE BOATS FOR CHURCH, THELEMARKEN.

1623 a woman was instantly healed by her, and it was this person who later found in a cave on Mount Pellegrino some bones which all declare to be the bones of the saint, while anatomy declares them to be those of a dog.

From that moment the so-called bones of the saint were inclosed in a very heavy silver casket, which every year is carried on men's shoulders through the public streets, the people strangely leaping and dancing about. This idol absorbs all the faith and hope of this people, who blaspheme God and Mary, but never name their patron saint without uncovering the head.

Once a year the whole people ascend the mountain on a pilgrimage to honor their saint, but as soon as the sanctuary has been visited they abandon themselves to drunkenness and gluttony.

With the same ease with which one of these people

both cheeks, and then visitors and villagers, strolling along in picturesque groups, turned their faces toward the church. The men wore huge breeches of sober gray, tied at the knees, and reaching almost to the armpits, tiny waistcoats covered with big silver buttons, short jackets, very high in the neck, elaborately embroidered on cuffs, collar, and seams, and ornamented with many buttons. Silver earrings were worn by both sexes. The women wore gayly colored silk handkerchiefs over their heads, with the ends tucked into a neckerchief; then a bodice, profusely decorated with silver chains and brooches; below, a thick dress of dark homespun worsted, with brightly colored edgings and braiding, fastened by a sash with ornamented ends, coiled several times round the waist.

Service at the church was the immediate occasion of

this gathering, and we congratulated ourselves upon our good fortune, for not every week is there the opportunity of hearing a sermon at Tinøset and seeing a double wedding. Such small villages do not admit of a resident clergyman; he has to distribute his ministrations in turn among several scattered communities, reaching them sometimes by land, sometimes by water.

The service at the church began at ten o'clock. The interior of the building was as plain as the exterior. The seats were of rough wood, and men and women sat apart. As in our country churches, so here—the service was conducted in a simple manner, but the grave faces and attentive attitude of the humble villagers left no doubt of their sincerity. The numbers of the hymns and tunes were notified on a blackboard where all could see; and service began by the clerk, who lolled against the wall with his hands in his pockets, pitching the tune in a high, cracked voice. The singing, like the responses, fell almost entirely to him alone, though now and then one of the congregation would join in when least expected. After an earnest discourse the clergyman put on an ancient crimson velvet gown and administered the Lord's Supper, those who partook kneeling before railings. Every time the clergyman offered the bread and wine he said to each communicant in a low, impressive voice: "Alle dine synder naadige forladelse, i navn Gud Fader, Gud Son, og Gud's den hellige Aand" (May all thy sins be gra-



LEAVING THE CHURCH AFTER THE WEDDING.

ciously forgiven in the name of God Father, God Son, and God's Holy Spirit).

The communion was followed by a baptism, and then came the double wedding. The marriage service is similar to ours, but no ring is put on during the ceremony. A wedding-ring is worn on the right hand by both men and women from the time they are betrothed.

As soon as the wedding party entered the church, the brides were, of course, the center of attraction. Their heads were surmounted by high silver crowns tapering to a point, which gave them a most comical appearance. Over their bodices they wore breastplates made of circular mirrors, with a profusion of silver brooches and chains. No gloves, no bridesmaids. One ceremony sufficed to unite the two couples, who thereafter departed for their new homes. Two fiddlers in the first cart led the way; the next and the following one contained the newly married, while friends and relatives in other little carts and carioles brought up the rear; the utmost solemnity characterizing the whole of the proceedings. It was now two o'clock, and, despite the interest and novelty, we were rather tired with our unwonted service of four hours' duration.

The Norwegian Sabbath commences on Saturday night at seven and ends at the same hour on Sunday, so in the evening we walked up the valley, which every minute increased in wild grandeur, until we reached the little solitary hotel of Krokan, perched high up on the mountain-side, within sight of the Rjukan-fos, and within hearing of its roar.

After breakfast the next morning we took a guide, looked at the falls from various stand-points, and then followed a narrow upward trail which led on to the bare face of a precipice at a spot called the Marie Stige. Here the peculiar formation of the rock was displayed in a series of narrow ledges from five to six inches in breadth, the almost perpendicular precipice extending some six hundred feet upward and one thousand



CHURCH AT HITTERDAL, NORWAY

feet downward. Taking off his shoes, the guide slowly advanced along the perilous track, clinging with bent fingers to the rock above, and carefully planting his feet on the ledge below. With extreme caution we followed at a respectful distance from each other, for a false movement would have been certain death. After creeping some distance in this fashion, we reached a grassy open place, from which we had a fine view of the water-fall. The head of the valley is a *cul-de-sac*, being closed by black precipices 1,200 feet deep, bare of verdure—for the pines which clothe either side of the valley had grown more and more stunted, and then ceased.

The river Maan, after traversing the fjeld above, descends in a cataract some seven hundred feet, and then leaps at one bound another clear five hundred feet into the abyss. So great is the body of falling water that a perpetual cloud of vapor hangs above the fall, in which on sunny days a rainbow may be discerned, suggesting to the imagination the hovering spirit of the Rjukan-fos.

Turning away regretfully, we descended into the valley, left our knapsacks at the little inn of a hamlet called Dale, and then taking some lunch with us, began to climb the opposite hill. Up and up among the somber pines we clambered, often on our hands and knees, so steep was the way—our object being to reach the top of Gousta, the highest mountain in the Thelemark. By noon we were a great height above the valley, although our rate of progress was necessarily slow. Having lunched and rested, we again climbed upward, still among pine forests, and at an altitude of four thousand feet reached a *sceter*, as the house is called where the people dwell who



in summer take care of the cattle on the upper mountain pastures. A barn full of fodder, a hay-loft, and a two-roomed log cabin occupied an

open space of short-grass meadow land, and the settlement consisted of a couple of young women and five young men, having in their charge about forty cows and a few goats. These kindly people made us welcome, and we determined to stay the night with them, and climb to the top of Gousta on the morrow.

By this time the mountain air and exercise had made us very hungry, and when one of the girls invited us to eat, we followed her into the cabin nothing loth. The room on the left was fitted with shelves on which stood rows of wooden pans and dishes beautifully clean, and most of them full of rich milk and cream. The living-room, on the right, was partitioned off from the other, but when we entered the low doorway it was impossible at first to distinguish any thing for the smoke, which filled the place and made our eyes smart. As we grew accustomed to the atmosphere we noticed that though there was a fire of logs blazing on the bare earth which formed the floor, the room had no chimney, so that all the upper part to the rafters was enveloped in thick smoke, the surplus finding its way out through the open doorway.

A big pot was suspended over the fire by an iron chain. There were a few logs of wood for use as seats, and along one of the walls were two shelves, which served as bunks for the girls.

We sat down by the fire, whose cheery glow was not unwelcome, as the evening air at such a high level is chilly. Our supper, brought to us in a bowl, was a portion of the savory contents of the pot, and was of the color and consistency of mortar, with rancid oil floating in a pool on the top. As we seemed at a loss how to commence, our hostess turned to one of the bunks, and, after some groping, produced a wooden spoon. It was found to be dirty, so as she brought it she put it in her mouth, gave it a good lick, wiped it on her skirt, and presented it with a smile. It was



BY THE SCETER FIRE IN NORWAY.

of no use to be squeamish, and we desperately plunged the spoon into the mortar, sharing both, turn and turn about. It tasted as nasty as it looked, but as we had eaten nothing since noon, and were very hungry, we gulped it down. Fortunately we could drink freely of the delicious milk, a large shallow pan of which was brought us, but it required great dexterity to tilt it to the right angle for the contents to reach our mouths without upsetting the whole.

By and by the men dropped in, and, grouping themselves around the fire, ate each his portion of the mortar. Then conversation began, and I, sitting apart, sketched the party. And curious and picturesque appeared the scene, viewed through the smoky medium, as the sputtering logs cast their cheery glow on every face. But it grew so unbearably choky, and my eyes smarted so painfully, that I was thankful when it was proposed that we should go to bed; so, leaving the girls to their shelves, the men led the way to the loft. Climbing the ladder, we got in at an upper door, and immediately sank into the hay, which was just level with the lower portion. The aperture closed, the men kindly made the beds for their guests, which was done by digging a pit for each, when on stepping in, our chins were level with the general surface, and the hay was replaced. The men then made their own beds in a similar way, and it was most comical to see, by the dim light that entered through the rafter chinks, six living heads, with no apparent bodies belonging to them, sticking up at intervals out of the hay. For some time a brisk conversation was kept up, and I as a foreigner was asked numerous questions. Would I give some examples of different languages?

Drawing upon my very limited resources, I said some words in Finnish, Russian, French, German, Latin, and Italian—the last named in verse—and when I had ended it one of the men remarked: "I know that's true, for I've heard it before." In Gaelic I managed pretty well; but Welsh so puzzled me that I was driven to string the names of some places together in this way: "Montgomery ap Griffith Llangollen Cader Idris Bettws-y-Coed Llanfairfechan." As curious specimens of the English language, I gave them "Peter Piper" and the "House that Jack Built;" after which the man who had previously spoken favored us with a kind of "House that Jack Built" in Norwegian. Then the extraordinary length of some Norse words was commented on, and the best given specimen was the following, which signifies the material of which the Constantinople young ladies' holiday dresses are made:

KONSTANTINOPOLITANERINDERNESHÖITIDSBEKLÆDNINGSTOFFEN.

Then several of us sang some national songs, and



NORWEGIAN WOMAN AND GIRL.

gradually one after another dropped off to sleep. But tired as I was, I could not; odd ends of grass or clover got down my back, or tickled my neck and face; a grasshopper would hop, or spiders or ants would crawl over me. Looking upward, I could see the stars—so clear and near—peeping in through the holes in the rough roof. Then I was conscious of a stronger rustle in the hay, as if a large creature were moving about. My blood ran cold as I thought of rats. Nearer and nearer it came—rustle, rustle, rustle—and then something with a cold stomach and sharp little claws ran across my neck. I found afterward that there were a great many lemmings (small guinea-pigs) in the loft. After this experience I said "Sh, sh!" when I heard one coming, to startle it away, for I could not move, as I was so tightly packed. At last I must have slept, for when I opened my eyes the early daylight was streaming in, and my companions were getting up. To shake the hay from our garments, and put on our coats, was the work of a moment, and then we descended the ladder.

We washed without soap in a mountain brook, drying ourselves on our handkerchiefs, and, after swallowing a bowl of milk, set out for the top of Gousta. There was no path, but as the rounded summit was before us we had no difficulty in climbing in the right direction. So wild is this region that bears are not uncommon, and our friendly entertainers always carried a gun. We had little fear, however, on that score, as bruin shuns human society, and will not usually interfere with you if you mind your own business. And now vegetation

ceased and gave place to a mass of stones, large and small, lying about in the wildest confusion, so that our advance was slow, tiring, and most ruinous to our shoes.

On reaching the top we found it, to our surprise, a sharp, precipitous ridge, and, sad to say, enveloped in mist. Fortunately a rift every now and then occurred, giving us a brief and surprising glance into the far distance. Snow lay about in the crevices of the rocks, for Gousta is close upon six thousand feet high.

At the risk of our necks we descended by a steeper but nearer way, often sliding, often falling, until at last we reached in safety the little village of Dale.

One of these ancient edifices, says the author of *Rambles in Norway*, so interested the King of Prussia that he wished to possess it. Its state of decay required a larger expenditure for its restoration than its parishioners could afford, and as the king offered to erect a new building on its site they were induced to part with it, and, restored to its original state, it was re-established in Silesia.

The Norwegian clergy are, as a rule, a well-educated class of men and are well paid; they enjoy, besides their livings, a good house and some land, and their widows are provided for.

One striking feature of the church system is the care



LAKE LUZERNE, SWITZERLAND.

We made our way hence to Hitterdal, as we were anxious to see its far-famed church, the largest as well as one of the most ancient in Norway. It stands in a broad belt of meadow-land, partially hidden by an avenue of trees, and in the midst of a grass-grown church-yard. The building is of pine wood, the roof and walls are overlaid with wooden shingles—those of the roof rounded at their base, the rest tooth-shaped. A curious covered way runs round the church. There is a gabled central tower supported internally by columns, each consisting of a single pine of extraordinary length. Besides the central tower there are two spires. The plain interior is painted throughout a light straw color, with darker grained pillars, and there are a number of blank windows stained green. The dimensions of the church are 84 by 57 feet.

The Norwegian pine is extremely durable; the oldest churches date back to the eleventh or twelfth century.

with which the young are nurtured in Christian doctrine. A thorough course of private instruction by the clergymen of the parish is followed by a strict public examination by the bishop before the congregation as to their moral and religious duties, with a special care to ascertain that each individual understands the full meaning of the words he uses. Every parish in Norway has a school supported by compulsory rates and a small payment by every scholar. Sunday-schools have been extensively established, and nearly every one can read and write. Throughout the country the religion of the people manifests itself in a spirit of universal kindness; and if the moral worth of a nation can be pretty accurately determined by the character of its lower classes, the Norwegians must take rank among the foremost, for it would be difficult indeed to match in simplicity, politeness, honesty, and dignity the hardy peasantry of Gamle Norge.—*Quiver*.

Republic of Switzerland.

The Swiss are a holiday-loving people, and never miss the chance of celebrating a *fête*. The whole Confederation has just been assisting in one of peculiar interest. It is that of the six hundredth anniversary of the founding of their liberties. It was on August 1, 1291, that representative men of Schwytz, of Uri, and of Unterwalden, who had watched with anxiety the growing power and encroachments of the House of Hapsburg, met in a field by the Lake of the Four Cantons, and there entered into a solemn pact, the magna charta of Switzerland. How their oath was kept, how

\$2,000. The same amount is received by the judges of the High Court. Nothing is more remarkable than that the nation should be able to obtain the legislative and executive ability which it actually possesses at such a figure.

Another point of contrast with the American Republic is the compulsory military service imposed on all Swiss citizens. Surrounded as is the little State by great military powers, the necessity is realized of making the amplest possible provision for its own defense. The Swiss are accordingly a nation of citizen soldiers.

Another important detail of their governmental system, which as yet has been followed neither in America



VEVAY, SWITZERLAND.

the bounds of the Confederation were increased by the adhesion of canton after canton, how, in the bloody fields of Morgarten, of Grandson, of Sempach, and of Morat, this people proved its prowess and secured its liberties against foreign foes, are matters of history.

The republic now consists of twenty-two cantons, representing different races, religions, and languages, yet welded into a marvelous solidarity, and possessing a government which is a model of efficiency, of democratic liberty, and at the same time of economy. In many respects one discerns in it a strong resemblance to the Constitution of the United States of America. There are, however, some striking differences.

One is in the remarkable economy with which the State is administered. The President of the Confederation, for instance, receives only \$2,700 per annum as salary. That of the members of the Federal Council, who answer to our Cabinet Ministers, is about

nor England, is in the power of referendum and of initiative possessed by the people. The referendum privilege is that held by the citizens of having a measure affecting the Constitution sent down to them by the Legislature to be directly voted upon. That of "initiative" is the power, on the motion of 50,000 citizens, of drawing up a measure themselves to be presented to the Chambers for discussion and decision. By this means the whole people are kept continuously in touch with their government, and it is impossible for the latter to remain unrepresentative of the will of the majority.

In these respects Switzerland may be said to be politically in advance of ourselves. In others they are distinctly behind us. An Englishman or American, for instance, accustomed to the absolute personal liberty of his own land, feels a great restriction of this freedom on becoming a resident in Switzerland. Switzerland has long been justly famous for its educational institu-

tions. Democracy is king, and the State realizes that the people must be educated. The primary schools are free, and the teaching excellent. The secondary and technical schools and the numerous universities furnish a system which enables the country to develop the talent of its more promising youth to the highest point.—*London Christian*.

Non-Christian View of Missionary Failures.

BY THOMAS H. PEARNE, D.D.

I. MISSIONARY FAILURES—SO-CALLED.

There is a special drive just now against missions as failures. Some military or naval officer runs through a pagan or heathen country and hastens to give the world his superficial, ill-digested views on Christian missions in that land, and, to sum them all up in a word, he rushes into print and informs the world that Christian missions are a dead failure.

If daily papers had been the order in the Roman Empire when Jesus was condemned and crucified by Pontius Pilate, we can believe that the next day thereafter these papers would have contained letters from the Roman officers, the Jewish priests, and from press reporters who witnessed the crucifixion stating that Christianity was an utter failure; its founder was safely lodged in Joseph's tomb, under seal of the Roman governor, with a guard of Roman soldiers around it. Their triumphing was short, and so will be that of these new enemies of Christianity.

In the early days of the Oregon missions Commodore Lynch proclaimed the Protestant missions there a failure, while he commended those of the Roman Catholics. It was not difficult to ascertain that much of the Commodore's misrepresentations arose from misinformation, some from prejudice, and more from an animus created by pique, because while some Romanist factors and employees of the Hudson Bay Company wine and dined the Commodore, the Protestant missionaries extended to him only an ordinary, unostentatious Christian courtesy and hospitality. The daily press of Portland, Ore., has recently joined in the usual outcry against "the mission craze, whose folly," the editor greatly marvels, "the world has not outgrown," and against the missionaries, as "adventurers—apostles, yearning to live where servants are cheap, and to be comfortably and daintily clad."

The strictures of some British military officer on the failure of missions in India a few years ago are not forgotten. In the *Asiatic Quarterly Review*, London, October to December, 1890, we have "The Non-Christian View of Missionary Failures, by a Veteran Missionary."

The anonymous maligner of his own side says: "This view has few exponents." But it surely was not necessary that he, "a veteran missionary," should become the vender of their reproaches. It is true he disclaims their being his personal belief. "But it expresses," he alleges, "for the consideration of Christians of all kinds, what

is thought in the non-Christian East of Christian missions." He presents no vouchers or credentials of his right to speak for them, and if we should admit his sincerity, which it is difficult to admit, we cannot accept his statements as true and unprejudiced.

He avers with unconcealed approval the failure of Christianity by saying: "Christianity has failed in the East," and also, "practically it does not exist even now to the eastward of Mesopotamia." All this is strange indeed! In all this the writer convicts himself as a failure; for if he is really a veteran missionary he proclaims his own folly in attempting the impossible, or a failure in not achieving the possible, and a failure by persisting in a work that he logically argues cannot succeed. He proves himself as treacherous as Judas, who recognized his Master and kissed him only to betray him, for he has the speech of a Galilean, and yet he sells out—for how much?

He copies the example of the African missionary bishop who while drawing his salary as Christian bishop and wearing priestly robes is cutting the ground from under him by writing up the mistakes of Moses.

This veteran missionary is more culpable than the cursing Peter, for he acted and spoke under severe and powerful temptation, while this unnamed veteran missionary in cold blood writes down the libelous words which he says he doesn't believe and which for sheer and utter wantonness he parades in print. "In his haste" the psalmist slandered himself and all others by saying, "all men are liars." In his leisure this man wantonly and deliberately writes his "hard speeches" of ungodly men against the Gospel. The withholding of his name is in keeping with his moral cowardice and dishonesty in eating the bread of a missionary until he becomes a veteran and then rending the cause he has been so long paid to upbuild. The statements of a moral perjurer should be taken with much discount; for if untrue in his attitude, he may be, he would naturally be, held to be untrue in other things—"false in one, false in all."

On other and general principles this witness must be discredited. The success of missions is never ascribed nor ascribable to the ease of its work nor to the natural and philosophical human cause underlying it to make it the more practicable, but it is by the divine One and by all his disciples attributed to the power of God in the Gospel, who by that means seeks to uplift and save men. Missions are not to be expected to succeed because men are easily turned from sin to holiness, but because God's power is in them and with them. It requires "exceeding great power, toward [even] them who believe" to work the moral transformation of a man or a people. The power involved is identical with that which raised up Jesus from the dead and exalted him into the heavenlies. The greater the difficulties the greater the power required to grapple and overcome them. The trouble with the whole drift of the veteran missionary's diatribe is that it ascribes failures in missionary work to invincible obstacles. He says: "It is the nature of

things and the idiosyncrasy and circumstance of the immovable East which insure and perpetuate your failure. Yield them to the inevitable and the unconquerable." The argument is inherently fatally fallacious, for it leaves out of account the omnipotent energy of the Holy Ghost in applying and wielding the Gospel of Christ, which is the wisdom of God and the power of God unto salvation to every one who believes.

II. MISSIONARY FAILURES—HOW SHOWN.

Our severe characterization of the veteran missionary will probably receive sharp censure. As, "May not a man change his views when sober facts compel such change?" Indeed, "Should he not then change them?" "And if they are changed, should he not proclaim such change?" "Should he by concealing his views after they are changed play the hypocrite, and because his present ideas differ from those with whom he has been associated and from whom he has received his support, should he hesitate to tell of such change and its reasons?" From the stand-point of the censors the criticism is just. But the point of view is wrong. Allow a man to change his views? Yes, as often as he will; as often as the moon quarters. But when a man's views become those of an enemy to the cause in which he works, and in which he receives pay for working *as a friend*, as an honest man let him take his position as an enemy, when he becomes an enemy in fact by his change of views, and not longer hold it as a friend.

When a man's change of views makes him really an outsider and an unbeliever, let him take his position as an outsider and an unbeliever where he really belongs. Even Judas, when he changed his views about the fitness and rightness of his sale and betrayal of Jesus, had the grace and the manliness to bring back the money to those who paid him for his perfidy, and he refused longer to keep it because it was unjustly and dishonorably gained. Let this veteran missionary, as he chooses to call himself, come out from under his cover and abjure his former mistaken ideas of Christ and his religion, and let him give his real name, Judas or Peter, or whatever it is.

Since this veteran missionary pronounces that impossible which Jesus says he will do, let him renounce Christ. Jesus says, "If I be lifted up, I will draw all men unto me." Now, the man should refund the money he has received for his support since he changed his views and ceased to be a believer, or if he has not changed his views as to the truth of Christ's sayings, but is peddling out those of Christ's bitter enemies, let him no longer claim to be a missionary for Christ. Before stating "the real causes of this failure" the veteran missionary says he wishes "to prove by figures how grossly Christians deceive themselves when they write of the wonderful and miraculous spread of Christianity over the world, and the influence it has exercised over mankind." He says: "Examine with me these glib statements, and see how false they are."

In three forms of expression this veteran missionary

describes how Christian missions are failures. The first form of expression is as to comparative numbers, thus:

1. "*There is nothing wonderful about the spread of Christianity.* Its followers number at the end of 1,500 years [why not say 1,800 years?] 445,000,000; Hinduism, which on principle receives no converts, 190,000,000; Buddhism, only five centuries earlier than Christianity, has 560,000,000; Mohammedanism, six centuries, has 160,000,000. . . . There is nothing more wonderful in the numbers of one of them than another. Each form of religion has spread over and been confined to the limits that suited its genius and teaching, irrespective of intrinsic goodness." Here are plenty of fallacies.

(1) Numbers neither prove nor disprove rightness, nor do they prove success. Minorities are not always wrong. Majorities are not always right. The prophet Elijah thought anti-idolatry a failure because he was the last man left to stand up for God against idolatry. He was mistaken as to the actual facts. There were 7,000 men who had not yielded. And if there had been Elijah only to stand up against idolatry that side would not have been in a failing condition. Seven thousand anti-idolaters could hardly be called "microscopic." Nor were Daniel and the three Hebrews. He and they paid dearly for their firm loyalty. Christ and his apostles were in a "microscopic" minority as compared with the millions of antichrist Jews and the vastly greater number of Gentile millions certainly not for Jesus. It looked slightly like a forlorn hope to expect the early change of the relative numbers. Yet within two months from the crucifixion the Christian minority in Jerusalem had grown from 120 to 10,000. Within three centuries from that time the majority of the people of the Roman Empire were Christians. Three million rebel colonists in America compared with 20,000,000 loyal British subjects neither prove nor disprove success, nor that a republican form of government is better than a limited monarchy.

One hundred and fifty thousand Mormons in the United States! Were their numbers four hundred times as great, it would neither prove nor disprove any thing as to the success or failure of Mormonism or of Christianity. When Jesus said, "And I, if I be lifted up, will draw all men unto me," his followers were of "microscopic" proportions. Yet Jesus did not qualify his prediction by saying it should be fulfilled unless impossibilities superinduced by "the nature of things, the idiosyncrasy and circumstance of the immovable East," should prevent.

The statement of the veteran missionary, that "each form of religion has spread over and been confined to the limits that suited its genius and teaching, irrespective of intrinsic goodness," is not true. The false religions which he names preoccupied the fields which Mohammedanism conquered from them, and Buddhism and Hinduism were already in full growth and vigor when Mohammedanism entered, and they now jointly occupy the field.

Christianity addresses the same Gospel of repentance

and faith to all alike in every land and clime and age; alike to Greenlanders and Hottentots, to the ferocious cannibal South Sea Islanders, and to the mild and meek Sandwich Islanders. In all lands alike it is found adapted to the condition and needs of those to whom it comes, and relatively it succeeds alike in the West and in the East.

(2) The relative differences in dates and figures given in the extract quoted are accounted for in the differences in teachings and statutes between Christianity and all other religions.

Christianity demands chastity. Mohammedanism, like Mormonism, offers the bribe of sensual pleasures in time and eternity to its votaries. Christianity requires practical obedience to truth and righteousness; Buddhism and Hinduism are abstract, dreamy sentimentalisms. Neither of them bears any comparison for practical good-doing and good-being with Christianity. For setting in motion agencies of human blessing and uplifting there is more moral force in the little finger of Christianity than in any and all the systems of Oriental dreamers and sentimentalists. As a question of spiritual dynamics there is more power in 1,000,000 live Christians than in the combined 910,000,000 of Buddhists, Hinduists, and Mohammedans.

2. *The second statement, as showing the failure of Christian missions, is one of areas, thus:* "Christianity has not spread over the whole world; for, practically, it does not exist except in microscopic numbers in Asia, Africa, and the Indian archipelago—considerable more than half the surface of the habitable globe."

Areas are not measures of civilization any more than numbers. There is more civilization in one square mile of London than in the three and one third millions of square miles of Sahara. London has more people and more civilization than Madagascar and Ceylon, which are 250,000 miles greater in area than London. Yet in both those countries there is more than "a handful of corn in the top of the mountains," and already "the fruit thereof shakes like Lebanon."

A truth-loving man would hardly say that 2,000,000 converts in Asia, Africa, and the Indian archipelago were only "a microscopic number."

3. *The third statement describing the failure of missions is one of influence, thus:* "Its influence over mankind is scarcely perceptible. By more than two thirds of the human race it is rejected and ignored. Of those who profess Christianity considerably more than one half are only called Christians from living in Christian countries. . . . This leaves only one sixth of the human race to be counted as Christians in any real sense." If this statement were admitted as strictly true, one sixth cannot truly be called "a microscopic" part of six sixths.

Very much of this is mere assumption and bold assertion. Christianity to-day rules the policy of the world. Its commerce, wealth, literature, laws, customs, civilization feel the quickening, uplifting power of Christianity. The advance in this century in all real progress, dis-

covery, art, invention, knowledge, exceeds that of any one of the former centuries, and yet the marvelous strides made toward Christianizing the world exceed all other progress made in this century.

III. MISSIONARY FAILURE—ALLEGED CAUSES.

Thus far, our study has been confined to the general argument as to the evidences, if any, that Christian missions have been failures, either in the East or the West. On the contrary, the evidence is multiplied and strong of wonderful success.

We shall find that the causes alleged by this veteran missionary, acting as attorney for the non-professing deniers of missionary successes and proclaimers of missionary failures, are equally untrue, unsupported, and misleading, as are the statements already traversed.

"Now to the cause of the failure of Christian missions in the East as explained by non-Christians. Put in condensed form, outsiders say: '*Christianity makes converts where there is no real religion to oppose it; it fails where there is a real religion.*' By real religion I do not mean any one true religion (even supposing there is to be one such); but any thing positive, answering to any sufficient definition of religion. By religion we understand 'the practical relation of man to God by belief, worship, and obedience or morality.' The East had such religions; the West never had."

Several conclusive objections to these statements are at hand:

1. It is not true that Christianity makes converts only where there is no real religion to oppose it; and fails to make them where is a real religion.

2. The assumption that Christianity is not the true religion is the boldest skepticism and infidelity.

3. The definition of religion given by this veteran missionary attorney for non-professors is too low. In addition to what this veteran missionary gives as constituting religion, Mr. Webster adds: "Right feelings toward God as rightly apprehended; piety."

4. It is falsely assumed that the West had no religion, strictly speaking, and that the East had.

In strictness of speech neither the West nor the East had religion. But if the East had, and if they still have, religion fairly so called, so had the West.

Greece had religions. The list of her gods runs up to thirty thousand. Paul found an altar inscribed to "the unknown God," whom they "ignorantly worshiped." The writings of the Grecian philosophers—Plato, Seneca, Socrates, and others—show that the Greeks were religious and that they had as really as India or China a religion. And this religion went down before Christianity in the days of Paul. Rome had, as Greece had, the religion of Paganism; and if Hinduism and Buddhism and Mohammedanism were religions, so were the systems of Greece and Rome.

Crossing to the western continent, Mexico and Peru, the most civilized of the States in the West in the days of Cortes and Pizarro, had the religion of sun-worship somewhat like that of the early Phenicians and the

later Persians. It is granted that they were idolatrous systems; it is granted that they were bloody and cruel; but so was wife-burning, so was child offering or sacrificing, common to the systems of Asia.

If the religions of America and Europe could be supplanted by Christianity, and they certainly were so supplanted, why not those of Asia and Africa? Besides, the success or failure of Christian missions cannot be predicated of doing only what is easy, and doing it in a given time; and of always failing in what is difficult. These conditions of the ease or difficulty of subjugating the world to Christ do not enter into the problem at all.

"This Gospel" is to be "preached in all the world for a witness unto all nations; and then shall the end come." It is not failure in the case of a man who refuses to repent and believe; and if this is true of one, it is equally so of many and of all. Other statements as to the East in addition to being untrue are misleading by their assumptions and their sweeping totalities.

Our veteran missionary non-Christian champion specifies Brahmanism, Buddhism, and Mohammedanism as coming up to "our definition of religion—the practical relation of man to God in belief, worship, morality." How defective they are in man's relation to God is seen in the fatalism of the lost, in the pantheism of Buddhism, and in the multiplicity of God among the Brahmins. What sort of worship is it which makes the sun and reptiles and vegetables objects of worship? What kind of morality is that which immolates wives and children and multiplies wives?

Infanticide and idol-worship and self-torture and concubinage can hardly be placed alongside of Christianity. The false religions of the East, like those of all other parts of the world, are unclean, debasing, and sanguinary. If they were not, Christian missions could hardly be called failures for not civilizing and Christianizing those who already had what the Gospel offers. These assumptions are a begging of the question to be proved. And yet the article of this veteran missionary abounds with these assumptions. "Of temporal things Christianity had nothing to offer. . . . For what has Christianity to offer for the East which the East has not already?" I answer: "Much every way."

They have not the Mediator between God and men. They have not the Christ of the Gospel and his great work of atonement. They have not the practical Christian truth and Christian morality which the Gospel brings. They have not the Christian education which distinguishes and exalts our Christian civilization. They have not the practical, far-reaching, effective, systematic beneficence for body and soul which Christianity teaches and administers. They have not the life and immortality brought to light by the Gospel. They lack the social purity and refinement taught and required by Christ. Womanhood is debased for want of Christianity. The Christian family and home, the great gift of God to his people, and by and to which the blessing promised in connection with the coming of Christ to earth is to have

fulfillment the wide world around, is wanting in the East. This will come. It is coming. The dawn advances; the night recedes.

Xenia, O.

Progress of Protestant Missions for One Hundred Years.

"He has done great things."

BY REV. ERNEST G. WESLEY.

Great as have been the achievements of the nineteenth century in every field of investigation and possible discovery, all achievements pale before the wonderful works of God in all mission fields. The more we examine the difficulties, the dangers, the resistances, the active opposition; the more we look at what has been accomplished, the more we are forced to see the super-human Hand in the marvelous successes gained within one hundred years (for the beginning of modern mission work must be assigned to 1786, when Dr. Coke sailed for the West Indies, or to 1792, the year in which the well-known gathering of twelve Baptist ministers took place in the house of Mrs. Wallis).

Two questions arise just here. (1) Why was there so long a delay between the Reformation and modern missions? (2) What causes then produced this great movement?

(1) The delay seems to be sufficiently accounted for by (a) the strife between evangelical faith and Romanism, (b) the unfortunate and yet *necessary* strife between the reformed Churches on points of doctrine, and (c) the need of *time* in which to discipline and refine.

(2) The causes which then gave birth to foreign missions may be given as (a) the *not uncertain* tones of the gospel trumpet when held to the lips of such men as Romaine, Venn, Grimshaw, Edwards, Whitefield, and the Wesleys; (b) the falling back of the flood of Herbert's Deism, Spinoza's Pantheism, and Bayle's Skepticism, partly as the result of its own lifelessness, but much more as the result of gospel truth; (c) the mighty power of the Spirit of God, which aroused men and women to an irresistible sense of responsibility, laid upon them the "burden of souls," convicted them for holiness, and poured out the baptism of the Holy Ghost. These causes softened the metal; upon it the hand of God fell, and when his hand rose the Church saw in bold relief the almost obliterated and forgotten Galilean commission: "Go ye into all the world, and preach the gospel to every creature." The Church saw, and from the depths of a heart filled with quenchless love for the unsaved heathen gave birth to men and women God-chosen and anointed for the work.

Looking back at the *THEN*, looking with rejoicing hearts upon the *NOW*, let us very briefly review something of what God has done within the last hundred years. A knowledge of this will show us the mighty power of his truth, necessarily inspire every Christian to redoubled effort, and help Faith answer the taunt of No-faith: "Who is Jehovah thy God that I should serve him?"

(1) The close of the eighteenth century found the far larger proportion of young men in the States tainted with infidelity; to-day, Ingersoll, the oft-defeated but irrepressible, stands before us as almost the only public champion of this phase of unbelief in the United States against (the estimates are low) about 13,000,000 Sunday-school scholars, 500,000 teachers, 75,000 preachers, 14,000,000 professed Christians, and millions more favorable to the religion of Christ.

(2) Then, there were not in the world much over five million copies of the Bible; within the century the British and Foreign Bible Society has issued nearly *one hundred million* copies of the whole or parts of the Bible, the present annual issue of the two leading societies in the United States and England equaling 5,000,000.

(3) Then, so scarce and so costly were copies of the word that few could possess a Bible. In the mountain districts of Wales the villagers had to club together to purchase a copy, which was passed from one home to another; to-day, Bibles can be bought for twenty-five cents and Testaments for four cents.

(4) Then, the number of religious seminaries and colleges in the United States was very few; to-day, we have 350 religious (Protestant) training institutions, against but 75 or 80 non-denominational, many, indeed most of the latter being under Christian influence. Voltaire's boast is not only unfulfilled, but, from the educational stand-point, infidelity has lost all it then fancied it held.

(5) Then, little or nothing was known of the peoples, customs, languages, countries, perils, obstacles, etc., in the path of the foreign missionary; to-day, thanks to the Gospel, almost every heathen land is a "known land" to the missionary, and over four hundred translations of the Bible exist.

(6) Then, the work had no leaders, no rank and file; every man and woman sent out was a raw recruit, every advance was an experiment; to-day, leaders, some of God's choicest men and women, occupy every field, and hundreds are rallying under these to carry the Gospel to all the ends of the earth.

(7) Then, but seventy years ago, the Baptist Missionary Society had but *one* convert; last year God gave them over 9,300. Sixty-seven years since, but 18 members; to-day (not counting the representation in heaven), over 125,000. Seventy-seven years ago, an income of \$1,233; last year, about \$360,000. Seventy-seven years ago, but 2 missionaries; to-day, nearly 2,000.

(8) Then, the English Church Missionary Society had no missionaries, no stations, no fields, no members; to-day, it occupies nearly 300 stations, employs over 4,800 English and native workers, and has about 47,000 living members, 73,000 scholars, 1,772 schools, and at least 300,000 in its congregations.

(9) Then, it was taken for granted that the Gospel was powerless before the ignorance, degradation, and impurity of Fugian, Hottentot, Maori, and Fijian; to-day, the Gospel of Christ stands before the world as *able* to lift the vilest of all nations back to the heart of God.

(10) Then, China was most truly the "walled-in em-

pire." Outside the stories of traders and Jesuits nothing was known of the country. Morrison landed at Canton in 1807; when 1890 closed 39 societies were at work, employing 2,740 native and foreign laborers, having 16,836 scholars enrolled, 37,287 living converts, and at least 250,000 known to be favorable to Christianity. (Should No-faith or Little-faith ask, "What are these among so many?" let both remember mission-increase grows according to God's ratio, not ours.) These Chinese converts gave last year an average of \$1.20 for missions, Christians in the United States 25 cents.

(11) Then, India was held from Christ (*a*) by native hate, intolerance, and superstition, and (*b*) by European godlessness, apathy, and greed; to-day, India's hundreds of millions can be freely offered Christ's salvation, her 40,000,000 zenana-imprisoned women are able to receive the Gospel, and already hundreds of thousands of her 120,000,000 women (21,000,000 being widows) are being uplifted from the degradation of centuries.

(12) Then, Japan inscribed upon her gates, "Death to every teacher of the foreign religion." In 1853 the first Christian hymn ever heard in the harbor of Yeddo rose from Perry's frigate; in 1854 the Gospel entered Japan, and to-day (though at present under some persecution, as in 1869) the Gospel claims 396 light-centers, with nearly 31,000 members—17,000 in the Sunday-schools, 10,000 in day-schools, and 287 students in 14 theological schools.

(13) Then, Africa (with a present population by some estimated at not far short of 100,000,000 and an area equal to four fifths of the habitable globe) was wholly unknown except around a few of its harbors and on the borders of Cape Colony. Within the memory of thousands yet living two Scotchmen (one a gardener, the other a spinner)—Moffat and Livingstone—opened Africa to the Gospel. To-day, Africa has about 500 missionary stations and at least 250,000 converts (some say over 400,000) of the Uganda type.

(14) Then, and within much less than a century, the isles of the sea bowed low before the no-gods of wood and stone whose names and worship are synonyms of every thing degrading and bestial; to-day, the whole of the South Pacific is more thoroughly evangelized than the United States.

(15) Then, excepting portions of Europe and America under Protestant rule, the countries of the world had their gates closed against the Gospel of Christ; to-day (excepting Thibet—for years closely invested, now trod by the skirmish line—and those lands still under the iron heel of Romish intolerance), the gates of the world are wide open for the advance of the armies of Jehovah to conquest.

(16) Then, Turkey trembled before the green flag of the false prophet; to-day, Mohammedanism (which seems to be assuming the position of Christianity's most stubborn foe) is far from what it once was, for the light of Christ streams out from over three hundred centers, while Roberts, the Syrian Protestant, Euphrates, Anatolia, and the Central Turkish colleges (the latter not wholly

rebuilt after its destruction last year) are sending out scores of educated natives, whose faith in Islam is not and cannot be very strong.

(17) Then, not a call for a single missionary; to-day, thousands in the foreign field, thousands more pledged—Hudson Taylor, of the China Island Mission, brave, patient, heroic, calling for 1,000 volunteers for China alone, where he has already stationed several hundred workers; and more recently Miss Leitch, of Ceylon, repeating a similar call for the churches to supply.

(18) Then, not one medical missionary; now, about 290, many of whom have gladly given up the certainty of highest professional success, wealth, and honor at home that they may in His name minister to the souls of the heathen through loving ministrations to the body.

(19) Then, not one woman's missionary society; to-day, 38, employing 4,397 foreign and native workers, 72 medical missionaries, having an income of \$1,750,000, and pressing forward into the opened zenanas of India, as also into the seclusion of the harem in other Eastern lands.

(20) Then, not a college supporting its own missionary; to-day, 49 educational institutions in the States supporting a foreign worker, and out of these schools and colleges 5,000 pledged to foreign work as soon as their education is completed; of whom, allowing for rejection, defection, and selection, it is fair to assume seventy per cent. will reach the field.

(21) Then, so small a prospect of female education in India that within seventy-five years Dr. Duff wrote home, "So far as I can see the cause of female education in India is hopeless;" to-day, 90,000 are being educated in India, seventy-five per cent. under Christian influence, the zenana work reaching thousands of the highest classes.

(22) Then, the whole Church could barely support one small mission (the success of this one being regarded as problematical); to-day, there are between two and three hundred missionary societies well supported, and besides these many independent bands at work, such as the Keith-Falconer, Hudson Taylor's, Helmick's, Universities', Harms's, Bishop Taylor's, with many others doing grand work for Christ.

(23) Then, the power of the Gospel had not more than just touched the outermost edge of the heathen world; to-day, if one would be filled with great joy let him take up and read the record of work among the Basutos, Balolos, Telugus, Santals, Maoris, Fuegians, Fijians, Kols, Berbers, Burmans, Karens, Kuruman, Esquimaux, Hovas, etc., etc. He who does this will be astounded by the wonderful manifestations of the power of the Gospel.

(24) Then, he who labored prayed, gave to foreign missions—did so for an uncertainty: before him lay doubt, experiment, possible failure, and defeat; to-day, the student of foreign missions can point to Liberia, Madagascar, Tinnevely, New Zealand, the Sandwich Islands, Uganda, Burma, Cuba, India, Africa, China, and every land where Christ has been preached; he can

also name such individual results as Ghengis, Shidiak, Africaneer, Crowther, San Quala, Kho-tha-byu, Neesima, Ting Ching, the martyrs of Madagascar and Uganda, the heroes of Polynesia, and many more as examples of men and women transformed by the power of God.

(25) Then, not one missionary of the Methodist Episcopal Church; to-day, its record stands before us as the march and triumph of God's ever-victorious army, occupying twenty distinct foreign mission fields, employing 4,764 native and foreign preachers, teachers, and workers, having 52,966 members, 21,765 probationers (11,189 conversions the past year), 107,085 Sabbath-school scholars, mission property valued at nearly \$3,000,000, and a foreign mission income (disbursements?) of \$613,300.

What more shall be said? Much might be added did space allow, but both time and space at present forbid more than this imperfect and brief summary. Enough has been stated to inspire every worker with new faith, deeper love, stronger energy, more hearty and generous support, and more whole-souled gratitude to Him whose ultimate design is to win to himself all the nations of the earth.

Sim Chung, the Dutiful Korean Daughter.

TRANSLATED FROM THE KOREAN BY H. N. ALLEN, M.D.

Sim Hyun, or Mr. Sim, was highly esteemed in the Korean village in which he resided. He belonged to the *Yang Ban*, or gentleman class, and when he walked forth it was with the stately swinging stride of the gentleman, while if he bestrode his favorite donkey, or was carried in his chair, a runner went ahead calling out to the commoners to clear the road. His rank was not high, and though greatly esteemed as a scholar, his income would scarcely allow of his taking the position he was fitted to occupy.

His parents had been very fortunate in betrothing him to a remarkably beautiful and accomplished maiden, daughter of a neighboring gentleman. She was noted for beauty and grace, while her mental qualities were the subject of continual admiration. She could not only read and write her native *erumun*, but was skilled in Chinese characters, while her embroidered shoes, pockets, and other feminine articles were the pride of her mother and friends. She had embroidered a set of historic panels, which her father sent to the king. His majesty mentioned her skill with marked commendation, and had the panels made up into a screen which for some time stood behind his mat, and continually called forth his admiration.

Sim had not seemed very demonstrative in regard to his approaching nuptials, but once he laid his eyes upon his betrothed, as she unveiled at the ceremony, he was completely captivated, and brooked with poor grace the formalities that had to be gone through before he could claim her as his constant companion.

It was an exceptionally happy union, the pair being intellectually suited to each other, and each apparently

possessing the bodily attributes necessary to charm the other. There was never a sign of disgust or disappointment at the choice their parents had made for them. They used to wander out into the little garden off the women's quarters, and sit in the moonlight, planning for the future, and enjoying the products of each other's well stored mind. It was their pet desire to have a son, and all their plans seemed to center around this one ambition; the years came and went, however, but their coveted blessing was withheld. The wife consulted priestesses, and the husband, from long and great disappointment, grew sad at heart and cared but little for mingling with the world, which he thought regarded him with shame. He took to books and began to confine himself to his own apartments, letting his poor wife stay neglected and alone in the apartments of the women. From much study, lack of exercise, and failing appetite he grew thin and emaciated, and his eyes began to show the wear of overwork and innutrition. The effect upon his wife was also bad, but with a woman's fortitude and patience she bore up, and hoped in spite of constant disappointment. She worried over her husband's condition and felt ashamed that she had no name in the world other than the wife of Sim, while she wished to be known as the mother of the Sim of whom they had both dreamed by day and by night till dreams had almost left them.

After fifteen years of childless waiting the wife of Sim dreamed again; this time her vision was a brilliant one, and in it she saw a star come down to her from the skies above. The dream awakened her, and she sent for her husband to tell him that she knew their blessing was about to come to them; she was right, a child was given to them, but, to their great dismay, it was only a girl. Heaven had kindly prepared the way for the little visitor, however; for after fifteen years of weary waiting they were not going to look with serious disfavor upon a girl, however much their hopes had been placed upon the advent of a son.

The child grew, and the parents were united as they only could be by such a precious bond. The ills of childhood seemed not to like the little one. Even the virus of small-pox, that was duly placed in her nostril, failed to inoculate her, and her pretty skin remained fresh and soft like velvet, and totally free from the marks of the dread disease.

At ten years of age she bade fair to far surpass her mother's noted beauty and accomplishments. Her cheeks were full-blown roses, and whenever she opened her dainty curved mouth ripples of silvery laughter or words of mature wisdom were sure to be given forth. The hearts of the parents, that had previously been full of tears, were now light and full of contentment and joy; while they were constantly filled with pride by the reports of the wonderful wisdom of their child that continually came to them. The father forgot that his offspring was not a boy, and had his child continually by his side to guide his footsteps, as his feeble eyes refused to perform their office.

Just as their joy seemed too great to be lasting it was suddenly checked by the death of the mother, which plunged them into a deep grief from which the father emerged totally blind. It soon became a question as to where the daily food was to come from; little by little household trinkets were given to the brokers to be disposed of, and in ten years they had used up the homestead, and all it contained.

The father was now compelled to ask alms, and as his daughter was grown to womanhood she could no longer direct his footsteps as he wandered out in the darkness of the blind.* One day in his journeying he fell into a deep ditch, from which he could not extricate himself. After remaining in this deplorable condition for some time he heard a step, and called out for assistance, saying: "I am blind, not drunk," whereupon the passing stranger said: "I know full well you are not drunk. True, you are blind, yet not incurably so."

"Why, who are you that you know so much about me?" asked the blind man.

"I am the old priest of the temple in the mountain fortress."

"Well, what is this that you say about my not being permanently blind?"

"I am a prophet, and I have had a vision concerning you. In case you make an offering of 300 bags of rice to the Buddha of our temple you will be restored to sight, you will be given rank and dignity, while your daughter will become the first woman in all Korea."

"But I am poor, as well as blind," was the reply. "How can I promise such a princely offering?"

"You may give me your order for it, and pay it along as you are able," said the priest.

"Very well, give me pencil and paper," whereupon they retired to a house, and the blind man gave his order for the costly price of his sight. Returning home weary, bruised, and hungry, he smiled to himself, in spite of his ill condition, at the thought of his giving an order for so much rice when he had not a grain of it to eat.

He obtained, finally, a little work in pounding rice in the stone mortars. It was hard labor for one who had lived as he had done; but it kept them from starving, and his daughter prepared his food for him as nicely as she knew how. One night, as the dinner was spread on the little, low table before him, sitting on the floor, the priest came and demanded his pay; the old blind man lost his appetite for his dinner, and refused to eat. He had to explain to his daughter the compact he had made with the priest, and while she was filled with grief, and dismayed at the enormity of the price, she yet seemed to have some hope that it might be accomplished and his sight restored.

That night, after her midnight bath, she laid down on a mat in the open air, and gazed up to heaven, to which she prayed that her poor father might be restored to health and sight. While thus engaged she fell asleep

* After reaching girlhood persons of respectability are not seen on the streets in Korea.

and dreamed that her mother came down from heaven to comfort her, and told her not to worry, that means would be found for the payment of the rice, and that soon all would be happy again in the little family.

The next day she chanced to hear of the wants of a great merchant who sailed in his large boats to China for trade, but was greatly distressed by an evil spirit that lived in the water through which he must pass. For some time, it was stated, he had not been able to take his boats over this dangerous place, and his loss therefrom was very great. At last it was reported that he was willing and anxious to appease the spirit by making the offering the wise men had deemed necessary. Priests had told him that the sacrifice of a young maiden to the spirit would quiet it and remove the trouble. He was, therefore, anxious to find the proper person, and had offered a great sum to obtain such a one.

Sim Chung (our heroine), hearing of this, decided that it must be the fulfillment of her dream, and, having determined to go and offer herself, she put on old clothes and fasted while journeying, that she might look wan and haggard, like one in mourning. She had previously prepared food for her father, and explained to him that she wished to go and bow at her mother's grave, in return for having appeared to her in a dream.

When the merchant saw the applicant he was at once struck with her beauty and dignity of carriage, in spite of her attempt to disguise herself. He said that it was not in his heart to kill people, especially maidens of such worth as she seemed to be. He advised her not to apply; but she told her story and said she would give herself for the 300 bags of rice. "Ah! now I see the true nobility of your character. I did not know that such filial piety existed outside the works of the ancients. I will send to my master and secure the rice," said the man, who happened to be but an overseer for a greater merchant.

She got the rice and took it to the priest in a long procession of 150 ponies, each laboring under two heavy bags. The debt canceled and her doom fixed, she felt the relaxation and grief necessarily consequent upon such a condition. She could not explain to her father, she mourned over the loneliness that would come to him after she was gone, and wondered how he would support himself after she was removed, and until his sight should be restored. She laid down and prayed to heaven, saying: "I am only fourteen years old, and have but four more hours to live. What will become of my poor father? O! who will care for him? Kind heaven, protect him when I am gone." Wild with grief, she went and sat on her father's knee, but could not control her sobs and tears; whereupon he asked her what the trouble could be. Having made up her mind that the time had come, and that the deed was done and could not be remedied, she decided to tell him, and tried to break it gently; but when the whole truth dawned upon the poor old man it nearly killed him. He clasped her close to his bosom, and cried: "My child, my daughter, my only comfort, I will not let you go. What will

eyes be to me if I can no longer look upon your lovely face?" They mingled their tears and sobs, and the neighbors, hearing the commotion in the usually quiet hut, came to see what was the trouble. Upon ascertaining the reason of the old man's grief they united in the general wailing. Sim Chung begged them to come and care for the old man when she could look after him no more, and they agreed to do so. While the wailing and heart-breaking was going on a stranger rode up on a donkey and asked for the Sim family. He came just in time to see what the act was costing the poor people. He comforted the girl by giving her a check for fifty bags of rice for the support of the father when his daughter should be no more. She took it gratefully and gave it to the neighbors to keep in trust; she then prepared herself, took a last farewell, and left her fainting father to go to her bed in the sea.

In due time the boat that bore Sim Chung, at the head of a procession of boats, arrived at the place where the evil spirit reigned. She was dressed in bridal garments furnished by the merchant. On her arrival at the place the kind merchant tried once more to appease the spirit by an offering of eatables, but it was useless, whereupon Sim Chung prayed to heaven, bade them all good-bye, and leaped into the sea. Above, all was quiet, the waves subsided, the sea became like a lake, and the boats passed on their way unmolested.

When Sim Chung regained her consciousness she was seated in a little boat drawn by fishes, and pretty maidens were giving her to drink from a carved jade bottle. She asked them who they were, and where she was going. They answered: "We are servants of the King of the Sea, and we are taking you to his palace."

Sim Chung wondered if this was death, and thought it very pleasant if it were. They passed through forests of waving plants, and saw great lazy fish feeding about in the water, till at last they reached the confines of the palace. Her amazement was then unbounded, for the massive walls were composed of precious stones, such as she had only heretofore seen used as ornaments. Pearls were used to cover the heads of nails in the great doors through which they passed, and every-where there seemed a most costly and lavish display of the precious gems and metals, while the walks were made of polished black marble that shone in the water. The light, as it passed through the water, seemed to form most beautifully colored clouds, and the rainbow colors were every-where disporting themselves.

Soon a mighty noise was heard, and they moved aside, while the king passed by preceded by an army with gayly colored and beautifully embroidered satin banners, each bearer blowing on an enormous shell. The king was borne in a golden chair on the shoulders of 100 men, followed by 100 musicians and as many more beautiful "dancing girls," with wonderful head-dresses and rich costumes.

Sim Chung objected to going before such an august king, but she was assured of kind treatment, and, after being properly dressed by the sea-maids in garments

suitable for the palace of the Sea King, she was borne in a chair on the shoulders of eunuchs to the king's apartments. The king treated her with great respect, and all the maidens and eunuchs bowed before her. She protested that she was not worthy of such attention. "I am," she said, "but the daughter of a beggar, for whom I thought I was giving my life when rescued by these maidens. I am in no way worthy of your respect."

The king smiled a little, and said: "Ah! I know more of you than you know of yourself. You must know that I am the Sea King, and that we know full well the doings of the stars which shine in the heaven above, for they continually visit us on light evenings. Well, you were once a star. Many say a beautiful one, for you had many admirers. You favored one star more than the others, and, in your attentions to him, you abused your office as cup-bearer to the King of Heaven, and let your lover have free access to all of the choice wines of the palace. In this way, before you were aware of it, the peculiar and choice brands that the king especially liked were consumed, and, upon examination, your fault became known. As punishment the king decided to banish you to earth, but, fearing to send you both at once, lest you might be drawn together there, he sent your lover first, and after keeping you in prison for a long time, you were sent as daughter to your former lover. He is the man you claim as father. Heaven has seen your filial piety, however, and repents. You will be hereafter most highly favored, as a reward for your dutiful conduct." He then sent her to fine apartments prepared for her, where she was to rest and recuperate before going back to earth.

After a due period of waiting and feasting on royal food Sim Chung's beauty was more than restored. She had developed into a complete woman, and her beauty was dazzling; her cheeks seemed colored by the beautiful tints of the waters through which she moved with ease and comfort, while her mind blossomed forth like a flower in the rare society of the Sea King and his peculiarly gifted people.

When the proper time arrived for her departure for the world she had left a large and beautiful flower was brought into her chamber. It was so arranged that Sim Chung could conceal herself inside of it, while the delicious perfume and the juice of the plant were ample nourishment. When she had bidden good-bye to her peculiar friends and taken her place inside the flower, it was conveyed to the surface of the sea, at the place where she had plunged in. She had not waited long in this strange position before a boat bore in sight. It proved to be the vessel of her friend the merchant. As he drew near his old place of danger he marveled much at sight of such a beautiful plant growing and blossoming in such a strange place, where once only evil was to be expected. He was also well-nigh intoxicated by the powerful perfume exhaled from the plant. Steering close he managed to secure the flower and place it safely in his boat, congratulating himself on securing so

valuable and curious a present for his king. For he decided at once to present it at the palace if he could succeed in getting it safely there.

The plan succeeded; the strange plant with its stranger tenant was duly presented to his majesty, who was delighted with the gift, and spent his time gazing upon it, to the exclusion of state business. He had a glass house prepared for it in an inner court, and seemed never to tire of watching his new treasure.

At night, when all was quiet, Sim Chung was wont to come forth and rest herself by walking in the moonlight. But on one occasion the king, being indisposed and restless, thought he would go to breathe the rich perfume of the strange flower and rest himself. In this way he chanced to see Sim Chung before she could conceal herself, and, of course, his surprise was unbounded. He accosted her, not without fear, demanding who she might be. She, being also afraid, took refuge in her flower, when, to the amazement of both, the flower vanished, leaving her standing alone where it had been but a moment before. The king was about to flee, at this point, but she called to him not to fear, that she was but a human being, and no spirit, as he doubtless supposed. The king drew near, and was at once lost in admiration of her matchless beauty, when a great noise was heard outside, and eunuchs came, stating that all the generals with the heads of departments were asking for an audience on very important business. His majesty very reluctantly went to see what it all meant. An officer versed in astronomy stated that they had on the previous night observed a brilliant star descend from heaven and alight upon the palace, and that they believed it boded good to the royal family. Then the king told of the flower, and the wonderful apparition he had seen in the divine maiden. It so happened that the queen was deceased, and it was soon decided that the king should take this remarkable maiden for his wife. The marriage was announced, and preparations all made. As the lady was without parents, supposably, the ceremony took place at the royal wedding hall, and was an occasion of great state.

Never was man more charmed by woman than in this case. The king would not leave her by day or night, and the business of state was almost totally neglected. At last Sim Chung chided her husband, telling him it was not manly for the king to spend all his time in the women's quarters; that if he cared so little for the rule as to neglect it altogether others might find occasion to usurp his place. She enjoined upon him the necessity of giving the days to his business, and being content to spend the nights with her. He saw her wisdom, and remarked upon it, promising to abide by her advice.

After some time spent in such luxury Sim Chung became lonely and mourned for her poor father, but despaired of being able to see him. She knew not if he were alive or dead, and the more she thought of it the more she mourned, till tears were in her heart continually, and not infrequently overflowed from her beautiful

eyes. The king chanced to see her weeping, and was solicitous to know the cause of her sorrow, whereupon she answered that she was oppressed by a strange dream concerning a poor blind man, and was desirous of alleviating in some way the sufferings of the many blind men in the country. Again the king marveled at her great heart, and offered to do any thing toward carrying out her noble purpose. Together they agreed that they would summon all the blind men of the country to a great feast at the capital, at which they should be properly clothed, amply fed, and treated each to a present of cash.

The edict was issued, and on the day appointed for the feast the queen secreted herself in a pavilion, from which she could look down and fully observe the strange assemblage. She watched the first day, but saw no one who resembled her lost parent; again the second day she held her earnest vigil, but in vain. She was about to give up her quest as useless and mourn over the loss of her father, when, as the feast was closing on the third day, a feeble old man in rags came tottering up. The attendants, having served so many, were treating this poor fellow with neglect, and were about to drive him away as too late, when the queen ordered them whipped and the old man properly fed.

He seemed well-nigh starved, and grasped at the food set before him with the eagerness of an animal. There seemed to be something about this forlorn creature that arrested and engaged the attention of the queen, and the attendants, noticing this, were careful to clothe him with extra care. When sufficient time had elapsed for the satisfying of his hunger he was ordered brought to the queen's pavilion, where her majesty scrutinized him closely for a few moments, and then, to the surprise and dismay of all her attendants, she screamed: "My father! my father!" and fell at his feet senseless. Her maids hurried off to tell the king of the strange conduct of their mistress, and he came to see for himself. By rubbing her limbs and applying strong-smelling medicines to her nostrils, the fainting queen was restored to consciousness, and allowed to tell her peculiar and interesting story. The king had heard much of it previously. But the poor old blind man could barely collect his senses sufficiently to grasp the situation. As the full truth began to dawn upon him, he cried: "O! my child, can the dead come back to us? I hear your voice; I feel your form; but how can I know it is you, for I have no eyes? Away with these sightless orbs!" And he tore at his eyes with his nails, when, to his utter amazement and joy, the scales fell away, and he stood rejoicing in his sight once more, and he could now see his daughter.

His majesty was overjoyed to have his lovely queen restored to her wonted happy frame of mind. He made the old man an officer of high rank, appointed him a fine house, and had him married to the accomplished daughter of an officer of suitable rank, thereby fulfilling the last of the prophecy of both the aged priest and the King of the Sea.—*Korean Tales*.

What Doctors of India Say About Support of Missionaries.

BY REV. H. C. STUNTZ, M.A.

Every now and then the Churches in England and America are thrown into more or less consternation by criticisms from cold-weather visitors to India of what they are pleased to call the "high salaries" paid to missionaries. Good men are led to believe that those home Churches that have missions in India are paying the men too much money for their support. Committees sit on the criticism (instead of the critic) and go gravely, as in a recent instance in England, into the price of eggs and rice and butter and cotton cloth in India, to see if, indeed, they may safely squeeze the men and women at the front down to a smaller sum of money for family expenses.

It has been demonstrated again and again that these critics err, not knowing the markets nor the terrible heat; that they quite forget the expense connected with bare existence for the European and American from March to November, no account being taken of *punkab* coolies, the antidotes of all sorts, and all the other devices of food and fanning to which we are compelled to resort when witheringly hot winds moan around our houses, and when a sky of brass makes a background for a sun of fire, and the furnace of the Indian plains is heated into kinship with the one which Shadrach and his brethren endured.

It has been shown that Indian firms do not think of employing European laborers in any capacity for a less salary than the maximum given to missionaries, both because they cannot be had for less and because it is false economy to skimp and pinch on the support of a man who is expected to do steady and valuable duty in the heat. Demonstration upon demonstration has been afforded those who cared to know that the expense of educating children in the home lands is such that no missionary with a family can afford to remain in the field after his children reach an age requiring tuitional expenditure—in other words, that the society sending and supporting him must lose his services just when they begin to become of the greatest value, through knowledge of the vernacular of the people, and of the wisest ways to push his work; that unless they give him a comfortable support he cannot keep himself in good working trim, and must be driven from the field after having had thousands not a few invested in his vernacular and experimental equipment. This spigot-wise and bunghole-foolish economy has been punctured by sharp quills again and again, I say, and still critics carp and supporters clutch purse-strings, and secretaries growl (yes, even secretaries), and missionaries on the Church's picket lines in the East are hurt to the quick by this covert thrust at their integrity.

But now Indian doctors have come unbidden to the support of missionaries in a most gratifying way. These men have no interest in the question at issue except a scientific one, and they point out that the sort of econ-

omy which some of our critics would force upon us would be ruinous in the extreme. In the June issue of the *Indian Medical Record*, published in Calcutta, and having an extensive circulation throughout the empire, occurs an editorial entitled "Missionaries and Mortality," from which I make the following extracts (the italics are mine) :

... We do not contend for a single moment that missionaries should not be paid, and paid well, for their work. The purport of this article is to accentuate the fact that *conservation of European life in a tropical climate is only attainable with a due regard for such suitable and proper provision of those necessities and comforts which make health and strength possible and reasonably secure for Europeans when living in their own country.*

We would only be just to claim for them every safeguard that we apply to the lives of Europeans in other callings in India. Good, wholesome food, suitable clothing, a proper dwelling-house, and ordinary English home comforts are certainly the least that might be assured to missionaries working in India. Deprived of these vital necessities, it is no wonder that men unused to the enervating influences of the tropics, burdened with cares and anxieties in the arduous work of an Indian mission field, should rapidly succumb to conditions so trying and hostile to their constitutions.

We have endeavored to obtain all the information we could upon this important subject, and we are astounded, both from our own personal experience and from reports which reach us from numerous quarters, at the fearful havoc that goes on yearly in the ranks of the various missionary bodies who labor in these foreign mission fields. We have seen scores and scores of men come to the country seemingly full of vigor and spirits, who within two or three years either die at their posts or retire disabled temporarily and often permanently, with enfeebled health or utterly ruined constitutions.

From one of the statements sent us we learn that the mortality has been as high as twenty-two per cent. in a society that only finds a small portion of the monthly maintenance allowance for its missionaries. In another society that works on similar lines the death-rate is eighteen per cent. per annum. In another, in which the members work without any allowance and are compelled to find their food, shelter, and clothing among the very poorest of the Indian people whom they seek to convert, the mortality has been as high as thirty-two per cent. per annum, while its invalid list yields abundant evidence that its methods, while they may be praiseworthy in their ascetic simplicity, are too sacrificial to European life to justify their toleration and continuance.* Missionary zeal and missionary enterprise have done more for India than any State effort could ever hope to accomplish, and *the best work has been done by those societies who, having a due regard for the health and safety of their workers, have provided for the proper conservation and protection of their lives*, and lives thus prolonged and preserved have brought with them accumulated experience which has yielded the advantage not only of laying the foundations of lasting and useful work, but of seeing it cared for, nourished, and brought to fruitful perfection by the hands that inaugurated it. Work to be productive of good in the mission fields of India must be life-long. The short service system is both imbecile and expensive. The languages and habits of the varied peoples of this vast empire cannot be familiarized sufficiently for effective work in a few years. *But to enjoy good health and to protect the lives of missionary workers it is the*

bounden duty of the great religious societies of England and America to make a full and ample provision for the support and comfort of their representatives in India. . . .

Cut this out and paste it in your scrap-book, or, better still, bind your volume of *THE GOSPEL IN ALL LANDS* for 1891, and red-pencil the index to this medical opinion. It will be a valuable addition to your fact arsenal, and will do you good service in helping to answer the cry for "cheap missionaries" which, heartless and selfish and foolish as it is, is certain to be heard every few years.

The allowance now paid by our own society to its missionaries in India is sufficient, and only sufficient, for a comfortable living, if all remain in health. Where there is sickness, even with the most rigid economy consistent with maintaining one's physical fitness for hard and continuous labor, there is certain to be financial embarrassment, as some of us know by experiences we would not care to detail. "How shall they preach except they be sent?" and what does sending mean if it does not mean steamer fares, a comfortably furnished house, and enough regular support to enable the preacher to do his work without embarrassment?

Naini Tal, India, July 1, 1891.

The Rear of the Missionary Army.

BY T. J. SCOTT, D.D.

In his book on the War of the Rebellion General Sherman gives an account of how things often happen in the rear of an army in battle. An uninitiated observer might think it was defeat. Here are the wounded carried about in some disorder. Here, often, is a fringe of men in some confusion—skulking cowards, excuse-makers, non-combatants of all sorts. Baggage-trains and sundry war appliances may not seem to be in the best of order as the oscillations of the battle swing them here and there. But in the front of a successful fight the scene is more encouraging. Here is the orderly handling of the troops, the firm, courageous movement, the splendid line of fire, the swing of victory.

The rear of the foreign missionary army is in the home land. The Church sees this, and it may at times seem disheartening. Hence this short communication from one at the front. At the rear you have the sick and wounded, the disheartened, sometimes, and it may be the coward. It is best to carry the wounded and disabled to the rear, that they may not impede the action. Many a brave missionary pines in the homeland for his return; and it is not to be wondered at if sometimes deserters and cowards dishearten the Church with an evil report. There, too, are the managers of baggage and ammunition trains begging and drumming, often to the annoyance of many. In the face of these sick and wounded braves, within hearing, too, of some whining cowards, or ignorant critics, amid the seeming confusion of men shouting here and there as they seek to fill up the ammunition and commissary trains, the

* The Salvation Army.—H. C. S.

Church may be tempted to think the battle goes against her.

But away through Africa, India, China, Japan, and wherever the foreign column heads, stretches the splendid line of battle at the front. Jesus, the great Captain, leads on with, "Lo, I am with you!" Brave men and women count not their lives dear unto them. Wounded, they are often carried to the rear under protest. Onward swings the conquering line. Firmly planted presses thunder shot and shell. Pagan and non-Christian hosts are wavering. The slain of the Lord are many. In no age of the world has the cross won more signal victories than in the present generation.

There is no wavering at the front. We are confident of winning in the name of the Lord of Hosts. In Africa, India, and Japan we may believe that the enemy's center is broken, and rout must ere long come, but with mighty struggle, before which we quail not. Nearly seven thousand accessions to our Christian community in India in 1890, and at least ten thousand in 1891, is the earnest of victory. Let the Church in the rear keep heart, take care of the sick and wounded, and heed not a coward encountered now and then. Let the Von Moltkes of the mission rooms confidently plan their campaigns, while the Church rolls up the sinews of war, and sends out fresh contingents to the victorious front. At our drill camp—the Theological Seminary at Bareilly—we much need the \$50,000 some one has to send.

Bareilly, India, June, 1891.

Experiences on Yong-ping District, China.

BY REV. M. C. WILCOX, B.D.

It is forty-four years since mission work was commenced at Foochow. In 1857, after ten years of toil and expenditure, the first convert was baptized. Within a short life-time the work thus begun has spread until now it constitutes the Foochow Conference with its seven large presiding-elder districts, which extend over the greater part of this Fuhkien province—a province nearly as large as the six New England States.

On account of our very small missionary force the greater part of this field has received but meager foreign supervision. To secure more thorough supervision, as well as to establish new centers of operation, mission-stations with foreign workers were opened last year at Hing-hwa, sixty miles south-east of Foochow, and in this city (Kucheng), which is over one hundred miles north-west. Still further from Foochow, to the north-west of Kucheng, is the large Yong-ping District, from which I have just returned after nearly a month's tour.

The first circuit visited was Chiong-hu-pwang, where we have the largest membership on the district. We next spent several days at Fourteenth Township. Here also great crowds listened attentively to the "good news," and during our stay sixteen persons joined the church as probationers. Nowhere in China have I noticed

such eagerness to hear preaching as at nearly every point visited on this district. In a large part of that region the Foochow dialect is not understood, so I was often obliged to speak through an interpreter. Nevertheless, on many occasions hundreds of persons, most of them standing, would for an hour or more listen attentively to the gospel message.

On nearly every circuit of the Yong-ping District there has been persecution at one time or another. It is well known that most of the disturbances with which we have to deal are instigated by the *literati*. Hence an occurrence at one place gives special cause for rejoicing. One evening I had preached from John iii, 16: "God so loved the world," etc.—a glorious text for a heathen audience, which in this case numbered nearly three hundred. Next morning one of the brethren came to me, saying, "I have some good news." He handed me a sheet of red paper on which were written a few lines, thanking me for the sermon, and saying that the writer had long misunderstood the Christian doctrine, but that he now believed it, etc. When I learned that this man was a native bachelor of arts, the leading literary man of the town, and the leader of the persecutors in that locality, I ceased to wonder at the joy of the good brother who brought me the note.

The last place visited was Sa-kaing, where our work has had a peculiar history. About twenty years ago our preacher and his family were obliged to take refuge from persecution in the Yamun—or premises of the district magistrate—where a dilapidated building has since served as church and parsonage. On entering the city I was immediately surrounded by a crowd that rapidly increased in size and turbulence, and which pelted me with all sorts of vile epithets. But fortunately for me they hurled nothing more tangible. When I had nearly reached the Yamun gate an officer rushed out and led me through a narrow door. So I soon found myself in a quiet place with the pastor and his family. The few days' stay at Sa-kaing afforded many opportunities to make known the Saviour's love and mercy. Before the time came for my departure the magistrate sent word offering an escort of soldiers to see me safely out of the city and to protect me on the way to Yong-ping—about fifty miles distant. Only a few days before my visit to Sa-kaing a teaman had been waylaid and almost killed near that place, and such assaults are somewhat frequent during the season when large quantities of money are taken up country. Hence, to quiet the apprehensions of the magistrate and the brethren, I finally consented to accept the escort. With an officer ahead and six soldiers following me I had a quiet exit from the city. After going three miles I dismissed four of the soldiers, and a little further on the other two, with a small present of money for their trouble. What a contrast between this kind treatment and the outrages perpetrated upon the Chinese in the United States!

Upon reaching Yong-ping I met the brethren outside the city-wall on account of the malignant spirit

shown two years ago, when I narrowly escaped from an ugly mob. Besides, the owner of the building we are renting had sometime before sent me a request that I should postpone visiting the city for fear of a disturbance.

I must not encroach upon your valuable space to tell of the unpleasant features of the trip—the abominable inns swarming with vermin, the rough, and, in places, perilous, roads, and the fearful night passed in an old boat with very little protection against a series of terrific thunder-storms. These are merely incidents of traveling in this part of China.

As regards the entire Yong-ping District, I rejoice to report an outlook so encouraging. Pray for a special blessing upon mission work in that great "Upper Min Region!"

Kucheng, China.

Things in China Which Illuminate the Bible.

BY REV. ISAAC T. HEADLAND.

We see many things here in China which help to bring out passages in the Bible.

The wall around Peking is 25 miles long, 40 feet high, 42 feet thick at the top, and 50 feet thick at the bottom, with shoulders every hundred yards which make it twice as thick. Such a wall would be difficult to blow down with a ram's horn. It would need a Joshua.

At the large gates the main wall is straight, but a horseshoe-shaped entrance, having one, two, or three gates, is built around the gate. It was in such a place that Eli sat waiting for the return of his sons.

Over the gate is a large tower, 50 or 60 feet above the wall, in which the large guns are kept. It was from such a tower that David watched for the runners, and knew the running of Ahimaaz.

The jinrikisha men are able to run for five miles or more and pull a man in their "baby carriage" without perceptible weariness; from them we can understand how Ahimaaz could run as he did.

There is a gate in Tientsin through which all the water is carried into the city. It was in such a street and before such a gate that the people gathered together to listen to Ezra read the Book of the Law.

The streets are full of dogs which never had owners. They live on refuse that is thrown into the street. Dogs fight over a bone in America. Here they fight over a cabbage-leaf. "Without were dogs."

The swine live in the same manner as the dogs—by the refuse that is thrown upon the street. One can easily understand why the Jews, whose pigs were mere scavenger carts, as the Chinese pigs are, should forbid the eating of the flesh of swine. I think if it were a direct biblical command to eat it most of us would break the commandment.

A traveler spreads his bed down at night on a warm k'ang, covers himself, and goes to sleep. In the morning he rolls his bed up into a bundle about the size of an ordinary quilt and starts upon his way; he takes up his bed and walks, or, as is very often the case, puts it on his donkey and rides on it.

A few days ago, as I came from the "Western Hillis," I saw a woman playing the part of a donkey, "grinding at the mill." In biblical pictures two are represented as grinding at the mill, but this woman was alone.

Near the mill at which the woman was grinding there was a flat, hard piece of ground, about the size and shape of a tennis court, which was the threshing-floor, a very good representation, no doubt, of Nachon's or Atad's or Ornan's.

But still another thing was noticeable here. As I watched her and her threshing-floor, I was riding on a donkey like the thirty sons of Jair the Gileadite who rode on thirty ass colts—like Christ entering Jerusalem.

Still further, I was not going along the large road, but along one of the many by-paths that go diagonally through all the grain-fields. These by-paths through the field help us to understand how "some seed fell by the way-side."

From our street to the gate at which we enter and leave the city I counted 500 camels on their way to or from the mines, loaded or going for coal. They go in strings of six. A man leads or rides the front one, guiding it not by a bridle, but by a rope tied to a stick which is thrust through his nose. The other five are tied, each to the one in front of it, by ropes similarly attached. Many of these that I counted were only the tail end of long strings that were going off on side streets. Like the Midianites, "their camels were without number."

Many of these camels and asses and donkeys have a rope muzzle fastened over their mouths and noses to prevent their cropping the herbage, if there be any, as they pass along the road; they are thus muzzled "when treading out the corn."

At one place we saw an ox, an ass, and a donkey hitched to a plow, which plow had only one handle and claimed all the man's attention, giving him no time to look back after he had "put his hand to the plow."

At another place men were drawing water out of a large well, and carrying it or letting it run through drains to irrigate their fields, while large troughs were being continually filled by the men and emptied by the passing camels and donkeys. One can never appreciate the use of Jacob's well till he has seen and drunk from a great well in a dry climate like this.

In a melon patch was a platform raised four or five feet above the ground and covered with matting, making a little place in which a man could rest and sleep. They look very much, no doubt, like Isaiah's "cottage in a vineyard, as a lodge in a garden of cucumbers."

As we were about to enter the great gate we saw men with little tables loaded with *cash* (Chinese money). Country cash is small, city cash large. When one comes from the country to the city, like the people to the feast at Jerusalem, he must change his country cash for city cash. If he knows how much his cash is worth in city cash, all is well; but if not, he is liable to fall into a "den of thieves," for these money-changers are not wholly unlike those whom Christ cast out of the temple

Peking University, June 18, 1891.

Collections for Missions.

BY REV. ANDREW LONGACRE, D.D.

(A missionary sermon preached before the New York Conference of the Methodist Episcopal Church April 3, 1891.)

Text: "NOW CONCERNING THE COLLECTION."—1 Cor. 16. 1.

The old word in Ecclesiastes, that "money answereth all things" (Eccl. 10. 19), was never more true than now. There were never so many things which money could buy. There were never such powers, such facilities, such resources at its command. Money itself could never reach so far, nor go so swiftly, so securely, so cheaply, as now. Deposited in a bank in New York to-day, a man can have the credit and use of it to-morrow in London or Calcutta or Hong Kong.

Never before was this power of money in the hands of a Christian nation as it is in ours, whether we regard immense accumulations in single fortunes, or the moderate competence of the mass of the people. In a recent article in our own *Review* it is stated that seventy men in this country own twenty-seven hundred millions, not one of them having less than twenty millions; and while in Great Britain one thirtieth of the inhabitants hold two thirds of the wealth, in this country one half as many hold that amount. We have men in private life who could easily rival the peacock throne of the great mogul at Delhi, while the mass of the people are able to give without sacrifice beyond any others in the world.

That our wealth may be a curse we have plain warning in the word of God. That it may become a vast power for evil, socially and politically, is alarmingly enough indicated in our public life. But no one who believes in God can doubt that he designs it for good. In the increased power of money, and in the gathering of it in Christian hands, we cannot fail to see the movement of divine providence for the salvation of the world. For with this increase there has come also the removal of those hinderances which had previously barred the progress of the Gospel. The time was when no money could open the doors shut against Christianity by heathen fear or policy or fanaticism. Every-where now those doors are open. There have been times, and not long ago, when there was more money for Christian missions than men. You all know that of late years there has been an uprising for this work which is like a new crusade. Men and women—whole families—offer themselves freely to face the deadly climate of equatorial Africa at the call of Bishop Taylor, who, at three-score and ten, goes before them unharmed by "the pestilence that walketh in darkness, or the destruction that wasteth at noonday." Some die and a few grow faint-hearted, but others press forward into their places.

You are aware that thousands of college students all over the land, our best and brightest, stand pledged for this work in the foreign field. At first their pledge was:

"We are both willing and desirous, God permitting, to be foreign missionaries."

Then, the idea having got abroad that their zeal had abated, they made a new and individual declaration:

"I will go as a foreign missionary unless God positively prohibits."

At last accounts six thousand young men and young women had signed that declaration.

The one thing now lacking is the money, and that is in our hands. With it you and I can send to the work better men than ourselves, better qualified, better trained, and more richly endowed.

One trembles to think of the immense power for good lodged in the hands of individual holders of great fortunes; of men in this country who could carry single-handed with their own incomes more than our whole missionary work many times over. Think of one person able to look at such a work, with its tens of thousands of conversions in a year, its increase of churches, of schools, its hospitals and orphanages, and its slow but steady revolutionizing of whole lands for Christ and Christian civilization, and know that his single gift had made it possible!

We cannot wonder at the devotion of one banker's daughter who a few months ago gave herself and her fortune of seven millions to what she believed to be the service of God in winning souls. If such instances must be rare, think how small a sacrifice among the members of our own Church would easily place as large a sum in the treasury of our Missionary Society, when one cent a day from each one of us would give more than eight millions a year!

Impressed by such considerations, I have felt that I could bring to this service no more important subject than "the collection."

I. The most striking thing about this text is the place St. Paul gives it in this epistle.

We can scarce help wondering what must have been the feelings of the Christians at Corinth when this epistle from their father in the Gospel was first read in their hearing. Coming eagerly together to hear it, as they must have done upon tidings of its arrival, we can imagine their varying emotions as the reading went on, with its mingled reproofs and exhortations and answers to questions they had sent him. Think of hearing for the first time that great thirteenth chapter on charity, which is indeed "the greatest thing in the world," since it underlies all other good, and all other good goes with it!

Then with what kindling faith they must have followed the triumphant discussion of the resurrection, in the fifteenth chapter! Surely, flowing tears and exultant responses must have followed the victorious outburst, "Thanks be to God which giveth us the victory through our Lord Jesus Christ!"

Then immediately, without pause or apology, the apostle goes on: "Now concerning the collection." There is no hesitation, no timidity. The remark follows as simply as if this matter were of all things the fittest to come in just there.

Can we suppose that any of those early Christians had the sort of fastidious sensitiveness we find sometimes in

these days? Did they whisper to one another, "What a pity to begin begging close upon such a vision of heavenly glory?" Did they think it "put a damper on the meeting?"

St. Paul evidently does not anticipate any such criticism. He has no fear of an anti-climax, or of letting his hearers down, or chilling their religious feeling. He moves on without faltering from the very gate of heaven to this most practical necessity.

We must believe that his inspiration was right. If we see an incongruity, it is we that are at fault. The blessed Holy Ghost led him to lay this great duty upon the waiting Church just when their hearts were most lifted heavenward, and when earthly and selfish tendencies were weakest.

The putting of this appeal here is as if he had said to the Church for all time: "Go, get your souls full of the joy of your heavenly hope. Look up till you can see the distant glory of the pearly gates. Think how the victory over sin and death was won for you by the sacrifice of the Son of God. Then ask yourselves, 'What is my part in the collection?'"

It is a luminous reminder that the time for giving and for sacrifice hastens to an end. Very soon we shall be where we can no longer help to save souls. Then we shall understand, as we cannot now, the supreme importance of these opportunities; then, when in our heavenly home, we may regret in vain that we did so little to bring others to share it.

That St. Paul was amply justified in giving such prominence to this matter we can readily perceive when we ourselves try to estimate its importance; for the collection is the only practical thing which we who have to stay at home can do for the salvation of the greater world. It is the only tangible evidence of our interest in missionary work. It is the only manifestation of our sympathy with the travail of Christ's soul. It is the one material result and outcome of all our sermons and speeches and meetings and prayers. Doubtless the sermons and speeches may have a certain rhetorical value as works of art, models of eloquence, worthy to be preserved for the admiration and instruction of future generations. But the one actual fruit and fact is "the collection." All the rest is only a preparation for this, and is worth simply the money it sooner or later brings into the treasury.

Besides, the collection is necessarily the absolute limit of our work in the field. We accomplish only what we pay for. In every land our missionaries go only so far as our contributions take them. Not a child is taught in a village school in India, not a convert baptized in the *mela*, beyond the reach of the money we send. In Egypt not a blade of grass grows above the line of the Nile's rise. Human skill can dam the water and carry it further and pump it higher, but it is powerless beyond the line it reaches. So in all heathendom our gifts mark the fatal line which our work cannot pass.

I once heard Dr. Peck estimate how much each con-

vert in our missions cost. The sum was astonishingly small. Of course, such an estimate can never be precise. But we must recognize the plain fact that, God's blessing being promised, every advance in giving means more good done, and every withholding diminishes the number of souls saved. It is an awful calculation to weigh our dollars against souls, to know that the less we give the fewer will be won for Christ.

You may remind me of the difference in results from the zeal of the laborers. You and I have nothing to do with that. For that they must answer, not we. Our duty is the giving.

We recognize fully our entire dependence upon the Holy Spirit, without whom we can do nothing. But we are living in the dispensation of the Holy Ghost. He has come; he has never withdrawn. His co-operation in all the work of the Gospel is one of the certainties of our religion. He moves with us, opening our way, and crowning every advance, every increase of activity with his power.

We must face the fact that in the measure of our giving will be our success. Reverently let it be recognized that God's blessing for the heathen depends upon our liberality. He waits for us. The Holy Spirit waits. The whole economy of salvation is at a standstill until our giving opens the last door.

I shall not ask you to consider in detail the high wisdom of the directions for the collection St. Paul gives in this place. Modern study, after ages of experiment, teaches no better method.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (verse 2).

Let every one give, and each according to his providential ability; let the gatherings be frequent, and thus in small amounts at a time. When the Church shall frankly adopt and carry out this system there will be shown a power to give far beyond any thing we now consider practicable.

II. These directions are brief and concise, a model instance of putting much in few words.

There are, no doubt, many excellent people who would be glad to make them the pattern in this respect for all financial appeals in the Church. "How delightful it would be," say they, "if all preachers would only follow this example of St. Paul, and limit themselves to a condensed statement of the case, and then leave it with the people to give as they are disposed!"

Very agreeable would it be to do this and nothing more. It would lighten immensely the burden of Christian preachers, had St. Paul's example ended here. But, unhappily, one of the things I have to say of this appeal is that it was a failure. It did not accomplish the end proposed.

This epistle was written about the time of Easter, in the spring of the year 57. In the autumn of the same year, that is, about six months later, St. Paul was inspired to write the second epistle to the same church at Corinth. In this second epistle he recurs to this

matter of the collection, but this time, instead of limiting himself to two or three verses, he carries his appeal through two entire chapters, the eighth and ninth; and his handling of the matter there is one of the highest examples of his marvelous skill in dealing with men. I heard Dr. Durbin once say that it seemed to him not irreverent to say that in tact St. Paul even surpassed our blessed Lord himself. If such an assertion may stand, this discourse would go far to sustain it.

He found that the Greeks of that busy commercial city, full of traffic and the luxury that follows wealth, were not so ready to part with their drachmas as he had presumed. He might have known as much, we cannot help thinking, since it is on record that, while he dwelt there, he had to support himself working with his own hands, except when the Philippians once and again sent to relieve his necessities. In his second appeal, therefore, he evidently addresses himself to a difficult task. Though fully aware of the failure of his first appeal, there is yet no touch of reproach or fault-finding. With a noble blending of dignity and authority and paternal tenderness, not unmixed with graceful compliment for what could be commended, he rises to the occasion. Nowhere else does he display so clearly the surpassing flexibility of his genius, the power of "becoming all things to all men." He who could "speak wisdom among the perfect" here stoops to touch every vibrant chord in natures dwarfed and selfish and worldly. These are not his generous and beloved Macedonians of Philippi, some two hundred and fifty miles away to the north, but a great deal further off than that in grace. Yet these harder hearts must be won and taught and drawn up toward the Christly spirit. So, like a father as he was, or "as a nurse cherishing her young children," he made his plea.

It is, of course, unnecessary that I should recall the familiar language of these famous chapters, yet it will be wise to glance at the substance of them. The seventh chapter closes with this hopeful and cheerful word of preparation: "I rejoice, therefore, that I have confidence in you in all things." Then he tells them a little story of the surprising generosity of the poor Macedonian Christians, who had pressed him with much entreaty to accept their contributions, which, he could testify, went beyond their ability. He commends the Corinthians for a number of good things, for their faith and utterance and knowledge and diligence, and for their love to himself, and then begs them to add this completing grace; pointing them to the great pattern of self-sacrifice, Christ, "who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich." Their previous reluctance he characterizes merely as delay, and holds up to them the law of all giving "according to that a man hath, and not according to that he hath not."

As if replying to an objection, he disclaims the intention of burdening them that others should be eased, as he meant only to bring about an equalizing of burdens. He shows how carefully he has arranged for the convey-

ance of the money by other hands than his own, so as to avoid the least suspicion of his motives.

He stoops lower—touching their self-esteem, reminding them that he had before boasted of their good intentions, and had thus stirred up others to give; and now he presses them to be prompt with this delicate thrust: "Lest haply if they of Macedonia come with me and find you unprepared" (he does not intimate that they are unwilling), "we (that we say not, ye) should be ashamed in this confident boasting" (2 Cor. 9. 4). Then he rises to the strongest part of his plea, an admonition, with a tone of solemn warning in it against "sowing sparingly," and urges them to a cheerful and loving liberality as the only sort of giving which God will accept. He assures them that they will not be losers by it, for God will take care of them; and he shows how their example will stimulate others and bring glory to God as an evidence of their faithfulness, and awaken the gratitude of those they have helped.

All through this special discourse, from point to point, it is a masterpiece of solicitation, strong, dignified, religious, appealing to the highest motives, and yet showing a wise and compassionate appreciation of imperfect grace and the weakness of human nature.

III. In this place and presence, appointed to preach a missionary sermon before the Conference, it seems incumbent upon me to make some attempt to apply this example of St. Paul to us, who, as ministers of Christ, sustain the same relation to our churches that he did to the Church at Corinth.

Upon us as truly as upon him falls the necessity of leading Christian people up to their privilege of giving of their substance for Christ's work in the world. We are as truly called to this service as to save sinners or to edify the Church. We must set this duty so plainly before men that they shall no more fail in it than in keeping any other of the commands of Christ. It is a vital and momentous part of that gospel teaching with which we are "to feed the Church of God which he hath purchased with his own blood."

And the duty is the more urgent, since for the large majority of us there can be neither substitute nor helper in it. A few of us can occasionally secure the assistance of some eminent preacher to present the claims of missions to our congregations; but for the greater number no voice but ours will be heard in instruction or pleading. The measures we propose are those only which will be adopted. The appeal we make and the influence we exert and the example we set will decide the action of our people. If we fail they will. Looking at St. Paul's great example we dare not content ourselves with simply telling men to give, and then leaving them to give or not, as they please.

We have not, indeed, the authority or inspiration of an apostle nor St. Paul's marvelous tact, but in our lower place and feebleness we must follow his steps. We are to feel for our brethren in their human weakness and their little grace. Knowing the fight they must wage against selfishness and worldliness and covetousness, we

must use our best and last resources. For their own souls we can bring them no other message that has more to do with their salvation here and their reward hereafter.

We may not always succeed, but we shall often do better than we hope. The obdurate rich man may still refuse to give liberally, but some lad earning his first wages may be touched by the word not aimed at him and started in a course (of which, thank God! we have many instances among us) of whole-souled giving from youth to age—to death. There are names which the whole Church honors as synonymous with princely, no, with saintly, liberality. Whose word first won them? Who opened to them the path of cheerful self-sacrifice? It was some humble and earnest minister of Christ, who never dreamed what he was doing, and who, perhaps, went home to weep with a discouraged heart because the men he tried to win remained untouched.

There is no other service in which we so truly stand like Aaron when, with burning censer, he ran out to stay the plague "between the living and the dead." We stand between the living Church at home and its wealth and the perishing millions of the heathen world. We are the only link—the only one living intermediary to bring the resources of the one to the rescue of the other. On no day of the year does a weightier responsibility rest upon us than the day we ask for the missionary collection. At other times we address those we see before us for themselves. That day, besides the visible congregation, a vast unseen multitude of souls hangs on the power of our word. Could we see them if by some miracle of enlightenment the veils of distance could be swept away, and our sight should take in the awful vistas of heathen wretchedness—those "dark places of the earth that are full of the habitations of cruelty;" lands reeking with unutterable corruptions, enveloping the innocent souls of children that are as truly lambs of God's fold as your children or mine, and as dear to him; could we fathom the anguish of races and continents and generations, in long succession, without God and without hope, surely our hearts would rather break than fail to plead with our utmost power.

I went once to hear a famous lawyer plead in defense of a man on trial for murder. The lawyer was David Paul Brown, of Philadelphia, then in the height of his fame. He had been for more than forty years active in the courts—so long that I remember he spoke to the judge presiding of a case in which he had pleaded "before your honor was born." The case in court was like many a one he had had before. Yet I observed that when this practiced pleader came into court he was greatly agitated. He seemed to see no one. He tossed his papers to and fro. When he arose to speak his voice trembled and his hands shook. Every thing about him betrayed the intensity of his feelings.

In the same case I listened to the maiden speech of his junior counsel, a man who has since risen to the top of his profession, and is now one of its most brilliant and accomplished orators. As was to be expected on such an occasion, the younger man gave every evidence

of intense solicitude for his client, and pleaded for him as if he had been a near and dear friend. These men did honor to their profession. They did their best to save one man from the gallows.

My brethren, when we stand to plead with our people for that vast unseen congregation of perishing millions; when we ask for the means by which alone they can be rescued from death, we are pleading for souls.

"Concerning the Collection."

BY REV. SAMUEL M'LANAHAN.

First Principle.—Underlying the whole teaching of Scripture on the subject of giving is the idea that all property belongs to God. "The earth is the Lord's, and the fullness thereof." Gold, silver, cattle, souls of men, power to get wealth, all are his. Man is a steward, manager, trustee, accountable, and soon to be called to an accounting. Every dollar he receives or has or uses is God's dollar, to be employed in accordance with his will. By the very terms of his discipleship the Christian recognizes and acknowledges this. He consecrates not only himself, but all that he has to the service of the Lord. Whether he spends or saves or gives he is to do all in the name of Christ, and with a single eye to his glory.

Second Principle.—It is the revealed will of God that in ordinary circumstances a part of that which each receives should be given for religious and charitable uses. Christ's direction to the young ruler to sell all and give to the poor; his commendation of the poor widow who cast in all her living; the implied approval of Barnabas and others, who sold their property and laid the whole price at the apostles' feet, teach that extraordinary circumstances may require or warrant the giving away of all property; but the general and permanent principle, as embodied in the Mosaic system and the apostolic teaching, is that a part only should be given away, while another part is to be employed for the support of the recipient and those dependent on him, and still another part may be retained for future increase where this course will best promote God's glory. The widow of Sarepta feeding the prophet with a part of her last meal and oil, the liberality of Macedonian Christians, which abounded in deep poverty, teach that scantiness of means does not exclude from the application of this principle. Poorer as well as richer should give.

Third Principle.—The part given should be a proportioned part—proportioned not to what others give, not to the frequency and urgency of appeals, not even to our conception of the needs, but proportioned to the amount received. This is the teaching of the tithe rule and of the apostolic direction, "*as God hath prospered.*" No particular arithmetical percentage is called for in the New Testament. The tithes of the Old Testament were enjoined under essentially different conditions, and one tenth does not adequately represent what the Israelite was called upon to give. While, therefore, tithing

cannot be regarded as a universal and perpetual rule, it illustrates and enforces the principle every-where and always applicable. The Christian ought conscientiously to fix some definite proportion for himself; and it ought to be a larger proportion where there are larger blessings. The man of small family, with an income of fifty thousand dollars, if he gives as he is prospered, ought to give a much *larger percentage* than the man of large family, with an income of five hundred dollars.

Fourth Principle.—What is given should be deliberately and cheerfully bestowed. "Every man according as he purposeth in his heart." "God loveth a cheerful giver." God measures the gift not by the amount, but by the motive. He is not a beggar dependent upon our poor dole; the great Giver of all graciously accepts the return of a part of that which he has bestowed, that thereby we may express our gratitude, love, and worship. Without these the gift is worthless, may even be offensive in his eyes. No proportion can remedy this. "If I bestow all my goods to feed the poor, but have not love, it profiteth me nothing." God does not desire gifts which, like the water from common wells, must be pumped out in small amounts spasmodically and with effort; the giving which he accepts is that which flows forth freely, steadily, abundantly from the depths of a heart saturated with love, like water from a perfect artesian well. In the secret chambers of his own heart-temple, with calm, full, and earnest consideration, in view of Jesus sitting over against the treasury, each should first devote that which he purposes to give to God. The distribution with the hand is but the last step in true giving.

Fifth Principle.—What is consecrated to God should be set aside in a separate fund or account. The tithe was taken out from the heap. "Let every one of you lay by him in store, that there be no gatherings when I come." These words, so commonly quoted to support weekly offerings, only teach in their primary application weekly storing up against the calls for actual giving. This principle is of the greatest practical importance; ease and pleasure in giving lie largely in it; the cordial adoption of it makes systematic giving a fact.

Sixth Principle.—God recognizes and rewards faithful, liberal giving. Both temporal and spiritual blessings are promised. The temporal are conditioned, as always, by the higher spiritual benefits, the good things of this life, *so far* as they shall be for God's glory and our good. "My God shall supply *all your need*." The spiritual promises are absolute. "It is more blessed to give than to receive." They begin here; they do not end in eternity. "If ye know these things, happy are ye if ye do them."—*Free Church of Scotland Monthly*.

"Peter's success on the day of Pentecost was due, in large measure, to the fact that he preached to men whose minds were stored with truth. Paul failed on Mars' Hill because his congregation offered minds filled with philosophy. Push the work among the children."

A Scripture Missionary Lesson.

BY T. H. PATTISON, D.D.

LUKE 21. 1-4.

And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

Our theme is the widow's offering, and the account given here can be compared with the rather longer record of the incident in Mark's gospel (12. 41-44.)

I. *The Story.* Weary with his labors, and no doubt exhausted by the intense emotions which had found expression in his lamentation over Jerusalem (Matt. 23. 37-39), Jesus sat down near to the thirteen boxes which were known as the treasury. In them worshippers in the temple placed contributions for the expenses of public worship, for the purchase of animals for the sacrifices, and of wood and incense.

By and by he so far roused himself from the bitter prospect of Jerusalem's future with which his mind was full as to look up. The rich men, possibly in such large numbers because of the approaching feast, were casting their gifts into the treasury. Among them, and in strange contrast with their great contributions and ostentatious appearance, came a certain poor widow, and she threw in two mites, which make a farthing. The smallest coin that came from the mint, worth about three eighths of a penny and three fourths of a cent, was the mite. She might have found an excuse in its littleness for not offering it at all, or in her own extreme poverty for keeping at least one mite for herself. She came and went and probably never knew whose eyes had been lifted upon her, or whose lips had made her action immortal. Here the story ends.

II. *The Comment.* "And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." We need to adjust our minds to the arithmetic of heaven just as we need to adjust our eyes to the light of the sun. Until we do this we can no more see how the poor widow made the largest contribution that day to the treasury than we can see why there is more joy in heaven over the penitent sinner than over the ninety and nine just persons who need no repentance. Of course, Jesus did not mean more in actual money value, for the two mites were about as little as one could offer. But he did mean more in cost, and more in influence—more in cost, for it was her daily bread that she cast in, it was the morsel of poor food which, barely keeping body and soul together, she then surrendered; more in influence, for wherever the Gospel is preached this story is told, and now it yields a hundred-fold. The first subscription of a little over £12 made at Kittering to found the English Baptist Missionary Society was probably the largest which

that society ever received, because it gave the impulse to every shilling contributed since then.

Jesus explains this strong commendation of the poor widow, and gives us the principle of Christian beneficence in the fourth verse: "All these have of their abundance cast in unto the offerings of God." Abundance here means superfluity. She cast in the principal, they only the interest. What did they have to sacrifice—these rich men—that they might give to the treasury? This century has been remarkable for the increase of wealth in the two great Protestant nations of the world—the English and the American. The yearly income of England is at least six times as large at the close of the nineteenth century as it was at the beginning. As to the United States, it is scarcely possible to exaggerate the wealth of its people. It certainly exceeds that of England by \$276,000,000. "The youngest of the nations is the richest, and the richest of all nations has as yet only begun to develop its resources." Of this great mass of riches little has found its way into the treasury of the temple, and the large sums given by very wealthy men, of which so much is made, probably cost not one of them the sacrifice of a picture, a horse, or an orchid.

As for the widow having only two mites a day with which to feed and clothe herself, she gave it all away—*all her living*. She cast in not the meat only, but the bone as well. The poor little coins which lay in her hot palm a moment since were gone; with feeble tinkle they fell into the box, and she was left for that day without meal or money. As one of the Puritans puts it, "The Lord regardeth not so much what is given as what is left."

How Jesus kept his eye upon the little things, and valued them—the cup of cold water, the box of ointment, the widow's mite. Probably the woman herself never knew it, and yet when, penniless but content, she turned to leave the temple, she was one of the famous characters of all time.

III. Now let us see what this says to us about missions. Something we find here as to giving, and something as to going.

1. *As to giving*. Never be ashamed because what you have to give is so small. The fact is, that what is needed now is not large contributions from a few, but rather general contributions from all. This widow felt no shame as she mingled with the rich people. Why should she? Her pence was as conscientious an offering as their pounds. It may be that rich Christians have not learned to give liberally; but it is certain that the membership of our churches has not yet learned to give at all. No child, no boy or girl, no young man on his first wages, no young couple starting housekeeping, should be left out. Let every one give. The sooner our ministers learn to train the children to give, the sooner will the coffers of the mission treasury register a large increase of contributions. We have leaned too much upon the very rich, and with cheers and compliments have received their gifts to help us out of our

need. Let us trust more to the poor widow, and the vast numbers whom she represents. Then let us who are not reduced to the two mites spend a little time in inquiring whether we ought not to come within sight of the two little coins in our giving. What suffering, what sacrifice, what self-denial have our contributions to missions represented as yet?

But one reason why we are not giving as we should is that we are not going as we ought. You will find that the Church which has sent one of its own people into the mission field is ready enough to give of its substance. The missing link has been found between the Church at home and the work abroad. Each church should have and support its own missionary.

2. A few words, then, as to *going*. The missionary needs to have the same spirit as this poor widow—the spirit, I mean, of entire surrender. Of William Burns, the missionary to China, we read that when asked by the Synod how soon he would be ready to enter on his work, he replied, "To-morrow." On one of his missionary voyages he writes: "The means provided for me by the Lord have so exactly met my wants that I go forth truly without purse, having only two shillings remaining in the world." His biographer says: "In regard to the manner of his outer life no man ever held himself more absolutely loose to the world and to the things that are in the world." Carey went to India for life, and once there never came back. Judson returned only once. These men burned their boats. The money fell into the box, and it was never "called back." Of such stuff should the missionary be made now. And the Churches at home should be content never to see the face of a missionary, and even never to hear from him. Life is too short and the work too pressing for many return voyages or much letter-writing. The wealth is not lacking, then, nor are the workers, but only the spirit which Jesus here commended. He himself in a very brief ministry preached to millions directly or indirectly. Paul covered the civilized world with his message. Had we but 50,000 such preachers as Paul, and the money for just one year which England and America annually spend in liquor, the whole world would in ten years hear the story of the cross, and the Church of Christ be firmly established in every nation and tribe of people upon the earth.

O, let us each work while it is called day. Be followers of the poor widow in the spirit with which you give to spread the Gospel, and in the spirit with which you go forth to do the work yourself. No one need despair in the face of this lesson because he is weak and insignificant, nor because what he can give or do is so little. Read the story and take heart. "When the Gospel had to be written this must go in. It could no more be left out than the great historic ruby can be left out of the English crown. When we are dead and gone our children will see the widow standing with her mites casting them into the store of the Lord and then going back to her home, beginning, perhaps, to save two mites more."—*National Baptist*.

A Notable Edict of the Emperor of China.

BY REV. MARCUS L. TAFT.

The following edict, authoritatively announcing the right of Chinese to become Christians without dissolving their allegiance to the Chinese government, is quite noteworthy and has caused much rejoicing among the missionaries in China.

The following is a translation:

"We have received a memorial from the *Tsung-li-Yamen* (foreign office) dwelling on the frequency of missionary cases, and praying that stringent instructions should be issued to the various viceroys and governors, directing them to take prompt measures for dealing with the question.

"The memorialists state that during the fourth month of the present year the missionary buildings at Wuhu, in Anhui, were burned down by rioters, and that missionary premises in the Tanyang district, in Kiangsu, and in the market-town of Wusueh, in Hupeh, and at various other places, were also in close succession similarly destroyed; and they urge the importance of securing the apprehension of the rioters and of taking timely and effectual precautions.

"The right of foreign missionaries to promulgate their religions in China is provided for by treaty, and in decrees which were previously issued the authorities of all the provinces were commanded to afford them protection as circumstances required. There has been peace and harmony between Chinese and foreigners for a long series of years, and how comes it that within the last few days all these cases of the burning and destruction of missionary buildings have occurred almost simultaneously? It is surely a matter which excites the greatest surprise. It is plain that connected with the movement there are desperate characters secretly plotting to gain adherents and to influence the feelings of the people by the dissemination of false rumors, their object really being to take advantage of the opportunity to commit rapine and plunder. What is still worse, good and peaceful citizens are being inveigled to perpetrate a succession of the greatest outrages, and unless severe punishment is meted out to them how can the majesty of the law be upheld and the tranquillity of the country be preserved?

"We command the viceroys of the Two Kiang and of Hukuang, and the governors of Kiangsu, Anhui, and Hupeh, to lose no time in directing the civil and military authorities concerned to take steps for arresting the principal criminals and for having them tried, and, when

found guilty, condemned to capital punishment, in order that a warning may be given for the future.

"The religions of the West (Christian countries) have for their object the inculcation of virtue; and though people become converts they still remain Chinese subjects and continue to be amenable to the jurisdiction of the local authorities.

"There is no reason why there should not be harmony between the ordinary people and the adherents of foreign religions, and the whole trouble arises from lawless ruffians fabricating baseless stories and making an opportunity for creating a disturbance. These bad characters exist every-where.

"We command, therefore, the Manchu generals-in-chief and the viceroys and governors in all the provinces to issue proclamations clearly explaining to the people that they must on no account give a ready ear to such idle tales and wantonly cause trouble. Let all who post anonymous placards or spread rumors inflaming the minds of the people be at once arrested and severely punished. The local authorities are bound to afford due protection at all times to the persons and property of foreign merchants and foreign missionaries, and must not allow them to be injured or molested by evil characters. Should the precautionary measures be lacking in stringency, and trouble be the result, we order that the local authorities be severely denounced.

"We further command the Manchu generals-in-chief, the viceroys and governors, to take immediate steps for the settlement of all outstanding cases, and not allow their subordinates to shrink from the difficulty of the task and interpose delays, so that a complete clearance may be made of all arrears in the archives.

"Let this edict be proclaimed for general information."

"The Americans" of Jerusalem.

BY R. C. MORGAN.

At Jerusalem I was kindly entertained by "The Americans," whose house is on the wall, close to the Damascus gate.

It will be in the recollection of many readers that in 1873 a collision took place in the Atlantic between the French steamer *Ville de Havre* and the sailing ship *Loch Earnie*. The steamer went down, and among the drowned was Pasteur Emile Cook, who had attended the International Conference of the Evangelical Alliance at New York as one of the French delegates. By the same steamer Mr. Horatio G. Spafford, of Chicago, had sent his wife and four young daughters to England. After waiting in anxious

suspense for many days he received a telegram from Mrs. Spafford, "Saved alone." The children had for awhile kept afloat, during which time they were singing hymns; but they were drawn under by the vessel and she went down in the mother's sight. The latter had drifted further away, and was picked up and saved by the *Loch Earnie*. The shock and sorrow of this sudden and terrible bereavement, I need not say, affected the parents very deeply; yet they were comforted of God, and a few months later Mr. Spafford composed the hymn (No. 210 in *Sacred Songs and Solos*):

When peace, like a river, attendeth my way,
When sorrows like sea-billows roll,
Whatever my lot Thou hast taught me to say,
It is well, it is well with my soul.

The last verse originally stood thus:

And, Lord, haste the day when my faith shall be
sight,
The clouds be rolled back as a scroll;
The trump shall resound, and the Lord shall descend;
Even so, praise the Lord, O my soul!

The coming of the Lord had evidently taken hold of the sufferers as an expectation to be speedily fulfilled, and about ten years ago, with a few relatives and friends, they left Chicago for Jerusalem, where they formed a community living as one family. They were not only subjected to severe criticism, but also to not a little misrepresentation. I think that they were undoubtedly under some hallucination, and although, consciously or unconsciously, some modification appears to have taken place in their original views, I cannot but think they are under some hallucination still. They regard themselves as having received special illumination, and as others who make a similar assumption say, "You must receive the testimony," so the form of words used here is, "You must *become it* before you can understand it."

They live in harmony and peace; there is no wrangle or dispute among either the younger or older members of the community. They live like a well-ordered and exemplary family in every respect; though I must add my conviction that all such communities are out of God's order, and are therefore perilous.

Mr. Spafford and three others of the number have died since coming to Jerusalem. There were at the beginning some married couples; but the rule was that they should live separately as brothers and sisters. It has been noticed that the husband or the wife has in each of these cases passed away, leaving only unmarried or widowed brothers and sisters and children.

They have morning worship with their

guests, at which they do not kneel, but stand. They make no confession of sin and very little prayer. It is for the most part praise of the "beautiful God" for his adorable character and for the grace which he has given to them and the ministry to which he has called them. Subsequently they have a more private meeting, to which guests are not invited unless they manifest a receptive spirit. Here they read the Scriptures together, the prophecies relating to Israel being a subject of special interest.

The ladies have signalized themselves by their devotedness in nursing sufferers in long and dangerous illnesses; and guests and visitors receive great kindness and attention. Often Mohammedan and other friends come in the evenings to hear their singing, which is very sweet. They are pleasant evenings, but with no direct testimony for Christ.

Mr. Baldwin, formerly of Morocco, has just joined "The Americans" with his four younger children. I asked him to reply to a correspondent who inquired on behalf of himself and others whether Mr. Baldwin's views as to mission work on the lines of Matt. 10 had been in successful operation in his own experience; but as he declined to reply, the somewhat difficult task of doing so devolves on me.

Mr. Baldwin has come to the conclusion that he and the great majority of Christians have been "drunk with the wine of tradition," and that there is nothing now to be done but to wait for the restoration of the lost pentecostal power of the Spirit. He went to Jerusalem to unlearn every thing and to learn every thing, believing, apparently, like the rest of those with whom he is associated, that they are being prepared for some special form of testimony, possibly in connection with the restoration of Israel to their land.

The foundation on which the harmony of the community is based is evidently the implicit confidence with which they receive the teachings of Sister Anna (Mrs. Spafford). If all Christians rendered the same loving deference and obedience to our Lord as this little community does to "the mother" of the home the prayer of the Lord for the oneness of his people would be almost fulfilled. Of course, an independent judgment would be incompatible with the harmony that exists here.

They do not observe the ordinances of baptism and the Lord's Supper, saying as regards the latter with reference to 1 Cor. 11, 26, that the Lord *has* come to them, and therefore they are not required to show forth his death. The interpretation

of one text in such an artificial manner is not likely to stand alone. Other parts of Scripture are equally misinterpreted. I believe I am right in saying that "the restitution of all things" is understood by them in a sense not practically differing from universal salvation. They regard themselves as receiving special revelations of things to come, or of the things concerning their daily life. They say, much as was affirmed by some dear brethren last year in England, that they who are illuminated know it, and are able to recognize others who enjoy the same illumination. As was noted at the time, so it needs to be repeated here, that nothing could lay the foundation of a more intolerant sectarianism than such an assumption. Dr. Watts speaks of the whole Church as

A garden walled around,
Chosen and made peculiar ground.

But the claim of one individual or community here, and another there, to be an inner circle through which the dispensation is to be restored to its pristine purity and power, or to be the nucleus of a new dispensation, while each such claimant ignores or repudiates the claims of the rest, is calculated to foster spiritual pride, to make sad those whom the Lord has not made sad, and to lead on to a shipwreck of the faith. Our fathers believed that as Israel was in God's purpose one nation, so the Church is one body, and they transmitted to us their conception of that unity in such grand hymns as this:

Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for his own abode;
On the Rock of ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes.

"The Americans" have for the ten years of their residence at Jerusalem paid special attention to the signs of the fulfillment of prophecy, and have not been alone in observing that the very remarkable and evident increase of buildings outside Jerusalem follows the line marked out in Zech. 14, 10: "All the land shall be compassed as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited [or shall abide] in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses."

Mrs. Spafford wrote me a few weeks since: "It is truly wonderful to see how quickly God is working here. The Jews have been coming to us so changed from their former times. Hope is entering into them that God is really beginning to

restore the land to them. Some came to us last week from the colonies. We pointed out to them how God was fulfilling his word unknown to them; how the building was going up just as described by Jer. 31, and how they were buying land just after the description given in Jer. 32. They spoke of the plan proposing to give Palestine to them and asked us what we thought of it. We answered that God had written in his word that if the bringing them out of the land of Egypt was wonderful and without the hand of man, so the returning of them will be much more wonderful, and God would get all the glory.

"These Jews told us that there are now twenty-one colonies, and gave us their names. This surprised us greatly, for we had no idea that they had been buying up the land so fast. Surely, we have seen the shaking, and now we begin to see bone coming to its bone, and soon God will breathe upon them and they will stand upright upon their feet, and life from God will enter into them."

Certainly the movement in their own land, and the persecution of Jews in other lands, are signs of the times which we cannot disregard.—*London Christian*.

Missionary Literature.

How to Become a Christian is a booklet by Dr. Lyman Abbott. It contains five simple talks to the young, and may be read on Sunday afternoons to children with much profit. Price, 20 cents. Published by the Fleming H. Revell Co.

The Last Pages of An Officer's Diary is published by the Fleming H. Revell Co. Price, 25 cents. The progress of a sinner into the kingdom of Christ is here narrated by an officer who is dying of an incurable disease.

The Planting of the Kingdom is a synopsis of missionary enterprise by Philo F. Leavens, D.D.. The forty-eight pages of this small book contain a comprehensive view of the missionary work and will be useful for reference as well as study. Price, 40 cents. Published by A. D. F. Randolph & Co., New York.

The Life of John Kenneth Mackenzie, Medical Missionary to China, has been written by Mrs. Bryson and published by the Fleming H. Revell Co. Price, \$1.50. Here is a helpful book. It is well written and inspiring as well as instructive. Dr. Mackenzie was a successful physician and an earnest Christian who pursued his profession that he might win souls to Christ.

Through a Physician's Spectacles.

BY W. H. MORSE, M.D.

—All men do not wish to be saved—do not will to be.

—Divinity is omnipotence.

—Some ancient writers maintained that Jonah was that son of the widow of Zarephath whom Elijah miraculously restored.

—The Sadducees were antipodal to the modern spiritualists.

—Thirty years, the age at which John and Jesus began their ministry, was that at which the Hebrew priests entered on their public work.

—The Pharisees were not social, but religious, aristocrats.

—In explanation of the "being possessed with devils" of the time of Christ, it is inferable that at the time of Christ's advent Satan was especially permitted to put forth his malign energy in opposition.

—The Hebrew scribes were principally Pharisees, and were more respected than the priests.

In Mark 9. 9, 10, "rising from the dead" may mean "from among the dead," instead of "from a state of death." So at Christ's coming the righteous dead arise "from among" the unrighteous dead.

—A thousand years shall elapse between the resurrection of the just and that of the unjust. Yet in John 5. 25, Christ mentions the two as occurring in "an hour."

—So far as the believer is concerned judgment is past, Christ was judged.

—Matt. 25. 31-46: "All nations." But Num. 23. 9, shows that Israel is not reckoned among the nations. So Matt. 25 refers to Gentiles: These are the living. After the millennium Christ will judge the dead.

—After the Church leaves the earth the Gospel shall be borne to the heathen by the Jews. Are not these latter "My brethren" of Matt. 25?

—In Matt. 24. 3, read, "end of the ages," instead of "the world."

—In Matt. 25. 15, we find that the talents were given the servants "according to their ability." The man who took one talent was not accounted able to care for ten.

—Query: Do the expressions in the Book of Daniel, "Forty and two months," "twelve hundred and sixty days," "time," "times," and the "dividing of time," indicate the period of a half week, or three and a half years? And did John and Christ occupy a week of seven years in their public ministry?

—Some stumble upon 1 Sam. 6. 9—the fifty thousand and seventy men.

—Ghost, geist, yeast, geyser, all of one derivation.

—Wolff thinks that it was his ecstasy in prayer that disjointed Jacob's thigh.

—Dervish means "one who hangs at the door"—*daer* ("door"), *wesh* ("hanging").

—A dervish always signs himself, "King of Righteousness," and says: "I have no father or mother, having forsaken them for God's sake."

—Do not think of Jesus as a common man when you remember that he touched the leper without contracting leprosy. The priest had no such immunity.

—The Holy Ghost came at Pentecost. Is he not still here, a divine One on earth? Who has ever heard of his leaving?

—Read John 16. 5-11, and ask: "Has the Holy Ghost done as Christ said he would?"

—Query: When Christ comes again, what will the Holy Ghost have to do?

—Although undoubtedly all of those who die in the Lord are blessed, and their works do follow them, yet Rev. 14. 13, applies to apocalyptic times.

—No unbeliever saw Christ after his resurrection.

—"In the mouth of two or three witnesses shall every word be established." So two angels testified to Mary of the resurrection (John 20. 12, 13). And two there were who testified to the disciples of the second coming (Acts 1. 10, 11).

—Query: If we strictly read Acts 1. 11, and the attending circumstances, are we not to believe that when Christ comes again he will be seen of his own first of all, in the same profound retirement that characterized his departure?

—The First Epistle to the Thessalonians was written to a company of new converts.

—One is not converted wholly unless it be to a hope of the second coming.

—Do not confound "the Day Star" and "the Sun of Righteousness."

—Christ will come to earth and take back with him into heaven his Church. Then is to follow "the great tribulation," and after that the Church will come with the Lord, who will reign a thousand years.

—"We shall be changed"—into what? Into the image of the glorified body of the descending Lord.

—Query: In 2 Thess. 2. 2, "The day of Christ is at hand," more properly it is "is present," as in Revised Version.

—Christ's "coming" and his "day" are distinct.

—In John 5. 22-26, "Damnation," "condemnation," and "judgment" are all one in Greek, namely, "*krisis*," judgment.

—The Jews believed that God always spoke by angels.

—Why are there so few children in our congregations?

—"God cannot be tempted of evil," yet Christ "was tempted in all points like as we are."

—God is omnipresent—even in hell. "If I make my bed in hell, behold, thou art there!"

—"Whatsoever ye shall ask in my name" (John 14. 13), "Ask the Comforter . . . whom the Father will send in my name" (John 14. 26).

—The miracle of conception was wrought in Sarah in extreme old age, and in Mary in virginity. (The fathers say at the age of fourteen.)

—Some held that the Zacharias "killed between the temple and the altar" was John the Baptist's father.

—"Rejoice, thou barren that bearest not." Let us suppose this as applying to the Church that has no additions of members!

—We sometimes forget that the paschal offering might be a kid as well as a lamb (Exod. 12. 6).

—Fortunately, with respect to heredity, Nadab and Abihu were childless.

—D'Aubigné tells of a monk who said of studying Hebrew, "He who does it immediately becomes a Jew."

—Adam Clarke bound himself by the Jewish Levitic law, and would accept no appointment after reaching the age of fifty.

—If one who has wronged another cannot restore the debt, let it be given the Church.

—The Nazarite pledge was the strongest abstinence pledge ever drawn.

—The priest lighted the center candle on the sacred candle-stick from the altar, and the other six from the center one.

—When Miriam was leprosy stricken the divine cloud was withdrawn.

—Caleb's advice was to "go up and possess," not "conquer," Canaan.

—Caleb and Joshua did not deny the majority report of the spies.

—Korah was an own cousin of Moses.

—A hymn may have the spirit of poetry and not that of grace.

—Jehovah-Rophi—"The God that healeth." Good motto for physicians.

—John (Jehohannan) means "Jehovah is gracious."

—The Greek word rendered "day-spring" in Luke 1. 78, is elsewhere in the New Testament rendered "east."

—The Latin *homo* is from *humus*, "the ground."

—Three was a sacred number, but seven was a more sacred one.

—Jesus raised an only son, an only daughter, and an only brother.

—Nine Simons are mentioned in the New Testament.

—The Greek word for butterfly and that for the human soul is the same—*psyche*.

—Cemetery is literally "a sleeping-place."

—The Jewish evening began at three P. M.

—It was Satan, and not God, who tempted David to number Israel.

—"Church unity." Unity in one phalanx, but each sect under its own banner.

—Christ was not stoned to death as the Hebrew law provided, but Stephen was. Why?

—The Jew who gathered sticks on the Sabbath was doubly guilty, for in addition to the regular Sabbath-keeping, God had prohibited the kindling of fire on that day.

—Note that Ezekiel was also commanded to make the same rod-test that Aaron performed.

—Note in Num. 19 it was a "red heifer," and the word Adam signifies *red earth*.

—We do not read that Aaron ever desired to enter Canaan, as Moses desired.

—The Jews say that "Brass is hurtful to one serpent-bitten," and esteem the miracle of the brazen serpent a miracle in a miracle.

—Hezekiah described the brazen serpent on its being destroyed as *nehushtan*, "piece of brass."

—The Jews say that the man who was stoned for gathering sticks on the Sabbath was Zelophehad.

—Note that in the battle described in Num. 31, not a Hebrew was slain.

—The acceptance of the doctrine of the "Goodness of God" is the theist's idea of faith.

—The "paideutics of ethics" is the guarding against future transgression.

—That very Spirit which had just descended on Christ was that which led him at once into the wilderness.

—Man may have more than five senses.

—In the divine court, Satan is the accuser, and Christ the advocate.

—Mental disease is such bodily disease as renders the mind difficult of action.

—It is a Catholic "idea" in Anglican churches to receive the sacrament in the palm of the hand.

—There are fifteen Hebrew words that are translated "gifts."

—Some have supposed that Uzzah (see 2 Sam. 6. 3) was killed by lightning.

—The Chaldee Targum says that Goliath was the slayer of Hophni and Phinhas.

—Canaan was not entirely given to the children of Abraham until David had taken Damascus.

—On the Rock? Rather *in* it.

Churches and Societies.

Census of Seven Churches in the United States.

We have received Census Bulletin No. 101, giving the statistics of the Roman Catholic Church, and six others historically related to it. We use the summary by States and Territories, and notes upon the Churches prepared by Henry K. Carroll, LL.D.

I.—ROMAN CATHOLIC CHURCH.

STATES AND TERRITORIES.	Church edifices.	Value of church property.	Communicants or members.
Alabama.....	42	\$604,750	13,230
Alaska.....	5	9,700	589
Arizona.....	92	124,500	19,000
Arkansas.....	461	219,100	3,845
California.....	243	2,627,459	156,846
Colorado.....	94	843,637	47,111
Connecticut.....	133	3,093,750	152,945
Delaware.....	16	201,590	11,776
District of Columbia.....	17	1,015,800	37,593
Florida.....	33	225,100	16,867
Georgia.....	44	485,123	11,228
Idaho.....	22	70,050	4,809
Illinois.....	666	9,946,819	473,324
Indiana.....	303	3,534,691	119,100
Indian Territory.....	8	5,850	1,240
Iowa.....	439	3,843,400	161,684
Kansas.....	271	625,561	67,562
Kentucky.....	180	1,800,550	92,504
Louisiana.....	184	1,568,200	211,765
Maine.....	70	597,550	57,548
Maryland.....	175	2,449,440	157,499
Massachusetts.....	324	9,816,003	614,627
Michigan.....	360	3,671,350	222,261
Minnesota.....	404	3,514,325	271,319
Mississippi.....	60	321,525	11,348
Missouri.....	402	4,070,370	162,864
Montana.....	40	184,100	25,149
Nebraska.....	179	1,179,160	51,503
Nevada.....	13	88,500	3,055
New Hampshire.....	52	205,600	30,920
New Jersey.....	1912	6,050,682	222,274
New Mexico.....	306	206,755	108,576
New York.....	877	25,799,478	1,153,130
North Carolina.....	24	90,262	2,640
North Dakota.....	60	271,350	26,427
Ohio.....	515	7,395,640	336,114
Oklahoma.....	6	4,300	1,270
Oregon.....	48	200,090	30,231
Pennsylvania.....	610	10,068,770	551,577
Rhode Island.....	52	2,205,700	96,755
South Carolina.....	23	384,500	5,360
South Dakota.....	100	246,030	25,720
Tennessee.....	36	434,200	17,950
Texas.....	189	1,018,800	105,138
Utah.....	11	68,000	5,928
Vermont.....	77	866,400	49,810
Virginia.....	44	458,800	12,256
Washington.....	58	156,050	20,848
West Virginia.....	62	240,155	15,653
Wisconsin.....	620	4,859,957	249,164
Wyoming.....	9	173,450	7,185
Total.....	8,765	\$118,381,516	6,250,045

II.—THE GREEK CATHOLIC CHURCH (UNIATES).

Illinois.....	1	.....	2,000
Minnesota.....	1	\$3,000	450
New Jersey.....	2	11,400	1,000
Pennsylvania.....	10	48,900	7,400
Total.....	13	\$53,300	10,850

III.—THE RUSSIAN ORTHODOX CHURCH.

Alaska.....	22	\$180,000	13,004
California.....	1	40,000	500
Total.....	23	\$220,000	13,504

IV.—THE GREEK ORTHODOX CHURCH.

Louisiana.....	1	\$5,000	100
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V.—THE ARMENIAN CHURCH.

Massachusetts.....	195
New York.....	70
Rhode Island.....	70
Total.....	335

VI.—THE OLD CATHOLIC CHURCH.

Wisconsin.....	3	\$11,320	665
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VII.—THE REFORMED CATHOLIC CHURCH.

Illinois.....	150
Massachusetts.....	230
New York.....	450
Pennsylvania.....	.....	.....	150
Total.....	.....	.....	1,000

NOTES.

I. The Roman Catholic Church is divided into thirteen provinces, which embrace thirteen archdioceses, sixty-six dioceses, five vicariates apostolic, and one prefecture apostolic. It has a total of 6,250,045 communicants, of whom one half are to be found in the dioceses in the five States of New York, Massachusetts, Pennsylvania, Illinois, and Ohio. The archdiocese of New York, comprising the counties of New York, Westchester, Putnam, Dutchess, Ulster, Sullivan, Orange, Rockland, and Richmond, has 472,806 communicants, with church property valued at \$8,992,525. The archdiocese of Boston, embracing the counties of Essex, Middlesex, Suffolk, and Plymouth, comes next in number of communicants, reporting 419,660, with church property valued at \$6,379,078; and that of Chicago, including Cook and seventeen other counties, is third, with 326,640 communicants and church property valued at \$6,457,064.

Embracing immigrants from nearly all the countries of Europe, the Roman Catholic is a polyglot Church. Confessions are heard, among other languages, in German, Polish, Lithuanian, Hungarian, Bohemian, French, Spanish, and Italian. In the diocese of Scranton there are seven Polish, seven German, four Hungarian, one Lithuanian, one Polish and Lithuanian, and Italian, besides English congregations.

II. The Greek Catholic Church, commonly called Uniates, represents a body quite numerous in Austria, Hungary, and other eastern countries in Europe. This body is in communion with the Church of Rome, holding, contrary to the other Greek Churches of the East, to the procession of the Holy Spirit from the Son as well as from the Father, in accordance with the belief of the Latin Church, but maintaining otherwise its ancient discipline, allowing the lower clergy to marry, administering the communion in both kinds (bread and wine) to the laity, and using the Greek language in its ritual. The congregations whose statistics are given herewith are not ecclesiastically connected with any of the dioceses of the Roman Catholic Church, and are not, therefore, included in the preceding tables.

III. The "Holy Orthodox Catholic Apostolic Oriental Church" arose in the Middle Ages from the Filioque Contro-

versy, there being a difference of doctrine between the Eastern and Western Christians of Europe concerning the procession of the Holy Spirit. The Western Church maintains that the Holy Spirit proceeds from the Father and the Son; the Eastern, that the procession is from the Father alone. The chief governing body of the Russian branch of the Greek Church is the Holy Synod at St. Petersburg. The churches of this faith in California and Alaska are under the ecclesiastical oversight of Bishop Vladimir, of San Francisco, and many of them are supported financially by the imperial government of Russia.

IV. The Greek Orthodox Church is the national Church of the kingdom of Greece. It is the same in faith as the Orthodox Church of Russia. It has one chapel in this country, in connection with the consulate of Greece in New Orleans. This chapel is under the care of Archimandrite Misael.

V. The Armenian Church of Turkey is separate from both the Latin and Greek Catholic Churches. As many Armenians have come by immigration to this country, congregations of them have been gathered in the past ten years in New York, Massachusetts, and Rhode Island. They have no churches of their own, but meet for worship in chapels owned by the Protestant Episcopal Church. Their services are held in the Armenian language.

VI. The Old Catholic churches in this country are due to the Old Catholic movement in Europe, with which they are in sympathy in doctrine and polity. They have a bishop-elect not yet consecrated, who received orders in Switzerland as deacon and priest in 1885, at the hands of the Old Catholic Bishop of Berne, in that city. They hold that the pope is a bishop simply, but is entitled to the primacy of honor. They agree with the Greek Church in rejecting *filioque* in the creed, acknowledge seven sacraments, revere the monastic life, and venerate saints, angels, and sacred icons.

VII. The Reformed Catholic Church began some ten or twelve years ago in New York city. It renounces allegiance to the pope, and differs in doctrine, polity, and usage from the Roman Catholic Church. It has congregations in New York, Massachusetts, Pennsylvania, and Illinois.

Foreign Missions of the Reformed Church.

The General Synod of the Reformed Church in America (formerly called the Dutch Reformed Church) met in Asbury Park, N. J., in June, 1891. There were reported 94,323 members in the home

churches, with 570 churches and 582 ministers.

The Board of Foreign Missions has its head-quarters at 26 Reade Street, New York. Rev. Henry N. Cobb, D.D., Corresponding Secretary, and Rev. John M. Ferris, D.D., Treasurer.

The Board made to the Synod the following report for the year ending April 30, 1891:

Receipts.—The total receipts into the treasury from all sources, exclusive of interest on the Arcot Theological Seminary Fund, amounted to \$116,265.44. This is inclusive of the special gifts for the Amoy Middle School, which amounted to \$5,868.49. Excluding this, the receipts from the usual sources were \$110,396.95, of which the churches contributed \$46,980.40; the Sunday-schools, \$11,776.87; individuals, through churches, \$15,307.17; individuals, not through churches, \$7,567.80; from miscellaneous sources (including \$11,073.32 in gross sums from the Woman's Board and \$250 from the American Bible Society) were received \$15,009.61; and from legacies, \$13,755.10. Of the last amount, from legacies, an addition was made to the Security Fund of \$12,000, at a cost of \$12,840. The whole amount applicable to the appropriations was about \$96,500. It is worthy of note that the entire receipts are only \$824.69 less than those of last year, when they reached the largest sum for the general work known in the history of the Board. Nothing has been added to the principal of the Theological Seminary Fund of the Arcot Mission, which remains \$49,575.06, as at the last report.

Expenditures.—There was expended during the year the total amount of \$129,626.17. This was distributed as follows: For the Amoy Mission (including the Middle School funds), \$28,128.31; for the Arcot Mission, \$36,204.41; for the North Japan Mission, \$29,072.76; for the South Japan Mission, \$14,963.21; for additions to the Security Fund, \$12,840; and for home expenses, \$8,417.48. The home expenses include: For salaries, \$3,595.15; for rent of office, \$632.52; for traveling, in visiting the churches, by missionaries and the corresponding secretary, \$592.65; for printing annual reports, \$512; other printing, as tracts, leaflets, and circulars, \$257.25; mite boxes, barrels, pails and jugs, \$176.61; for deficiency on the mission field, \$146.72; for postage, \$178; and for interest on loans, \$1,910.15. The debt carried over to the coming year was \$30,000, which was \$13,500 more than last year. The balance in the treasury was \$2,165.85.

The home expenses were about seven per cent. of the total receipts.

The missions are in China, India, and Japan. In the China Mission, which is known as the "Amoy Mission," eighty-six were received during the year on confession of their faith in Jesus Christ, and the net gain in membership was forty-four. The contributions of the churches were \$2,900, a gain of nearly fourteen per cent. The India Mission, called the "Arcot Mission," reports a net increase of 107 communicants, and a gain of 530 in adherents. The church at Arcot is supporting a missionary of its own. The two missions in Japan are conducted conjointly with other missions that constitute "The Church of Christ in Japan," the united Church reporting a net gain of 360 members.

The general summary of the missions is as follows:

	China	India	North Japan	South Japan
Stations	3	8	3	1
Out-stations, etc.	23	104	20	10
Missionaries, ordained	6	8	6	9
Missionaries, unord'd	1	1	1	1
Assistant missionaries, married	7	7	7	2
Assistant missionaries, single	2	3	5	2
Native ordained ministers	9	6	16	2
Other native helpers, male	18	194	....	6
Other native helpers, female	....	57	6	....
Churches	9	23	18	5
Communicants	809	1,777	2,328	210
Received on confession	86	107	260	27
Seminaries, male	1	5	1	1
Pupils	10	212	53	52
Seminaries, female	2	2	1	1
Pupils	43	99	104	30
Theological schools	1	1	1	1
Theological students	6	17	10	10
Day schools	8	111	....	....
Scholars	110	3,064	....	....
Hospitals	1	1	....	....
Patients treated	4,317	5,066	....	....
Native contributions	\$2,900	\$700	\$2,750	\$200

* Estimated.

The following list contains the names of missionaries connected with the various missions in June, whether in the field or at home, but expecting to return:

AMOY MISSION, CHINA.		WENT OUT.
Rev. J. V. N. Talmage, D.D.	1847	
Mrs. M. E. Talmage	1865	
* Rev. Daniel Rapalje	1858	
* Mrs. Alice Rapalje	1878	
Rev. L. W. Kip, D.D., Amoy	1861	
Mrs. Helen C. Kip, Amoy	1861	
* Miss Mary E. Talmage	1874	
* Miss Catharine M. Talmage	1881	
Rev. Alex. S. Van Dyck, Amoy	1882	
Mrs. Alice K. Van Dyck, Amoy	1886	
Rev. Philip W. Pitcher, Amoy	1888	
* Mrs. Annie T. Pitcher	1885	
John A. Otte, M.D., Amoy	1882	
Mrs. Frances C. Otte, Amoy	1881	
Rev. John G. Fagg, Amoy	1881	
Mrs. Margaret G. Fagg, Amoy	1880	
ARCOT MISSION, INDIA.		
Rev. William W. Scudder, D.D., Palmanair	1852	
Mrs. Frances A. Scudder, Palmanair	1853	
Rev. Jared W. Scudder, M.D., D.D., Vellore	1855	
Mrs. Julia C. Scudder, Vellore	1855	
Rev. J. Chamberlain, M.D., D.D., Madanapalle	1859	

WENT OUT.	
Mrs. Charlotte B. Chamberlain, Madanapalle....	1859
Rev. John Scudder, M.D., Tindivanam.....	1861
Mrs. Sophia W. Scudder, Tindivanam.....	1861
Miss Julia C. Scudder, Vellore.....	1879
* Rev. John W. Conklin.....	1880
* Mrs. Jane E. Conklin.....	1880
Rev. Ezekiel C. Scudder, Jr., Arni.....	1882
Mrs. Mabel J. Scudder, Arni.....	1889
Miss M. K. Scudder, Madanapalle.....	1884
Rev. W. I. Chamberlain, Madanapalle.....	1887
Rev. Lewis R. Scudder, M.D., Palmanair.....	1888
Mrs. Ethel T. Scudder, Palmanair.....	1888
Mr. H. J. Scudder, Arcot.....	1890
Miss Ida S. Scudder, Tindivanam.....	1890

NORTH JAPAN MISSION.

Rev. Guido F. Verbeck, D.D., Tokyo.....	1859
Mrs. Maria M. Verbeck, Tokyo.....	1859
Rev. James H. Ballagh, Yokohama.....	1861
Mrs. Margaret T. Ballagh, Yokohama.....	1861
Rev. E. Rotheray Miller, Morioko.....	1875
Mrs. Mary E. Miller, Morioko.....	1869
Rev. James L. Amerman, D.D., Tokyo.....	1876
Mrs. Rebecca E. Amerman, Tokyo.....	1876
Rev. Eugene S. Booth, Yokohama.....	1879
Mrs. Emily S. Booth, Yokohama.....	1879
Professor Martin N. Wyckoff, Tokyo.....	1881
Mrs. Anna C. Wyckoff, Tokyo.....	1881
* Miss M. Leila Winn.....	1882
Rev. Howard Harris, Tokyo.....	1884
Mrs. Lizzie B. Harris, Tokyo.....	1884
Miss Mary E. Brokaw, Yokohama.....	1884
Miss Anna DeF. Thompson, Yokohama.....	1886
Miss Mary Deyo, Yokohama.....	1888
Miss Julia Moulton, Yokohama.....	1889

SOUTH JAPAN MISSION.

Rev. Henry Stout, Nagasaki.....	1869
Mrs. Elizabeth G. Stout, Nagasaki.....	1869
Rev. Albert Oltmans, Nagasaki.....	1886
Mrs. Alice V. Oltmans, Nagasaki.....	1886
Miss Rebecca L. Irvine, Nagasaki.....	1886
Harman V. S. Peeke, Nagasaki.....	1888
Miss Carrie B. Lanterman, Nagasaki.....	1890

* In the United States.

Board of Foreign Missions of the Presbyterian Church in the United States of America.

(Head-quarters, 53 Fifth Ave., New York.)

Secretaries, Rev. F. E. Ellinwood, D.D., Rev. Arthur Mitchell, D.D., Rev. John Gillespie, D.D.

Treasurer, William Dulles, Jr.

The receipts for the year closing May 1, 1891, were as follows:

From churches.....	\$346,779 79
From Women's Boards.....	336,244 78
From Sunday-schools.....	34,608 38
From Y. P. S. C. E.....	3,405 41
From Annuities (donors deceased).....	17,375 00
From legacies.....	89,189 37
From interest, individuals, and miscellaneous sources.....	115,087 91
Total.....	\$942,690 64

The expenditures of the year were \$972,517.02, showing that \$29,826.38 were expended more than was given for the year's work. The year began with a deficit of \$60,275.93, leaving a general deficit of \$90,102.31, but by the adjustment of field accounts the balance deficit carried forward was \$18,871.41.

The expenditures were, for mission-fields, \$922,491.38; for home department (including \$3,318.68 deficit of *Church at Home and Abroad*), \$50,025.64.

The Church reports 806,796 communicants, and the total receipts average \$1.17 per member.

The home expenses are about five and one third per cent. of the total receipts.

The summary of the Missions show:

American ordained missionaries....	210
Native ordained ministers.....	173
Native licensed ministers.....	193
American lay missionaries.....	40
American female missionaries.....	348
Native lay missionaries.....	1,055
Churches.....	377
Communicants.....	28,494
Contributions.....	\$49,423
Schools.....	605
Boarding scholars.....	3,890
Day scholars.....	23,923
Pupils in Sunday-schools.....	25,926
Students for the ministry.....	169

Society for Propagation of the Gospel.

The English Society for Propagation of the Gospel in Foreign Parts was organized in 1701, and commenced work in different fields as follows: 1701, Continent of Europe; 1702, American Colonies, now the United States; 1703, Newfoundland; 1712, West Indies; 1728, Nova Scotia; 1749, the Canadas; 1752, Western Africa; 1795, Australia; 1818, East Indies; 1820, Cape Colony; 1834, British Guiana; 1836, Mauritius; 1839, New Zealand; 1849, Borneo; 1851, Rupert's Land; 1853, Natal; 1859, Burma; 1859, British Columbia; 1862, Honolulu; 1863, Orange Free State; 1864, Madagascar; 1868, Upper Burma; 1873, The Transvaal; 1873, Japan; 1874, North China; 1877, British Honduras; 1879, Fiji; 1888, North Borneo; 1889, Korea; 1889, New Guinea; 1890, Mashonaland.

The number of ordained missionaries, including 8 bishops, is 660; that is to say, in Asia, 220; in Africa, 142; in Australia and the Pacific, 17; in North America, 215; in the West Indies, 34; in Europe, 32. Of these 127 are natives laboring in Asia, and 29 in Africa. There are also in the various missions about 2,300 lay teachers, 2,600 students in the Society's colleges, and 38,000 children in the mission schools in Asia and Africa.

The English Society for Propagation of the Gospel in Foreign Parts has its headquarters at 19 Delahay Street, Westminster, S. W., London. The Secretary is Rev. H. W. Tucker, assisted by Mr. W. F. Kemp and Rev. E. P. Sketchley.

Its total receipts for the year 1890 were £164,382 15s. 3d., or about \$821,910. The

receipts from collections, subscriptions, and donations were £104,606; from legacies, £47,270; from rents and dividends, £12,576. The income of the Society was larger by more than £26,000 than in any previous year.

Under the head of cost of collecting and management we find the following items in the annual report:

	£	s.	d.
Expenses of mission-house.....	261	19	3
Stationery.....	139	5	5
Postage and parcels.....	873	19	10
Salaries of secretary and two assistants.....	1,560	0	0
Clerks, housekeepers, and messenger.....	2,104	12	6
Salaries of thirty-eight organizing secretaries.....	4,565	0	0
Expenses of organizing secretaries.....	1,147	15	10
Salaries of deputations....	3,200	16	7
Expenses of deputations....	1,024	8	5
Printing.....	1,464	7	4
Missionary boxes.....	259	18	0
Anniversary meetings and services.....	142	3	7
Maps, law charges, etc....	250	15	5
Total.....	16,995	1	11

This expense of \$84,975 in the collecting and handling of \$821,910 is over ten per cent., and over sixteen per cent. on the receipts from collections, subscriptions, and donations. This great expense is to be regretted. The Society refers to this in the annual report as follows:

"The cost of the machinery by which the income is raised, and over which the Society has less control than its friends who work for it in the country, has again very seriously increased in the past year. While it is true, as a matter of figures, that the legacies and dividends which the Society annually receives are more than enough to meet all the home expenditure of the Society, so that donors and subscribers may feel that their gifts are spent without any deduction on the spiritual work of the Church, yet every penny of the Society's funds is consecrated to the work of God and demands most rigid economy."

We will not presume to criticise the management of the Society, but we see no good reason for applying legacies to the expenses any more than other moneys received.

Free Church of Scotland Foreign Missions.

The offices of the Foreign Missions of the Free Church of Scotland are at 15 North Bank Street, Edinburgh, Scotland. Dr. George Smith is Secretary, and A. Ellison Ross, Esq., Treasurer.

The total revenue from all sources for

the year ending March 31, 1891, was £94,385 4s. 1d.

The other mission committees of the Church raised £8,991 for the conversion of the Jews, besides £318 raised locally; £6,872 for the Continent of Europe, and £3,247 for the colonies, making the whole missionary revenue of the Free Church of Scotland for the evangelization of the world outside of the United Kingdom £113,813, or \$569,065.

The home expenses for the Board of Foreign Missions were:

	£	s.	d.
Secretary.....	400	0	0
Clerks.....	395	5	0
Postage and incidental expenses.....	102	0	0
Printing.....	355	18	1
Stationery.....	6	17	3
Traveling expenses visiting congregations.....	18	17	2
Traveling expenses of members attending meetings of committee.....	66	11	4
Total.....	£1,345	8s.	10d.

The home expenses of the Board were less than two per cent. of the receipts.

There are 340,000 members of the Church, and their gifts to the Board averaged \$1.28 per member, and to all mission committees of the Church, \$1.67 per member.

The foreign missions are in India, Africa, New Hebrides, Syria, Arabia.

In these missions are the following European missionaries and native communicants:

	Ordained missionaries.	Other missionaries.	Members.
India.....	31	30	2,203
Kaffraria....	12	21	3,639
Natal.....	3	9	680
Livingstonia..	4	6	58
New Hebrides	1	1	281
Syria.....	1	1	56
Arabia.....	1	..	...

In 1890 there were 523 adults baptized, 731 children baptized, 173 admitted on profession.

There are 52 ordained Scottish missionaries, of whom 33 are married, 8 European medical missionaries, 23 European male professors and teachers, 35 European female missionaries, 14 European evangelists and artisans, 799 Christian agents, including European and native.

The Livingstonia Mission, by and near Lake Nyassa, East Africa, is of special interest. Direct evangelistic effort is carried on at 30 different places, and other places are occasionally visited. "Above 40 communicants and catechumens take part in these services, often walking 16 or 20 miles on a Sabbath to preach to their fellow-countrymen. There are over 200 in preparatory classes and 70 catechumens are looking forward to baptism."

Federal Union of Reformed Churches.

At the meetings in June of the General Synod of the Reformed (German) Church held in Philadelphia, and of the General Synod of the Reformed (Dutch) Church held in Asbury Park, N. J., a Federal Union between the two Churches was provided for which will be adopted if confirmed by the Classes, who must now vote upon it. It is probable the union will be consummated in 1892.

This Federal Union is arranged for mainly in the interests of the home and foreign mission work, and the following recommendations of the joint commission have been adopted:

"1. That the Federal Synod create, under these Articles of Federation, Boards of Home and Foreign Missions composed of an equal number of representatives from each denomination, which Boards shall advise and guide the Boards of the General Synods, so that the whole work may be carried forward in the most economical and efficient manner.

"2. That these Boards prepare and remit annually to the Federal Synod reports of the home and foreign missionary work of both denominations, and that these reports be published and circulated in both Churches.

"3. That these Boards issue a periodical under the supervision of the Federal Synod which shall disseminate intelligence on these subjects and promote a missionary spirit throughout both the Churches.

"4. That the Federal Synod be authorized, in consultation with the Boards, to institute other agencies to awaken a greater interest in the home and foreign missionary work, and to secure more general and more liberal offerings for the same throughout the churches.

"5. That the joint meetings of the Boards, called for in the previous sections, be held as early as possible after the approval of this Constitution by the two General Synods."

New Hebrides Mission.

The following is the list of missionaries at present connected with the New Hebrides Mission:

Missionary.	Ap.	Station.	Church Supporting.
Rev. J. H. Lawrie,...	1870.	Aneityum	Free Church of Scotland.
Dr. William Gunn,...	1883.	Futuna	Presbyterian Church of Canada.
Rev. J. W. Mackenzie,...	1872.	Efaté	N. S. Wales.
Rev. H. A. Robertson,...	1872.	Eromanga	
Rev. J. Annand, M.A.	1871.	Santo	
Rev. J. D. Landels,...	1886.	Mao	
Rev. J. G. Paton,...	1888.	Aniwa	
Rev. D. Macdonald,...	1879.	Efaté	
Rev. T. W. Leggatt,...	1886.	Malekula	Victoria.
Rev. Alex. Morton,...	1886.	Malekula	
Rev. A. H. Macdonald,...	1888.	Santo	
Rev. John Gillan,...	1889.	Malekula	
Rev. William Watt,...	1889.	Tanna	New Zealand.
Rev. Peter Milne,...	1869.	Nguna	Otago.
Rev. Oscar Michelsen,...	1878.	Tongoa	
Rev. T. Smaill, B.A.,...	1889.	Epi	Tasmania.
Rev. R. M. Fraser,...	1889.	Epi	S. Australia.
Rev. William Gray,...	1882.	Tanna	
(Clerk of the Synod.)			

Notes.

The Methodist New Connection Church of England reports 203 ministers, 1,239 local preachers, 31,020 members, 4,561 probationers. At the Conference in June new missionary officials were elected. They are Mr. G. Hirst, General Mission Treasurer; Mr. W. P. Burnley, Home Mission Treasurer; Rev. J. Medcraft, General Mission Secretary; Rev. James Ogden, Home Mission Secretary. The Conference abolished the Secretariat as a separate institution, and divided the Mission Fund into two parts, home and foreign, with two committees, two secretaries, the latter being paid £25 each in addition to their circuit stipends, or other present allowances from other sources. At the Conference the late Missionary Secretary, Rev. W. J. Townsend, reported that in the foreign mission which is in China there were ten native students at the training institution. Within six months thirty-nine invitations, each signed by from twenty to one hundred people, had been received to open new preaching stations; services had been established in twenty of them. In one circuit 151 baptisms had taken place, and 488 remained on trial. Dr. Shrubshall in his medical work had had 6,000 patients, and the Girls' Training College was doing good and promising work. There was a net increase in China of 6 chapels, 6 native helpers, 91 members, and 25 probationers, the total membership there being 1,390, with 530 on trial.

The National Bible Society of Scotland has its head-quarters at 5 St. Andrew Square, Edinburgh, and 224 West George Street, Glasgow. The Secretary in Edinburgh is W. H. Goold, D.D., and in Glasgow William J. Sloman, Esq. The income for 1890 was £34,912. Of this £15,877 came from sales of Scriptures. During 1890 the circulation of Bibles, Testaments, and portions amounted to 673,017 copies. Of these 214,572 were circulated at home, 30,776 in the colonies, and 427,669 in foreign lands. The foreign lands in which the Society has agents are Africa, Austria, Belgium, Brazil, China, France, Germany, Holland, India, Italy, Japan, Norway, Portugal, Spain, Sweden, Turkey and Syria, Tanna.

The Primitive Methodists of England report 192,652 church members, 1,043 ministers, 16,256 local preachers. Rev. James Travis has been elected the General Missionary Secretary, and Mr. Wm. P. Hartley, Treasurer.

The Irish Presbyterian Church reports 637 ministers and 102,735 communicants, an increase of 11 ministers and 57 communicants. The Methodist Church in Ireland added 6,396 to its membership during the last decade, while the Roman Catholics lost 411,035; Episcopalians, 39,344; Presbyterians, 24,047.

Monthly Missionary Concert.

SUBJECTS.

January.....	THE WORLD.
February.....	CHINA.
March.....	MEXICO.
April.....	INDIA AND BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY AND BULGARIA.
September.....	JAPAN AND KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

Norway.

Norway was for 400 years a province of Denmark, but in 1814 the Norwegian people declared themselves independent, adopting on May 17 of that year a constitution, and electing the Danish Prince Christian Frederick King of Norway. Attacked by Sweden, Norway was defeated, and on November 4, 1814, agreed to a union with Sweden, both countries to be independent of each other in many respects, but with the same ruler.

The legislative power is vested in the "Storting." The king possesses the right of veto over laws passed by the Storting, but only for a limited period.

No census has been taken since 1875, when the population was reported as 1,806,900. It is probably now 2,000,000.

Hereditary titles were abolished in 1821. The Norwegian peasants are almost without exception land owners.

The Evangelical Lutheran religion is the national Church, and is endowed by the State.

Education is compulsory, the school age being from seven to fourteen.

The reigning king is Oscar II., who ascended the throne in 1872.

Sweden.

The population of Sweden on December 31, 1889, was 4,774,409. Of these about 17,000 are Finns, about 6,500 Lapps, and about 20,000 of foreign birth, mostly from Norway, Denmark, and Germany.

The State religion is the Lutheran.

The reigning king is Oscar II., born January 21, 1829, who succeeded to the throne September 18, 1872.

The king possesses legislative power in matters of political administration, but in other respects that power is exercised by the Diet in concert with the sovereign, and every new law must have the assent of the crown. The right of imposing taxes is vested in the Diet. The Diet, or parliament of the realm, consists of two chambers, both elected by the people.

Denmark.

Denmark has a population of 2,185,159, nearly all being Scandinavians. The established religion is the Lutheran.

The reigning king is Christian IX., born April 8, 1818, who ascended the throne November 15, 1863.

The legislative assembly is called the "Rigsdag," which comprises the Lands-thing and the Folkething, the former being a senate or upper house, and the latter a house of commons.

Germany.

Germany, by the census of December, 1890, has a population of 49,120,800, an increase of 2,265,196 since December, 1885. The census of 1885 gave 29,369,847 Protestants, 16,785,734 Roman Catholics, 563,172 Jews. The Roman Catholics predominate in Alsace-Lorraine, Bavaria, and Baden.

The reigning emperor is William II., who was born January 27, 1859, and became ruler June 15, 1888. His father, Frederick, reigned four months—March to June, 1888. His grandfather, William I., reigned from 1871 to March, 1888.

The legislative functions are vested in the Bundesrath, or Federal Council, and the Reichstag, or Diet of the Realm. The Bundesrath represents the individual States of Germany, and the Reichstag the German nation.

Education is general and compulsory.

Switzerland.

The Swiss Confederation was founded on January 1, 1308, by three cantons. The Confederation now numbers 22 cantons and a population of 2,933,612. In 1888 the Protestants numbered 1,724,257; Roman Catholics, 1,190,008; Jews, 8,386.

Education is compulsory and is widely diffused.

The supreme legislative and executive authority is vested in a parliament of two chambers, a "Ständerath," or State council of 44 members, and a "Nationalrath," or national council of 147 members.

Switzerland Conference.

The Switzerland Conference of the Methodist Episcopal Church began June 11, in Zurich, under the presidency of Bishop Walden. Rev. A. Rodenmeyer writes:

"The Lord has blessed our work during the year in Switzerland. We have 1,035 probationers—increase, 41; 5,307 members—increase, 198; preachers, 29; helpers, 6; local preachers, 5; exhorters, 54; preaching-places, 203. We have 199 Sunday-schools, 1,063 teachers, 14,127 scholars, and 11,225 books in the libraries. The expenses for our Sunday-schools were 17,044 francs. The finances are in a good state. Raised for salary, 42,000 francs; for interests and rents, each, 30,000 francs; for chapel debts, 19,000 francs; for our

mission-houses, 4,429 francs; for missions, 4,424 francs; Tract Society, 258 francs; American Bible Society, 209 francs; Sunday-School Union, 206 francs, etc. Total, 180,816 francs. We have 11 chapels, 18 chapels with parsonages, 6 parsonages, worth 1,321,896 francs; debts, 451,831 francs. Our books and papers are spread over the country."

Germany Conference.

The Germany Conference of the Methodist Episcopal Church met in Heilbronn, Wurtemberg, June 17, Bishop Walden presiding. The Conference requested the General Conference to have a bishop reside in Germany. Rev. E. Gebhardt was elected a delegate to the General Conference. The presiding elders reported a successful year. On many circuits there had been revivals, and on every district an increase of members and an advance in nearly all the collections. The vote on admission of women to the General Conference was 3 for and 59 against. Rev. A. Sulzberger writes:

"The statistical report shows preachers in full connection, 66—increase, 1; probationers, 8—increase, 3; church probationers, 2,475—increase, 35; members in full connection, 8,105—increase, 314; Sunday-schools, 290—increase, 4; Sunday scholars, 11,751—increase, 429. Total of the collections, 200,760 marks—increase, 31,552 marks; making per member an annual contribution of nearly 19 marks (about \$4.50). Of this sum 57,814 marks is given for preachers' salaries; 35,910 marks for the fund of church building and paying old indebtedness on church property; 4,668 marks for our theological seminary. Fund for church building indebtedness, 51,867 marks; estimated value of church buildings and parsonages, 2,317,800 marks; debt on this real estate, 742,902 marks; paid last year 69,072 marks for chapel debts.

"In the Martin Mission Institute 27 young men received last year instruction in theology; two of them came from China. They are very able and pious; they understand and can speak German and are able to hear and learn the lectures. Our highly estimated colleague, the Rev. W. Clark, is getting along so well in German that, besides his lectures in English, he gave last year one lecture in church history. Our seminary is improving more and more. The time will shortly come when we shall have to enlarge the building to have enough room for all who want to become students, and shall again need friends like Brother T. P. Martin and our brother, Dr. Goucher.

"The work of deaconesses—called

'Bethanien-Verein'—at Frankfort, Berlin, Hamburg, Zurich, St. Galen, Lausanne, is progressing every year. Over 105 sisters, nursing thousands of sick people among all classes, are doing a great work, and are usually highly esteemed by the physicians."

Baptist European Missions.

The American Baptist Missionary Union had in their European missions at the close of 1890 the following:

Preachers.	Churches.	Members.
Sweden.....495	526	34,837
Germany...306	124	24,870
Russia.....72	50	12,544
Denmark....54	21	2,861
France.....33	10	978
Spain.....5	3	100

The baptisms and contributions in 1890 were:

	Baptisms.	Contributions.
Sweden.....	3,161	\$98,793
Germany.....	1,900	58,093
Russia.....	931	17,690
Denmark.....	311	8,304
France.....	108	3,278
Spain.....	5	.....

Religious Work in Denmark.

In Copenhagen are twelve Lutheran, one Baptist, one Methodist Episcopal, one Irvingite, one Russian Greek, and four Roman Catholic Churches.

The Baptists in Denmark report 311 baptisms in 1890 and at the close of the year a total membership of 2,861. The first five months of 1891 there was 141 baptisms, and a total membership of 2,931.

The Annual Meeting of the Denmark Mission of the Methodist Episcopal Church was held in Veile, commencing July 1, 1891. The reports showed that 647 persons had been converted during the year, 586 received on probation, and 385 into full connection, and there are now 2,042 members in full connection and 457 on probation.

Sweden Conference, Methodist Episcopal Church.

The Sweden Conference was held in Upsala, Sweden, July 29 to August 3, 1891, Bishop Walden presiding.

There are four districts in Sweden and one in Finland, Russia.

The presiding elders are Johannes Roth, of the Finland District; Carl Ljunggren, of the Goteborg District; Karl Lundgren, of the Gottland District; C. P. Carlsson, of the Malmo District; J. M. Erikson, of the Stockholm District.

The statistics reported 13,689 members, 2,703 probationers, 16,682 Sunday-school scholars.

Norway Conference, Methodist Episcopal Church.

The Norway Conference was held in Bergen, Norway, July 15-20, 1891, Bishop Walden presiding.

All the appointments are in Norway.

Rev. Johan Thorkildsen is presiding elder of the Bergen District; Rev. Andres Olesen, presiding elder of the Kristiania District; Rev. J. P. Lie, presiding elder of the Northern District.

The statistics reported 4,508 members and 566 probationers, 50 local preachers, 5,244 Sunday-school scholars.

The Missionary Enterprise a Warfare.

BY REV. FRANK W. WARNE, B.D.

Though in India, in a quiet way a few Americans met for a Fourth of July dinner. After dinner, true to our American customs, we had some toasts. Among the guests was General S. Merrill, American consul to India. The toast to which he was to respond was "The American Republic." He said many good things, and among other things he gave us his conception as a layman of the relation of the missionary to his work, and of the American people to the missionary. It seemed so good to us that I thought I would like the home Church to have it through THE GOSPEL IN ALL LANDS. General Merrill said:

"I remember years ago when on military duty among the mountains of Georgia, making the 'rounds' of the picket posts about two o'clock one tempestuous winter morning. On a rocky eminence the form of a lone sentinel was outlined against the cloudy sky, and this thought flashed through me with pain akin to agony: Poor soldier shivering in the driving sleet, how can you hope to crush the great rebellion? As quickly came the reflection, Ah, he is but a link of a great chain reaching from the Rocky Mountains to the Atlantic Ocean, and back of him are the regiment, the brigade, the division, the corps, the army, and linked to these the gray-haired fathers and silver-haired mothers praying, and over all the mighty God who has decreed that right shall prevail.

"A similar feeling of sadness comes over me at the sight of a missionary alone among the millions of heathen in the far-away land, but instantly arises a vision of tender mothers kneeling, of earnest fathers praying, of children in the churches lifting holy hands to heaven, of heroes who, believing in the brotherhood of man, make the American Republic great, and I seem to hear this message for the toiling exile: The republic will stand by you, whether it be for years or for centuries, till the long promised day dawns when the earth shall be as full of the knowledge of the Lord as the waters cover the sea."

The conception of the missionary enterprise as a war lifts it out of that which is ordinary into the realm of tremendous earnestness, excitement, and self-sacrifice.

In the time referred to in the above mothers were willing to give their boys and men their lives, and men who could not go to the war were willing at enormous prices to send a representative. It was this earnestness that won the cause. Some such earnestness must come upon the Church before the nations shall be conquered for Christ. May such visions of earnestness as rise before the general's eye when he sees a lone missionary among many millions be a fact in the home Church!

Brethren, we are dependent on your prayers. The picture of the lone sentinel cannot fully represent the case. In Bengal there are 84,000,000 people, and the division of the Lord's army which we represent has only half a dozen lone American sentinels, with none to relieve them from duty at the various watches of the night, but our hearts are cheered with the vision of the prayers being offered at home.

I wish I could have taken the American Church with me last night to the "monthly united missionary prayer-meeting." There were representatives of all the churches; there were old men who led us in prayer, men who left the home land in the vigor of their youth and have grown old and nervous in the service, and the fond hopes of their youth have not been fully realized; and as they poured out the desire of their hearts with mellow, sad voices, saying, "How long, O Lord, O, how long," I could not keep from tears. I think it would move the heart of the whole home Church. Pray for us, and send us recruits. "The morning cometh!"

Recent Disturbances in China.

The Chinese Recorder thinks that the recent disturbances in China were caused by the Kolao Hui. It says: "The Kolao Hui, originally a benevolent military organization, is now thought to be a reproduction of the old Taiping rebellion, having for its prime object the expulsion of the Manchus. The programme called for a decisive movement against French Catholics as a means of arousing foreign complications; popular superstition and ignorance were skillfully played upon by designing men, and it is more and more evident that, on the part of many of the rioters, there has been only a pretended quarrel with Christian missions, there object being disorder and plunder. The emperor's edict is inspiration to all who believe in a providential ordering of events. It is a distinct recognition of Christianity; more than that, it gives assurance of protection to missionaries and native converts."

Notes and Comments.

The General Missionary Committee of the Methodist Episcopal Church will meet in Cleveland, O., November 12, 1891.

The General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church will meet in Kansas City, Mo., October 28, 1891.

The English Church Missionary Society have adopted the plan of never refusing a candidate for missionary appointment on the ground of insufficiency of money to pay salary. If there is urgent need in the mission field for the appointment it is made. God honors a well directed faith!

The indications continue good that the receipts of the Missionary Society for the present year will be sufficient to pay the appropriations. The missionaries in the field are anxious to know if the receipts will be sufficient to justify an advance for the next year. They become discouraged when they find that their successes cannot be followed up by enlargement, and wonder why they are sent out if not to increase the number of converts and prepare the way for more missionary workers.

Help the New Orleans University.

Fourteen months ago Bishop Mallalieu purchased a property, most suitably located, for the Medical College of the New Orleans University. Upon this purchase he has collected and paid a little over \$11,000 in cash. There yet remains \$5,000 to be raised to complete the payment of the last dollar due on the purchase. It is of the greatest importance that all of this should be secured within the next four weeks. Will all interested in helping the colored people send their contributions by letter promptly to

BISHOP W. F. MALLALIEU,
1428 St. Charles Ave., New Orleans, La.

\$10,000,000 for Missions.

BY REV. C. O. ELSAM.

The title of this article may surprise and alarm some timid souls, but why should we not devise liberal things for the spreading of Christ's glorious Gospel in all lands? Human enterprises are being constantly started on vast scales requiring great sums of money, and people are found ready and eager to invest in them in hopes of reaping temporal benefit. Can we not find sufficient devoted souls in the great Methodist Episcopal Church who desire to show their love for Christ and to lay up treasure in heaven to raise \$10,000,000 a year for evangelizing the world? Five million persons giving \$2

each a year would do it. The money could be paid in weekly installments of four cents, monthly installments of sixteen cents, etc., just as best suits the contributors.

What say you to it, brethren? Shall we make the attempt for the glory of God and the salvation of millions of perishing souls? God help all Methodists—aye, all Christians—to be faithful stewards! John Wesley saw the need of getting the mass of the Church to support our benevolences; but at present we seem to rely more on large contributions from rich members. Should there not be a change to the old policy? Let the well-to-do give as much as they like—the more the better; but let the poorer ones give their mites regularly and form the backbone of our finances! Now, is not the above scheme feasible?

There are, I presume, some 20,000,000 people connected in some way or other with our Church. Surely we can get a quarter of them to guarantee to pay four cents each a week for missions! The sum is small enough for almost any one to be able to give it, and the aggregate results will be glorious. Cannot, ought not, a large Church like ours to give that much to help on the Lord's cause in heathen and Romish countries?

The advantages of this plan over the one yearly collection are:

1. More money will be raised.
2. It will be raised more easily.
3. The givers will not feel the burden so much. Ask many a poor man to give you \$2 at once, and he cannot do it; ask him for four cents a week, and he can easily spare it.
4. It will educate our people better in the line of giving.
5. The burden will be equally distributed, whereas at present some give more than their due, while others give nothing. At present we raise \$1,200,000 a year apparently with difficulty. It is a grand sum in the aggregate, and we have cause to be glad and thankful our Church gives so much. But it is far from equal to the requirements of the hour; and, if divided up among our very large membership, it begins to look very small indeed. At the most we average half a dollar a year a member.

"But," some one will say, "your plan is based on our being able to get between two and three millions of our adherents to subscribe besides our members, and all our adherents are not enough interested in missions to give any thing." Very true. But a great many are, or could be, interested, especially when personally appealed to.

I am proving this here. I have begun this plan of raising funds for missions. We have not a single English member or probationer in Kampti except my wife and myself, but I have already eighteen names on my list, and expect more soon. I also expect some of our native members to subscribe. Eighteen persons means \$36 a year. Last year Kampti gave about \$5 for missions, a good sum for one collection in such a place. This year I expect we will raise two or three times as much, though we have commenced late. Next year, unless some untoward circumstance arises, we should give eight times as much. Our experience here shows that many of our adherents can be got to subscribe. At my last charge, Igatpuri, I had just begun working this scheme when I was transferred to Bombay. I have asked my successor to try to carry it out. Igatpuri gave a little over \$3 last year for missions; if the system I am advocating were adopted it would give ten times as much.

Will you not, dear brethren, try the plan? It need not necessarily stop the present one of a yearly collection, but may be worked along with it. Will you not, brother pastors, take it up, and lend your influence and wisdom to carrying it out all over Methodism?

Of course, there are difficulties in the way, but they can be overcome.

Since writing the above I have read in the June number of *THE GOSPEL IN ALL LANDS*, just to hand, Brother McCabe's grand scheme. Amen! Let us carry it out. But \$3,000,000 is not enough for missions. Get 5,000,000 people to give a penny a day each and we can give \$10,000,000 a year to missions, and also carry out all the other benevolences put down in his schedule. If all the Church benevolences are to be lumped together certainly the people ought to give as much as \$4 a year each. May the Lord enable us all—bishops, presiding elders, pastors, and people—to see the glorious possibilities lying before us, and to do our duty faithfully to him and dying souls!

Kampti, C. P., India, June 29, 1891.

The Bulgaria Mission of the Methodist Episcopal Church.

In our August number we gave an article on Bulgaria written from Bulgaria by Bishop Walden, which closed with the statement that in another article he would give his views respecting our Mission in Bulgaria. From that article, which appeared in the *Western Christian Advocate*, the following extracts are made:

"It has been noticed in the Missionary Committee that whoever has visited Bulgaria has thereafter warmly favored the

maintenance of our mission there. If there had been a prompt and liberal response, if the work had been projected on the scale of that in Mexico or Italy, who shall say that there would not be a stronger Methodism on the Danube than we have either in Italy or beyond the Rio Grande?"

"The Bulgarians are the kind of people that make Protestants of the best type when brought under the power of the Gospel. Because of the relation of their State Church to their recent career they cling to it with the spirit and tenacity of loyalty; but if they now reject priests for officiating in a foreign tongue the time may come when they may be rejected for not preaching a plain and pure Gospel."

"As yet our work in Bulgaria has not in any marked degree become an aggressive force, and has not gathered a sufficient membership at any one place to be a potent factor. The largest societies are at Sistof (35 members, 3 probationers) and Rustchuk (23 members, 5 probationers). There are only two church buildings in the Mission—one at Rustchuk and one at Varna. At Sistof there is a commodious room for church services in one of the mission buildings, but the greater part was designed for and is used as a parsonage, and the whole does not have the appearance of a church. The services at other points are held in private houses, except at Loftcha, where the study-hall in the school-building is used."

"In Bulgaria, as in Roman Catholic countries, the people are accustomed to churches which are usually the largest and best buildings; hence as long as our services are confined to private rooms we labor at a disadvantage. If we cannot husband the results of mission work in our West and South without building churches, how can it be done in a country like Bulgaria? Church buildings are the great need of our missions in Mexico, South America, Italy, and Bulgaria."

"Look in upon the Annual Meeting and see the band of missionaries. There are three Americans—G. S. Davis, D. C. Challis, and E. F. Lounsbury; four of European birth, but educated in America—T. Constantine, J. I. Economoff, S. Thomoff, and M. Vultcheff; and nine native Bulgarians, who are traveling preachers, the oldest of whom, Gabriel Elieff, is the veteran, he having come into the work under Dr. Long soon after it opened. Besides, there are the local preachers and exhorters, who are employed as supplies—Miss Fincham, now in charge of the girls' school at Loftcha, and a native Bible-woman."

"Brothers Challis and Lounsbury were

sent out eighteen years ago, and have been in the field, except when the work was interrupted by war, giving their time and strength to what too many considered a forlorn hope. As I saw these brethren I could but think of how they had stood with little in the field to inspire them, and in the great Church which sent them out but little sympathy to cheer them. Their patience under these trials and their perseverance in their work are worthy of all praise. Brother Davis has just entered the field. He brings to his position a varied experience, the needful vigor, and a Methodist devotion. No one could desire a more cordial welcome than he has received."

"Those educated in America, except Brother Constantine, have been mainly employed in teaching. The other natives have been the pastors at every point, except at Loftcha, Sistof, Rustchuk, and Varna. They give evidence of being converted men. But they have not been in position to do thorough Methodist work. They have had little opportunity to know any thing about such work. Necessarily they began without Methodist training, for Methodism was as foreign to them as it was to their country. They have never had the advantages of that supervision which a superintendent with only the duties of his office would have given. During the years that Brother Challis was acting superintendent he had in his school-work alone enough for any man to do; hence it was not possible for him to discharge, in addition, all the duties of a superintendent. It was not to be expected that these brethren would contract Methodist usages and develop Methodist efficiency."

"At Tirnova the services are held in one of the rooms of the building rented for a parsonage. One member has an important position in the public hospital—an active and intelligent young man, whose wife is sister to the pastor's wife. He has bought, and is holding, an eligible and relatively cheap lot with the hope that the Mission may take it at cost. It is large enough for both chapel and parsonage, and no better investment could be made. Further, this brother stands ready to put the whole price of the lot into a church building. He will not donate the lot, as it might long remain unoccupied, and his aim is to secure a permanent place of worship for Methodists. That Methodism has raised up in Tirnova one man with such a spirit is the earnest of a hopeful work. With mosques for the Turks, and great edifices for the orthodox (national) masses, are there not good reasons to expect that even Methodist missiona-

ries cannot succeed in gathering congregations in upper rooms in obscure locations? When a layman is raised up, such as the one just named, is it not a call to the Church to go forward by promptly co-operating with him?"

"Selvi is the Turkish, Seblivi the Bulgarian, name of a town nine hours west of Tirnova. Here Gabriel Elieff had been pastor a dozen years, and the membership is less in number than the years of his service. He is the oldest native preacher, a good man, but immovable from the belief which has prevailed—that our work must be conducted in a private way. The services have been held in rooms in his home, shut in by a high wall—a light under a bushel. A few persons partook of the Lord's Supper, with which I closed the evening service. Brother Economoff, trained in America, is pastor here now, and we may hope for progress."

"Loftcha, called Lovitch by the Bulgarians, is nearly west from Selvi, and reckoned nine hours distant. Here Brother Challis secured property and established the school now belonging to, and maintained by, the Woman's Foreign Missionary Society. The property could hardly have a better location, and the school is doing a splendid work. The parsonage, a good building, is on a lot adjoining the school property. The study hall is granted for the public services of the church. The Mission has a lot large enough for a church and a parsonage on the opposite side of the street. The school needs, and it is to be hoped may soon have, the present parsonage property. The results of the school are among the hopeful features of the work in Bulgaria."

The Floods of China.

BY REV. FREDERICK BROWN.

The Rev. Chen-ta-Yung, of our North China Mission, while preaching the other day, said, in reference to the floods we had last year:

"Have you ever asked yourself the question, Why did the floods come and wash all our houses and crops away? Why was such a calamity allowed to come upon us? I have an opinion that for several years some of you have neither rested yourselves, nor allowed the land to rest on the Sabbath; you think it waste to let the land alone for one day in seven. And so the Lord sent the rain, and forced you to submit; your farming had to be laid aside, and a whole year you were obliged to keep as a Sabbath."

"Sooner or later the Lord, the ruler of all, will have his will done on earth even as in heaven."

Our Missionaries and Missions.

Rev. J. R. Hykes returns to China next month.

The address of Mrs. Julius Soper, of the Japan Mission, is Carlisle, Pa.

Dr. W. H. Curtiss and Rev. W. C. Longden return to China this month.

H. L. Canright, M.D., and wife leave for China this month to re-enforce the West China Mission.

The address of Rev. F. L. Neeld, of the North India Conference, is changed to Madison, N. J.

The address of Rev. N. J. Plumb, of the Foochow Mission, is 120 Dwight Street, New Haven, Conn.

Dr. E. W. Parker announces that Rev. Enoch Joel, of Gonda, India, has withdrawn from the Methodist Episcopal Church under complaint.

Rev. H. H. Lowry writes from North China that the Annual Meeting of the Mission was a great success and that the membership had doubled in three years.

Miss Watson will leave for Japan, and Miss Ogborn for Kiukiang, China, on October 8 from San Francisco. They will re-enforce the work of the Woman's Foreign Missionary Society.

The Switzerland Conference, that met in Zurich, beginning June 11, was one of unusual interest. The congregations on Conference Sunday were very large, and the sermon of Bishop Walden greatly blessed the hearers.

Bishop Taylor writes from Africa that he has now in Angola five self-supporting mission stations. One of them, Quionqua, is new. He proposes to double the central stations in Angola, and quadruple the number of workers.

The mission work in Korea is full of promise. Our Mission has now Christian teaching and preaching at nine different points—four inside the city walls of Seoul, and five outside in the country. Through the hospitals and dispensaries successful evangelistic work is being done. In 1890 there were fifteen received on probation, and five into full connection in the Church.

Rev. H. Olin Cady writes from Chungking, West China, that he has received seventeen persons on probation this Conference year. One of the number comes from a place 150 miles distant and is a literary man, having taken the first degree. Brother Cady was to leave in June for Chentu, to open work there in that the largest city in western China. His address is Chentu, via Chungking, China.

Rev. D. Davis Moore, of the Malaysia Mission, writes from Penang: "At the late Conference in Singapore Brother Hedley Balderstone and I were appointed to open a new mission in this city, which has a population of about 120,000, composed chiefly of Chinese, Malays, and East Indians or Klings. The European population is very small. Life at Penang is about the same as at Singapore, only that the population is much more dense, the heat is greater by a few degrees, and the atmosphere more dry. We have opened an Anglo-Chinese school in the heart of the Chinese quarters of the city, more than a mile from the dwellings of white men, all around being a great babel of heathen life and baseness. But we are regarded with respect and are perfectly safe. Indeed, for the most part our visits are cordially received. The prospect of success is encouraging. The Resident has promised his support with government aid in the shape of land and grant. My address will now be Wesleyan Chaplain, Penang, Straits Settlements, East Indies."

The Moody "Missions" in India.

BY BISHOP J. M. THOBURN, D.D.

While attending the conference of Christian students at Northfield last July I chanced to say, in a public address on mission work in India, that for the sum of \$30 a mission could be started on a very simple basis, and maintained for a year with the almost certain result of planting Christianity in a new place in that needy land. The statement was made merely to illustrate the simple life of the people and the very simple method of labor which has been introduced among them, and with no thought of soliciting funds for the work. Very unexpectedly, however, Mr. Moody made an appeal to the audience, which was responded to in a way which those present will never forget. In a few minutes the support of one hundred such missions was pledged, and pledged not only cheerfully, but with deep and irrepressible enthusiasm. This noble contribution to the great cause of Christian missions attracted wide attention both in America and in many foreign fields. Some of the money was paid on the spot, while other contributions came in later. Owing to the unavoidable delay in collecting the money pledged the proposed new work was taken in hand somewhat slowly, and up to the present day only ninety such little missions have been opened.

It may be well to explain here just what is meant by the kind of missions for which the money was pledged. Ordinarily a mission station or a sub-station in

India costs very much more, but a wide field had been found among low-caste people in some parts of Northern and Central India, and the necessities of the case had led the missionaries to adopt a very inexpensive course of procedure. Not having enough trained helpers to put in charge, it frequently happens that the missionary selects the best one he can find among the new converts, and gives him, if not a salary, at least a subsidy, to enable him to devote part of each day to teaching the converts, and especially the children.

The teaching is of the most elementary character. In the absence of books the children are often taught to read and write by sprinkling sand on the hard ground and writing in it with the fingers. The teachers thus employed are frequently called "pastor-teachers." A large number of such have been put to work since this movement began, and as a part of the impulse which was given to this kind of work by Mr. Moody's generous appeal it may be mentioned that no less than twenty-five men are now working in this simple way who have been baptized since the beginning of the present year.

The results, as far as they can be tabulated at the present time, show that Mr. Moody's appeal has resulted in a large measure of very solid success, for which all friends of missions ought to feel devoutly thankful. The collection was made during the first week of July, 1890. The news of the meeting at Northfield and of the great collection did not reach India until August, and some weeks elapsed before the first little beginning was made. Even up to the first of the present year not more than one half of the projected schools had been taken in hand, and yet, counting from September, 1890, to April 30, 1891, we find that 1,465 persons have been baptized in connection with these new missions, while 2,032 children are enrolled in the schools which have been established. In addition to these it must not be forgotten that the missionaries on the spot estimate that at least 6,000 who are nominally heathen are now more or less under the influence of these new missions, and that large numbers of these will undoubtedly be gathered into the Christian fold before the close of another year.

A powerful stimulus was also given to our work throughout a large section of North and Central India when it became known that these little village missions were being opened, and it is perhaps safe to say that as many more converts have been gathered in other places through the indirect influence of this special work as are reported in the above statement.

Then, too, a blessed influence has been felt ever since the Northfield movement throughout the length and breadth of the United States. I have received many contributions from Christian friends who stated in sending forward their gifts that they had been prompted to do so by reading of the Northfield Mission. Many others have written to make inquiries about the work, and from distant mission fields questions have been forwarded as to the possibility of conducting mission work on so cheap a basis. To many of us in India it seems as if a very great movement is just at hand. Thousands and tens of thousands of people belonging to the lower castes seem willing to break away from their old religious associations and, at least nominally, profess the religion of Jesus Christ. It is already clearly evident to thoughtful missionaries that any great movement which shall sweep in the people by thousands and tens of thousands every year must be conducted on the simplest and most inexpensive lines, and, indeed, it is not saying too much to suggest that possibly this movement inaugurated by Mr. Moody was a providential token to many missionaries in India as to the new line on which they should take up the immediate work of gathering in the multitudes and disciplining them in the school of Jesus Christ.

Calcutta, May 25, 1891.

Japan Conference of the Methodist Episcopal Church.

The eighth annual session of the Japan Conference of the Methodist Episcopal Church was held at Aoyama, Tokyo, July 8-16, 1891, Bishop Goodsell presiding. Of the 44 members and 13 probationers connected with the Conference, at the first roll-call 37 members and 10 probationers responded. The bishop announced the transfer of the Rev. Frank T. Beckwith from the Des Moines to the Japan Conference, and of Rev. C. W. Green from the Japan to the Philadelphia Conference.

Rev. Julius Soper was elected the clerical delegate and Mr. Y. Ninomiya the lay delegate to the General Conference.

The vote on the admission of women as members of the General Conference stood 18 for and 19 against.

The statistical report showed 3,061 members and 644 probationers, a total increase of 172; church buildings, 27; Sunday-schools, 77, with 4,255 scholars.

The General Conference was memorialized to fix an episcopal residence in China or Japan; to divide the Missionary Society into Home and Foreign Missionary Societies; and to establish a branch of the publishing house in Tokyo.

The following appointments were made of the foreign missionaries:

Aomori District.—J. W. Wadman, P.E.; Hiroaki, H. W. Swartz; W. F. M. S.: Hiroaki Girls' School, Miss G. Baucus; Evangelistic Work, Mrs. H. W. Swartz.

Hakodate District.—John Wier, P.E.; W. F. M. S.: Caroline Wright Memorial School, Miss Augusta Dickerson, Miss M. S. Hampton; Evangelistic Work, Mrs. John Wier.

Nagasaki District.—I. H. Correll, P.E.; Nagasaki, H. B. Johnson; Chinzei Gakkwan, D. S. Spencer, H. B. Johnson, E. R. Fulkerson, W. F. M. S.: Nagasaki Girls' School, Miss E. Russell, Miss B. J. Allen, Miss M. E. Simons, Miss A. L. Bing; Evangelistic Work in Nagasaki, Miss J. Gheer, Mrs. H. B. Johnson; Fukuoka Girls' School, Miss Nora Seeds, Miss Grace Tucker; Kagoshima Girls' School, Miss E. R. Forbes, Miss M. A. Taylor.

Nagoya District.—W. S. Worden, P.E.; W. F. M. S.: Nagoya Girls' School, Miss M. A. Danforth, Miss M. E. Wilson; Evangelistic Work, Mrs. W. S. Worden.

Sendai District.—S. Matsumoto, P.E.; W. F. M. S.: Yonezawa Girls' School, Miss M. E. Atkinson, Miss L. Imhoff.

Tokyo District.—Julius Soper, P.E.; Tokyo Gospel Society, J. G. Cleveland; Tokyo Ei-Wa Gakko, Y. Honda, President; Philander Smith Biblical Institute, M. S. Vail, J. F. Belknap, G. B. Norton, T. Yamada; College and Preparatory Departments, B. Chappell; Publishing Agency: C. Bishop, Agent; F. T. Beckwith, Assistant. The following missionaries not members of the Conference are instructors in Ei-Wa Gakko: J. O. Spencer, Miss J. S. Vail, Miss H. S. Alling; W. F. M. S.: Aoyama Girls' School, Miss E. R. Bender, Miss R. Watson; Industrial Work, Miss E. Blackstock; Tsukiji Girls' School, Miss M. E. V. Pardoe, Miss F. E. Phelps, Miss Jennie Locke; Evangelistic Work, Miss M. B. Griffiths, Mrs. B. Chappell, Mrs. J. F. Belknap.

Yokohama District.—G. F. Draper, P.E.; F. Ohlinger, Missionary to Korea; W. F. M. S.: Bible Women's Training-school, Mrs. C. W. Van Petten; Day Schools, Miss A. S. French; Evangelistic Work, Mrs. G. Draper, Mrs. G. F. Draper.

J. C. Davison absent on leave in United States.

Children's Day in Italy.

BY WILLIAM BURT, D.D.

I quote the following notes in reference to the observance of Children's Day from our paper, *L'Evangelista*:

"*Rome.* Children's Day begins to have some importance among us. In order that every thing might proceed in order and afford pleasure to all, two committees were formed—one to attend to the programme of exercises, recitations, and singing of the children, the other to have charge of the decorations of the room. On Saturday evening the young men and young women of the church were busy preparing the decorations of evergreen and flowers. There was a beautiful cross of white lilies with an evergreen border, designed by Miss Vickery, and an elegant Constantine monogram of white daisies and pinks. A pretty little bouquet was prepared for each child of the school. On Sunday morning the school-room (which is also the church) presented a very beautiful and cheerful appearance. Besides the cross and monogram there were wreaths and festoons and flags, while the

altar-rail was covered with evergreen plants and flowers. It was especially interesting to see the sixty happy children present.

"The services began at ten o'clock under the direction of the presiding elder. After the exercises by the children the pastor, Signor Stasio, preached a very interesting sermon to the children, which did good also to the adults. One of our ministers from America was present (Dr. Brundage, of Amsterdam, N. Y.), who brought us greetings from our friends across the sea."

"*Florence.* Sunday evening, June 14, we had the children's festival, which, because of its simplicity and joyous spirit, delighted all present. The pastor, superintendent, and secretary first made brief addresses, which were followed by an interesting programme of exercises by the children. Among the flowers that adorned the platform and pulpit were many lilies and ivy—the first to signify whiteness and purity and the second constancy and firmness. May our children be what these symbolize—pure in heart and firm in faith all their life."

"*Canelli.* The second Sunday in June was a joyous day for our little church. The room was decorated with flags and flowers. Besides the children of the school and the members of the church many Catholic children were present who greatly enjoyed the occasion. Signor Manini preached a brief and interesting sermon, and the children took part by singing and recitations."

"*Modena.* Here, too, the day was greatly enjoyed. Room prettily decorated with flowers. Children took part in the services. Pastor preached on the duties of children to parents, to the Church, and to their country, and the duty of adults to train the children for Christ."

Similar reports came from Geneva, Turin, Milan, Foggia, and other places. The collections amounted to 165 francs—\$33.

Chinzel Seminary.—1891.

BY REV. D. S. SPENCER.

Our mission-school for boys at Nagasaki has just closed its work for the school year. We have had a smaller total enrollment than in any of the other five years that I have been connected with the school, namely, 105 students. This is due to several causes, chief of which is the recent anti-foreign feeling that has swept over Japan. But the average attendance has never been higher, and when educational and spiritual results are both taken into account, no previous year has equaled the last. We are getting our roots into the soil, and if the home Church will continue to

stand firmly by us during these years of trial we shall give to Methodism in this island a good Christian school, which will be nearly self-supporting.

Eight fine young men finished our courses of study this year, four in the academic and four in the theological department. Of the latter, three have this year entered our Annual Conference with good records, and the fourth takes a post-graduate course at Aoyama, Tokyo. Of the former, two become teachers in our school, one becomes the head of another Christian school, and one goes on to higher studies. Of eleven men thus far graduated from our school, eight are already engaged in the work of our Church. Some ten more young men are still with us preparing for the work of the ministry. But we are in need of help in this school, and we believe that the Church is ready to give us this help as soon as it understands the importance of this school to our whole work in southern Japan. The missionaries here unanimously feel that strong support must be given this institution for the following reasons:

1. Kyu Shu is a little nation by itself, and must be so considered in any scheme for its evangelization.
2. This is the only Methodist school for boys in a population about one half larger than that of all Scotland, nearly one third larger than New York State, city included, one and a half times as large as Pennsylvania, and something like twice that of Illinois.
3. This school is the back-bone of all our work in this island. If but half supported, the people will leave us. We must have a strong school here or none. Nothing higher than seminary grade is needed, but what is done must be well done.
4. Unless our evangelistic work here is supported by a strong school, which is itself thoroughly evangelistic, our whole work will gradually go over to other churches.
5. This school is and has been from the first an evangelizing agency. There have been conversions in the school every year. At present the graduating class are all Christians; the next lower class, all Christians but one; in the next lower class all but one profess Christianity; in the next, nearly all are Christians; and in the lower classes the majority are Christians.

We need, first of all, help to employ good Japanese teachers. We need, secondly, additional dormitory and recitation rooms. We are now forced to use one room for office, recitation-room, library and reading-room, and reception room all combined, and it is a great hinderance to the efficiency of our work. Are there not

men and woman in the Church who would gladly help us, and thus make it possible for us with the same expenditure of working force to do much more good? Who will reply?

Nagasaki, August 3, 1891.

A Missionary Tour in India.

BY REV. GEORGE K. GILDER, PRESIDING ELDER OF HYDERABAD DISTRICT.

The following notes of a tour by the Rev. J. H. Garden, of our Conference (South India), through a portion of the Telugu District of His Highness the Nizam's dominions, may be of interest to the readers of GOSPEL IN ALL LANDS. Brother Garden is in charge of our Telugu Mission in Hyderabad, and is an active and devoted young missionary. I quote from the report of his tour:

"I have just returned from a tour among the villages some eighty miles distant from Hyderabad, and as there is a call for information respecting our work I thought an account of my tour might be interesting.

"Though touring is no strange thing among missionaries in India, the circumstances of our tour are unique enough to have a special interest for all who take an interest in the work of the South India Conference.

"In the first place the cold weather is generally considered the proper time for such work; and, in the second place, we are compelled for lack of funds to carry on our work with but little of the traveling or camp equipage usually considered necessary in such work by missionaries of other societies.

"The requirements of our work, however, were such as to demand that something be done as soon as possible, so we determined to venture forth.

"On March 12 we began our journey, and during the twelve succeeding days we visited some thirteen villages, preaching two or three times a day, and traveling in that time eighty miles by road—chiefly on foot—besides seventy-five miles by rail.

"Some villages we visited had never, we were informed, been visited by a white man before; and the whole district, comprising several hundreds of square miles, is entirely without the Gospel.

"During these twelve days we lived sometimes under trees in the open air, but generally in the village *choultry*. This is a small hut of mud and thatch, low-browed and quite open in front, not unlike a veranda or porch. It is built and kept in repair by the village community, and represents the method which the caste-

keeping people of India have of exercising hospitality.

"Here a light is kept burning every night, and a fire is kept outside in front of the building for the accommodation of travelers, as well as for the use of the village gossips, who meet here to smoke and talk. The mud floor, raised a foot or two above the road outside, furnishes a suitable couch for the native traveler. He cooks his food on three stones in a corner, and the thatch (sometimes tiled) roof affords him sufficient protection against the sun. Furniture he needs none of, save the three stones that serve him for a fire-place, the copper vessel in which he cooks his food, and the straw mat on which he sleeps at night, covered from head to foot with his white sheet. Water, a few sticks for fuel, and grain are furnished at reasonable rates by the village headman.

"It was my endeavor—on grounds of necessity and economy—to travel and live as much like the native pilgrim as possible, consistently with health. My two native assistants could and did live strictly in this fashion, but my own wants were slightly more complex.

"We usually started about five or six A. M., and by walking three miles an hour would reach our destination by about eight A. M. A crowd of from fifty to two hundred would soon gather, to whom we would at once begin to sing a hymn in native meter, and to deliver the message of God. This would occur again in the cool of the afternoon or perhaps late at night by moonlight.

"In our plan the whole village seemed to be discussing the important news. One night I heard a trader telling his brother all he had heard with an accuracy that would put to shame many a newspaper reporter. Another earnestly invited us to come to his village, offering to drive us round to his neighbors and the neighboring villages in his bullock-cart. Some whole villages appeared on the point of throwing away their idols. The people of one low-caste village asked us to send them a teacher for their children. We told them we opened schools only for Christians, that if they had been Christians we should have arranged to comply with their request, or if they ever became Christians we should do so. They replied that they would like to be Christians, but asked for time to consider the matter.

"Here are hundreds and thousands of square miles in this Telugu country quite without the Gospel. Other missions are doing grandly in other portions of the field, and in some quarters we hear of thousands

being baptized in a day. Still the laborers are all too few to accomplish the work to be done. . . . We expect large things of God in connection with our own work, and are determined to devote ourselves exclusively just now to the work of evangelization.

"What we need, and need imperatively, if we are to keep our health—since frequently the *choultries* are badly situated and very filthy and full of vermin—is a tent. A good tent with double fly will cost \$100 or \$200, but a small and yet suitable one can be purchased for \$50. We also need a traveling cart costing about \$100. The tent and cart would prove invaluable helps to us, especially these hot summer days, for the heat is simply exhausting and overwhelming.

"Up to date we have visited thirty-seven villages, not including those adjoining Hyderabad city, and we have sold large numbers of Scripture portions."

I should like to add, by way of conclusion, that Brother Garden has had the joy of baptizing his first convert from Mohammedanism as one result of this tour. At the time of writing he is away on a second tour, and writes encouragingly of his work. He is the only missionary we have in our South India Conference laboring among the Telugu people of the Nizam's territories. We need, and ought certainly to have, half a dozen more.

Bishop Goodsell in North China.

BY REV. MARCUS L. TAFT.

The Annual Meeting of the North China Mission under the presidency of Bishop Goodsell is an affair of the past, but its beneficial results still abide.

From nearly all departments of our work came cheering reports of progress. Now the workers are scattered—some at our out-station, Tsunhua; others at the western hills, improving the heated term by recreation, change of work, or study, so as to be ready for the fall campaign; while others of our members are on their way to the home land for needed rest.

At the time Bishop Goodsell reached Tientsin the two flourishing missions of the American Board and London Missions were holding their Annual Meetings there, so that on Sunday evening, when Bishop Goodsell preached an edifying, eloquent sermon, the Union Church was more than usually well filled. In coming out after the service a British merchant said to me, "How are your bishops elected? Are they elected by their peers? I have heard a number of your bishops preach, and they were all eloquent preachers."

Slowly sailing up the Peiho toward Peking, the wide-spread distress and poverty of the people were plainly seen by the unusual sight of numbers of wretched specimens of humanity begging as they ran along the river banks.

On the evening of the Sunday-school anniversary in Peking, four handsome Chinese scrolls with appropriate inscriptions adorned the wall of the chapel behind the platform. Two of these were presented by the Chinese preachers to Rev. George R. Davis, who with his family was soon to return to the United States, while the other two were presented to Bishop Goodsell.

In his honor a "Bishop Goodsell Scholarship" was started in the Peking University. In the future any one visiting

the premises may distinctly hear, from one of Edison's improved phonographs, Bishop Goodsell's own voice stating his commendatory opinion of the importance and excellence of our educational work, expressed after examination before our Annual Meeting began.

At the meeting of the Peking Missionary Association, at the American legation, Bishop Goodsell spoke upon the topic, "Am I right about China?" His address proved that he had read thoughtfully and observed carefully Chinese characteristics. One experienced Presbyterian missionary voiced the opinion of many others when, in alluding to the bishop's sermon in Peking and to his address that evening, he compared the bishop's visit to a fresh breeze from the home land, benefiting others out here besides the Methodists.

In his Saturday morning talk to the Chinese preachers at the Annual Meeting Bishop Goodsell showed such an insight into the condition of the Chinese that one of our older missionaries afterward remarked that he could not have spoken more appropriately if he had lived twenty years in China.

At the Annual Meeting a resolution was unanimously passed requesting the home authorities to continue these annual episcopal visits, so full of good cheer and counsel, and at the same time binding with closer ties the foreign with the home work.

THE Montana Conference at its late session unanimously recommended that no money be received from the Government for the support of Methodist Episcopal schools among the Indians upon the ground that the Government should not support denominational schools.

Combined Statistics of the Methodist Episcopal Missions in China.

PREPARED BY REV. FREDERICK BROWN.

1891.	NORTH CHINA.	CENTRAL CHINA.	WEST CHINA.	FOOCHOW.	TOTAL.	IN 1886.	INCREASE.
Foreign missionaries.....	15	14	4	8	41	28	13
Missionaries' wives.....	13	13	2	8	36	25	11
Single ladies.....	8	7	..	8	23	8	15
Native ordained preachers.....	9	2	2	67	80	11	69
Native unordained preachers.....	9	16	1	86	112	13	99
Adults baptized in 1890.....	368	33	6	364	771	391	380
Members.....	1,225	369	21	2,706	4,321	2,665	1,656
Probationers.....	845	167	35	1,774	2,821	1,432	1,389
Schools of all grades.....	47	30	3	97	177	73	104
Scholars.....	886	676	70	1,631	3,263	932	2,331
Sunday-schools.....	14	19	..	117	150	75	75
Scholars.....	1,177	745	..	3,077	4,999	2,407	2,592
Churches and halls.....	27	36	2	115	180	76	104
Collections in China (gold dollars)...	\$1,260.90	\$1,973.63	\$30.00	\$4,390.62	\$7,655.15	\$3,587.31	\$4,067.84

Blessing the Animals in Mexico.

BY ANNIE COCHRAN BEALL.

To-day is St. Anthony's day. I went with the children to the famous church of Guadalupe to see the animals blessed.

On the promenade we saw many people, principally of the poorer classes. Boys were leading dogs with bits of bright-colored paper sticking all over them and twisted into the tail; men were leading sheep and goats with paper, ribbon, an artificial flower, or a great patch of blue, red, or yellow paint on the head or side. There were horses with wide bands of the national colors about the body and bits of fancy paper on their heads; and there were birds in their cages without number. One small maiden carried a gayly-decorated cage in her hand, and on her head was perched a large green parrot. All this crowd was moving toward the church.

When we reached the circular walk around the fountain, just in front of the church entrance, we found it swarming with people. There were fruit-venders, candy-sellers, and tables with smoking hot dishes of meat, onions, pepper, and garlic. Boys balanced trays of nice-looking cakes on the top of their heads or on the palm of the raised hand. We drove round to the side of the church where the priest's house is, as the ceremony was to take place at the door.

The crowd there was a fascinating picture, a mixture of all classes and conditions ranged along the whole length of the church. Right down through the middle of the crowd was a perfect stream of women with bird-cages decorated in every conceivable way, with all sorts of ornaments—flowers, feathers, paper, paint, bits of cloth, ribbon—every thing bright.

On the outskirts of the crowd were the horses, cows, oxen, donkeys, sheep, goats, and pigs, each one decorated. Some comical little dogs were wound round and round with fancy paper ropes, others were trimmed with any quantity of paper fringe; chickens and birds were painted on the wings, and roosters were gay with bright streamers on their tails and artificial flowers on their heads or necks.

There were cats and chickens of a bright purple, blue, or green. One great black ram had his horns beautifully gilded, and some white dogs were painted one color on the head, another on the back, and still another on the tail.

You can fancy what a noise there was, each animal giving his own note to the general concert. I saw one funny gray donkey kick his neighbor over and over

again. He seemed to do it just for the fun of it. Once a rather frisky horse began to charge round generally, whereupon there was a grand stampede toward a place of safety.

About five o'clock the priest came out—an old man with two lighted candles—and he had a bucket of holy water borne before him. All the hats in his neighborhood were taken off as he mounted a bench near the door, and the ceremony began.

He took the water in a gourd-like dipper, mumbled a few words, and sprinkled as many as he could reach. The people, laughing and joking, crowded up near him, some almost throwing others out. They climbed up on the bench and fairly ran over each other in their eagerness.

The blessing is supposed to keep the animals from sickness, disease, and death, and the immense number that flocked to the church show that many people believe in this foolish superstition.

How I did wish that you boys and girls could have seen the picture! I am sure you never have seen such fancy-looking dogs, cats, chickens, and pigs as we saw this afternoon, nor such very, very ragged people. One mite of a boy was leading a scraggy black dog by one hand and hitching up his tattered trousers with the other at every step.

But I must not make my letter longer. When we left it was after six, and not more than half the animals had yet been blessed.—*Children's Work for Children.*

Sending the Gospel to the Chinese.

BY MRS. IDA C. FORD.

Children, stop and listen to me.

I've a story to relate
Of a little Chinese maiden
Who has passed the "pearly gate,"
And has gained her home in heaven,
Where the happy angels dwell;
And has seen the blessed Saviour
Whom she loved on earth so well.

Let me tell you how it happened
That this little heathen child
Came to know there *is* a heaven
And a Saviour meek and mild;
How she learned that Jesus loved her
In her ignorance and gloom,
And came down to earth that she might
Share with him his heavenly home.

In a village, 'mong the mountains
Of a favored Christian land,
Saw a group of dear young people
Gathered in a mission band.
As they talk about the tidings
Coming from across the wave:

Of the work that's been accomplished,
And Christ's mighty power to save;
Of the millions yet in darkness,
And the victories to be won,
Of the help that must be given,

Lest their duty be undone,—
Rises one among their number,
Fair and bright, and young in years,
With her face aglow with fervor,
And her eyes suffused with tears,
Saying: "I will go and help them;
I'll obey Christ's last command,
And will do the work he bids me.

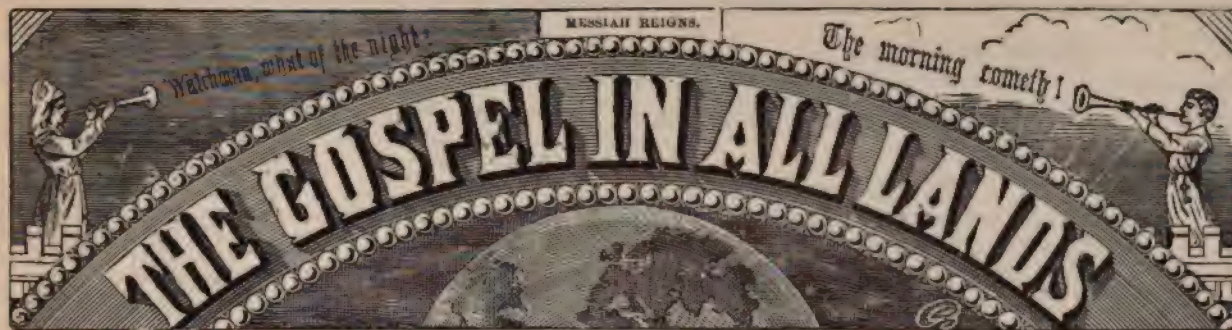
Will you help me, Mission Band?"
Then a solemn silence folds them
In its influence deep and still,
As they feel that God has called her
To fulfill his holy will;
And their thoughts are lifted heavenward
To the throne of grace in prayer,
As this dear one is commended
To the Father's loving care.

Eager hearts responded quickly,
Willing hands their offerings made;
Even little children coming
Sweetly, gladly, to her aid,
Saying: "Let us send them Bibles,
From our banks our pennies take;
We will give them to our sister,
Every one for Jesus' sake."
So, 'mid earnest prayers and blessings,
Left she home and kindred all;
Left them willingly and gladly
To obey the Master's call.

Once again the picture changes;
And 'neath China's sunny skies
We behold our sweet young sister
With the love-light in her eyes,
And that "peace that passeth knowledge"
Shining in her face so fair;
And we *know* that God is blessing
All her faithful labor there.
Little dusky forms around her,
Little faces dark and wild,
Listen as she gently tells them
Of the Saviour, once a child,—
Tells them all the wondrous story
Of his birth, his life, his love,
And the home of endless glory
He's prepared for them above.
And the little hearts, made ready
To receive the story old,
One by one are safely gathered
In the gentle Shepherd's fold.

Thus it was it happened, children,
That this little heathen child
Came to know of God and heaven,
And the Saviour meek and mild;
Thus she found her "mansion" ready
In the fair and happy land,
Through the faithful earnest efforts
Of one little mission band.

—*King's Messenger.*



Eugene R. Smith, D.D.,
Editor.

NOVEMBER, 1891.

150 Fifth Avenue,
New York City.



NATIVES OF PARAGUAY.

Poetry and Song.

Allen Gardiner, Pioneer Missionary in South America.

BY W. H. MORSE, M. D.

He lit the light, and then he died ;
 He sang the song with tears :
 "My father's God, my mother's Hope,
 God of my hopeful years !"
 The song a prayer, a prayer of trust—
 "The sun is lost to-day.
 Bless Thou my light, and bid it shine
 Till darkness fades away."
 Then one more word—they tell it now
 Who heard the feeble tone :
 "'Twas lit from Thee, and thou to me
 As merciful art known."
 No more. He went, and left his light.
 That lamp is burning still ;
 'Tis ours to trim, and ours to shield,
 And ours to daily fill.
 He lit the lamp, and bright it shines,
 Touched by the day-star's flame.
 And those who see, and those who walk,
 Thank God that Gardiner came.

A Missionary Hymn.

BY SARAH GERALDINA STOCK.

It comes to the soul
 That Christ hath made whole,
 The heart that is longing his name to extol ;
 It comes with a chorus of pitiful wailing :
 It comes with a plea which is strong and prevailing :
 "For Christ's sake" to me ;
 "For Christ's sake" to thee ;
 O, what—O, what shall the answer be ?
 We come, Lord, to thee ;
 Thy servants are we ;
 Inspire thou the answer, and true it shall be !
 If here we should work, or afar thou shouldst send us,
 O, grant that thy mercy may ever attend us ;
 That each one may be
 A witness for thee,
 Till all the earth shall thy glory see !
 A cry, as of pain,
 Again and again,
 Is borne o'er the deserts and wide-spreading main ;
 A cry from the lands that in darkness are lying,
 A cry from the hearts that in sorrow are sighing :
 It comes unto me ;
 It comes unto thee ;
 O, what—O, what shall the answer be ?
 O ! hark to the call ;
 It comes unto all
 Whom Jesus hath rescued from sin's deadly thrall ;
 "Come over and help us ! in bondage we languish ;
 Come over and help us ! we die in our anguish :"
 It comes unto me ;
 It comes unto thee ;
 O, what—O, what shall the answer be ?

—The Christian.

World, Work, Story.

Area and Population of South America.

	Square Miles.	Population.
Argentina.....	1,125,086	4,086,492
Bolivia	784,554	2,333,350
Brazil.....	3,209,878	14,002,335
Chili.....	293,970	3,115,815
Colombia	504,773	3,878,600
Ecuador.....	118,630	1,220,000
Guiana.....	201,939	365,227
Paraguay.....	91,970	500,000
Peru.....	463,747	2,971,844
Uruguay.....	72,110	687,194
Venezuela.....	632,695	2,269,020
Total.....	7,499,352	35,429,877

COLONIES OF GUIANA.

British Colony.....	109,000	282,066
Dutch ".....	46,060	57,365
French ".....	46,879	25,796
Total.....	201,939	365,227

The Countries and People of South America.

(The following is gathered chiefly from *The Hand-book of the American Republics*, issued from the Bureau of the Republics in Washington city, February, 1891.)

ARGENTINA.

The Argentine Republic is bounded on the north by Bolivia, on the east by Brazil and Uruguay and the Atlantic Ocean, on the south by the Atlantic Ocean and Chili, and on the west by the Andes, which separate it from Chili. Its average breadth is nearly seven hundred miles. The climate is generally healthy, the soil fertile and very productive ; valuable forests lie along the river banks, and on the extensive plains millions of sheep and cattle roam.

By a treaty negotiated some years ago the archipelago of Terra del Fuego was divided between Chili and the Argentine Republic. The islands are inhabited mostly by tribes of wild Indians, who are supposed to be cannibals. Recently gold has been discovered in that portion of the islands belonging to the Argentine Republic, and several profitable mines are now being worked there.

The resources of Argentina are great, and it has been one of the most prosperous of the South American republics.

The president of the republic is chosen by an electoral college elected by the people every six years, consisting of two electors for each member of the Senate and Chamber of Deputies. Presidents are not eligible for re-election without an intervening term. Salary, \$36,000. The vice-president, elected in the same manner and at the same time, is presiding officer of the Senate, but has no political power ; he succeeds the president in case of

death or incapacity. Salary, \$18,000. Both president and vice-president must be Roman Catholics, natives of the country, and over thirty years of age. The cabinet consists of five ministers; namely, of the interior, foreign affairs, war, finance, and justice. Salaries, \$16,800 each.

The legislative authority is vested in a Federal Congress, consisting of Senate and House of Deputies. The Senate consists of thirty members, two from the federal district, and two from each of the provinces, elected by the legislatures for nine years, divided into three classes, the term of one class expiring every three years. Under the Constitution senators must have a private income of \$2,000 a year. Salaries, \$8,400 per year. The Chamber of Deputies is composed of eighty-six members elected directly by the people, one for every 20,000 inhabitants; members must be twenty-five years of age, and have a citizenship of four years. Deputies are elected for four years, but one half of the House retires every two years. Salaries, \$8,400 per annum. The two chambers meet annually from May 1 to September 30.

In 1887 the number of foreigners in the republic was 600,000, including 280,000 Italians, 150,000 French, 100,000 Spaniards, 40,000 English, and 20,000 Germans.

Although the Constitution recognizes the Roman Catholic religion as that of the State, all other creeds are tolerated, and there are more Protestant churches in Buenos Ayres than in any other city in South America. In 1889 the government gave \$423,540 in aid of the Roman Catholic Church. By law, in 1888, the right of civil marriage was established.

As reported by the general government in 1888, there were 3,227 public schools, with 7,332 teachers, and 254,608 pupils—these schools being under the control of the ministry of education; secondary system, 15 academies, 343 professors, and 2,517 pupils; 14 normal schools for women, with 4,324 students; 13 for men, with 2,655 students; and 7 mixed, with 1,818 students, there being 730 professors employed in the normal school system. There is a well equipped national observatory at Cordoba, museums at Buenos Ayres and La Plata, and a meteorological bureau, two universities, with faculties of law (203 students), medicine (414 students), engineering (126 students), and mines (30 students); also two practical schools of agriculture, a naval academy, and a military academy.

Wheat, maize, and flax are the principal agricultural products, and cattle and sheep breeding is an important industry. In 1889 the value of the harvest amounted to \$100,552,000 gold, and the value of the wool exported was \$56,000,000.

The length of railway open for traffic in 1889 was 6,940 miles, which connects the principal cities of the republic with the capital. There were in addition 2,990 miles in construction. It is expected that a direct cable from Buenos Ayres to Europe will be ready in 1892.

The *peso fuerte*, or silver dollar, is the monetary unit. Its value in money of the United States last January was 96.5 cents. The *argentine* (gold) is worth \$4.824.

BOLIVIA.

Bolivia, named after Simon Bolivar, the liberator, lies in the western part of South America, but has no sea-coast. The aboriginal or Indian population is estimated at a million, and the *mestizos*, or mixed races, at five hundred thousand.

In the republic of Bolivia the executive power is exercised by the president of the republic, with certain ministers of state who constitute his cabinet. The president is elected for four years by direct and secret ballot of all citizens who can read and write. He can not be re-elected to succeed himself. The first and second vice-presidents are elected in the same manner, and they, in the absence, illness, or other inability of the president, perform his functions in turn. The annual salary of the president is \$24,000, and that of the first vice-president is \$6,000, and that of the second \$5,000. The cabinet consists of the following five ministers: Of foreign relations and worship (who is usually the chief of the cabinet); of industry and finance; of the interior; of justice and public instruction; and of war. The salary of each minister is \$5,000.

The legislative power is vested in the national Congress, composed of a Senate and a Chamber of Deputies. The former consists of eighteen members, two from each department, elected by direct vote of the people. The deputies are elected in the same manner, and number sixty-eight. Both chambers convene annually on the 6th of August, in commemoration of the fact that on that day, in the year 1826, the first Congress, called together in Chuquisaca, or Sucre, declared the independence of the country, which thereby was separated from Peru and took the name of Bolivia in honor of its liberator, Simon Bolivar. The salaries of senators and deputies amount to \$200 per month during the ninety days of the session of the chamber. They receive, besides, their traveling expenses to the capital.

The Roman Catholic religion is alone recognized by the State, and is the only one which can be publicly practiced; but other religions are tolerated. The government of the Bolivian Church is vested in the Archbishop of Sucre and the Bishops of La Paz, Cochabamba, and Santa Cruz.

Public instruction is afforded by 460 primary schools, attended by 25,460 children. Secondary instruction is given in 19 colleges, of which 8 are for males, 6 for girls, and 5 are private lyceums. Besides these institutions for secondary instruction there are also 4 seminaries, the number of students being 2,658. Higher instruction is afforded by 4 universities, in which 850 youths study law, medicine, and theology.

The population according to the last census is 2,333,350 inhabitants, of whom 1,000,000 are aborigines, or Indians of pure blood, 700,000 half-castes, and the other 600,000 are creoles, descendants of Europeans.



COFFEE CULTURE IN BRAZIL.

The *boliviano*, or dollar, is worth 77.1 cents in United States currency.

The natural wealth of Bolivia is very great. In the animal kingdom there are the alpaca, llama, guanaco, vicuna, chinchilla, deer, etc., among the wild animals, and horses, cattle, mules, and goats among the tame. The African dromedary is acclimated in the south, where it lives and breeds. All the fruits, grains, and vegetables known in temperate and tropical climates are abundant; also gold, silver, copper, and precious stones.

BRAZIL.

The republic of Brazil occupies nearly half of the continent of South America. It is bounded on the north by Guiana, Venezuela, and Colombia; on the north-east, east, and south-east by the Atlantic Ocean, and on the west by Peru, Bolivia, and Paraguay. Its greatest length is about two thousand six hundred miles, and the extent of its coast-line nearly three thousand eight hundred miles. Brazil claims the largest number of navigable rivers of any country in the world. Although situated mainly in the torrid zone, the climate is generally agreeable and not unhealthy.

The President of Brazil is elected for a term of six years by electoral colleges in the several States and the federal district, but he cannot be re-elected to succeed himself. He appoints the cabinet ministers, and exercises much the same powers as those vested in the President of the United States.

The Legislature of the republic consists of a Senate

and a House of Representatives. The House of Representatives consists of members elected by the people of the States and of the federal district in the proportion of one for each 70,000 of the population. The representatives serve during three years. The Senate consists of three senators from each State, elected by the Legislature of the State, and three from the federal district, elected by an electoral college elected by the people. The senators serve for nine years, one third going out every three years.

Public education has been divided into primary, secondary or preparatory, and scientific or higher education. The latter is controlled by the general government, which maintains two schools each of law and medicine, a school of mines, a polytechnic, a military, and a naval school. It is provided in the new Constitution that all public education shall be secular. A national college at Rio, with twenty classes, has (1889) 600 pupils. In

most of the chief towns of the States there is a middle class and a normal school. By the new Constitution primary education is gratuitous; it is under the charge of the general government in the capital; in the several States their respective governments control it, and in them it is in some instances compulsory. An official announcement in 1889 gives the number of public and private schools as 7,500, with a total attendance of 300,000 pupils; 1,902,455 of the total population of 1881 were of the school age (between 6 and 15).

The geographical area of Brazil is greater than that of the United States without including Alaska. The total foreign trade amounts to about \$240,000,000, being very nearly divided between exports and imports. Of the export trade the United States has the largest share, taking very nearly one half of the total in the form of coffee, sugar, hides, and rubber. Coffee and sugar are the chief products.

The *milreis* of 1,000 *reis*, par value 54.6 cents in United States money, is the monetary unit. The gold coins are 5, 10, and 20 milreis; the silver coins, $\frac{1}{2}$, 1, and 2 milreis.

Brazil was the last country in America to abolish slavery. The official return of 1887 gave the number of slaves as 723,419. On May 13, 1888, slavery was abolished by law. The Indian population is estimated to be about six hundred thousand, and this element preponderates in the northern States. In the sea-ports the population is chiefly of European descent. In four of the States the negroes are numerous.

CHILI.

Chili, a republic of South America, stretches south of Peru to Cape Horn, extending 2,600 miles on the Pacific coast, and varying in breadth from 40 to 200 miles. It is bounded on the north by Peru, on the west and south by the Pacific Ocean, and on the east by the Argentine Republic. From its situation Chili enjoys great variety of climate, from the tropical heat of Atacama to the perpetual winter of Cape Horn. The fruits of the several zones abound. Manufacturing industries are on the increase, and inducements are offered by the government to persons introducing late inventions and such branches of industry as are not already established in the country.

The president of the republic is chosen by electors balloted for by the people of the provinces in the proportion of three electors for each deputy returned to Congress. His term is for five years, and he is eligible

for re-election only after an intervening term. Salary, \$18,000. The president is assisted by a council of state, composed of eleven members, six of whom are selected by Congress and five by himself, and a cabinet of six ministers.

The national Congress is composed of two houses, a Senate, elected by the provinces for six years in the proportion of one senator to three deputies, and a Chamber of Deputies, elected



NATIVE MAN OF BRAZIL.

by the departments in the proportion of one deputy for every 30,000 inhabitants, or fraction greater than 15,000.

The area covers 293,970 English square miles. Total population in 1889 (official returns), 2,665,926. This does not include an estimate of 50,000 aborigines, and an estimate of about 399,889 of the population from which no returns were received, which would raise the total to 3,115,815.

The Roman Catholic is the recognized religion of the State, but religious liberty is guaranteed in the Constitution. The Roman Catholic clergy are subsidized by the State. There is one archbishop and three bishops. Civil marriage only is recognized by law.

There are 1,029 schools; 336 for males, 216 for females, and 477 mixed, with a total attendance of 84,385 pupils. A normal school for the preparation of teachers and an institute for the deaf and dumb have been established, and teachers for the same have been brought from Europe. The University and National Institute

of Santiago provide professional instruction. There are colleges and lyceums established in the capitals of the provinces. The national library contains more than 70,000 printed volumes, and about 25,000 manuscript volumes. Santiago has a museum of natural sciences, an academy of fine arts, a conservatory of music, a botanical garden, and other public institutions.

Seven daily papers are published in the capital, and also a number of reviews and other papers, scientific and literary. Valparaiso and other cities have a corresponding number.

The silver *peso*, or dollar of 100 centavos, is the monetary unit, and is equivalent to 91.2 cents of United States currency. The $2\frac{1}{2}$, 2, 1, and $\frac{1}{2}$ centavos are the copper and nickel coins.

The principal exports are copper, wheat, barley, and wool. In 1889 the imports were 65,090,013 pesos, and the exports 65,963,100 pesos.



NATIVE GIRL OF NORTHERN BRAZIL.



MULATTO WOMAN OF NORTHERN BRAZIL.



SCENES IN CHILL.

COLOMBIA.

The republic of Colombia occupies the north-western portion of South America. It is bounded on the north by the Caribbean Sea, on the east by Venezuela, south by Brazil and Ecuador, and west by the Pacific Ocean. It is traversed by three great Andean ranges, and many fine navigable rivers. The climate varies with the elevation; the coast is hot and tropical vegetation rank, but toward the mountain tops the products of the temperate zones grow to perfection. The mineral wealth of Colombia is great; gold and silver are known to be abundant, and the best emeralds known are found in the State of Boyacá.

The president is elected for six years. He exercises his authority through eight ministers, who are directly responsible to Congress. The elective franchise is circumscribed. An elector must be a male, twenty-one years of age, and must be able to read and write, or have an income of \$500. Congress elects a substitute every two years, who fills the presidency in case of a vacancy. A vice-president is elected at the same time and in the same manner as the president.

The legislative authority is vested in a Congress of two houses, Senate and House of Representatives. The Senate has twenty-seven members, representing nine departments, three from each. They must be Colombians by birth, thirty years of age, with an income of not less than \$1,200. Representatives, of whom there are sixty-six, must be twenty-five years of age; no property qualification required. They are elected by universal suffrage, one representative for 50,000 inhabitants.

The area is about 504,773 English square miles, and the population (1881) 3,878,600, including 220,000 uncivilized Indians, and 80,000 of the population of the territories. Bogota, the capital, 8,564 feet above the sea-level, has a population of over 100,000.

The Roman Catholic is the religion of the State, but other creeds are tolerated.

There are 2 universities, several colleges and technical schools, 16 normal, and 1,278 primary schools, with an average attendance of 75,029 pupils.

In 1888 there were 148 miles of railway, and other railroads under construction. In the same year there were 2,800 miles of telegraph wire, and 200 miles more under construction. Means of foreign communication are by the way of the port of Savanilla. There are 7 lines of steamers touching monthly at the port; of these 4 carry the English flag, 1 is German, 1 Spanish, and the other French. The inland navigation is furnished by the Magdalena River and its tributaries.

The *peso*, or dollar, of 10 reals or 100 centavos, is worth in United States money 77.1 cents. Nickel coins worth $1\frac{1}{2}$ cents, $2\frac{1}{2}$ cents, and 5 cents are common.

ECUADOR.

Ecuador, so called from its situation on the equator, is bounded on the north by Colombia, on the south by Peru, on the west by the Pacific Ocean, and on the

east by Brazil. The climate is varied. On the coast it is hot, and as the country rises the climate varies, until at last, at the height of 11,000 feet, perpetual snow is reached. The cultivated lands lie chiefly in the valleys of Quito, Ambato, and Cuenca, where reigns perpetual spring. Ecuador is rich in natural resources, but agriculture is in a somewhat backward condition, and its great mineral wealth is for the most part undeveloped, owing to the lack of transportation facilities.

The President of Ecuador is nominated by an electoral college, composed of 900 electors returned by the people. A vice-president, who fills the position of president of the Council of State, is elected at the same time. The presidential term is for four years, and the president receives a salary of 15,000 *sucre*s a year. The cabinet consists of four ministers, who, with seven other members, constitute a Council of State. The members are individually and collectively responsible to Congress. Each minister has a salary of 3,000 *sucre*s a year.

The legislative authority is vested in a Congress composed of two houses, the first composed of two senators from each province, chosen for four years, one half retiring every two years. The lower house is elected for two years, one deputy representing 30,000 inhabitants. The electors must be adult Roman Catholics and be able to read and write. Congress assembles in Quito on the 10th of June of each year.

There are a great many uncivilized Indians.

The Roman Catholic is the established religion, and the Constitution excludes all other creeds.

There is a university in Quito and colleges in other of the cities. There are 856 schools, 1,137 teachers, and 52,839 students. The annual expense is \$243,881. Primary education is obligatory. There is a naval and a military school, commercial and technical schools, and a scientific institution in Quito with eleven professors.

Agriculture is in a low condition, yet the soil is capable of producing in great variety. Rice, pepper, and other semi-tropical fruits grow in the low lands; on the plains cotton, corn, and sugar-cane flourish, and in the higher lands wheat, barley, etc. The forests are extensive and almost impenetrable.

There is but one railway, and that about fifty miles in length. There is internal river communication by way of the rivers Guayas, Daule, and Vinces, and other streams which flow into the Amazon, which in Ecuador is called the Marañon.

The monetary unit is the *sucre*, which is worth in United States money 77.1 cents.

The principal exports are cocoa, Indian rubber, coffee, cinchona, and vegetable ivory.

GUIANA.

British Guiana has a population consisting of Europeans, Indians, West Indians, Portuguese, Africans, Chinese, and coolies, or East Indians. The governor is appointed by the British government, and has a salary of £5,000. All religions are tolerated. Sugar is the

chief product, and the exports are sugar, rum, timber, molasses, gold. There are 23 miles of railway and 60 post-offices.

Dutch Guiana, or Surinam, belongs to The Netherlands. At the end of 1888 the population was 57,365, inclusive of the negroes living in the forests. Entire liberty is granted to all religions. The Moravians, Reformed Lutherans, and Roman Catholics have the largest following, and there are 1,252 Jews, 4,731 Hindus, and 114 Buddhists. The principal exports are sugar, cocoa, bananas, coffee, and gold.

French Guiana has a population of 10,600 inhabitants at Cayenne, the capital, and about 15,000 in the interior in addition to a few mountain tribes. It is used by France as a penal colony, and the population of

re-elected until after an interval of two terms. He receives an annual salary of \$9,000, and the vice-president, elected for the same term, receives a salary of \$4,500. The cabinet is composed of five ministers, to wit: Interior; foreign affairs; finance; justice, religion, and public instruction; war and marine. These ministers each received \$3,000 per annum.

There are two houses of Congress, a Senate and a Chamber of Deputies. The members are elected directly by the people by plurality of suffrages. The senators are elected for six years, but are renewed by thirds every two years, and are named in the ratio of one for every 12,000 inhabitants. The deputies are elected for four years in the proportion of one for every 6,000 inhabitants. Salary for each senator and deputy, \$1,000 per annum.



ARAWAK INDIANS OF GUIANA.

the penitentiaries and the liberated convicts amounts to 4,400. The lands are poorly cultivated and the trade insignificant.

PARAGUAY.

Paraguay is situated in the central part of South America, and is divided by the Paraguay River into Eastern and Western Paraguay, or, as the latter is called, Chaco. It is completely surrounded by the republics of Brazil, Argentine, Bolivia, and Uruguay, from which it is partly separated by the rivers Parana, Paraguay, and Pilcomayo, and from Brazil by the Apa River and a range of hills which are not over 2,200 feet above the level of the sea. Paraguay is about the size of England, and one twenty fifth that of the United States. The result of a survey made in 1870 gave the land in miles as follows: Arable, 42,600; hills and forests, 27,000; yerba fields, 5,040, besides 15,360 miles of private lands; making a total of 90,000 miles. It is estimated that there are now about 500,000 acres under cultivation.

The executive power is vested in a president elected for four years by an electoral college, who cannot be

The established religion is Catholic, but all others are tolerated. The head of the State Church is a bishop at Asuncion, and there are priests in every parochial district. The head of the Church must be a Paraguayan.

The official and common language is Spanish, but the Guarani dialect is still spoken by the lower classes. Since November 1, 1881, primary education has been compulsory for children of both sexes. Besides the Bureau of Education, there is a council appointed to promote learning among the people. The schools are supported by a special tax levied under the educational law of January, 1888. In 1887 there were 138 schools, with an average attendance of 15,180 pupils of both sexes. In 1888 there were 160 schools, attended by 28,526 pupils. The amount expended for school purposes in 1887 amounted to \$158,459; in 1888, to \$289,968.42. The national college occupies one of the finest buildings in Asuncion. The Lyceo de Ninas is in charge of a North American lady, and is attended by forty young ladies belonging to some of the best families in Asuncion. Asuncion has a public library, five daily papers, and one

illustrated monthly. There are many charitable institutions, hospitals, asylums, and mutual aid societies.

The principal exports are yerba mate, tobacco, cigars, hides, oranges, timber. Several fine lines of steam-boats connect Paraguay with Buenos Ayres and Montevideo, through which ports the commerce of Paraguay is carried on. There is a railway from Asuncion to Villa Rica, ninety-two miles in length.

The national dollar, or *peso*, is subdivided into 100 centavos, and is worth 73 cents in United States currency.

PERU.

Peru is situated between latitude 3 degrees 25 minutes and 18 degrees south, and longitude 67 degrees 30 minutes and 81 degrees 20 minutes west, having Ecuador on the north, Bolivia and Brazil on the east, on the south Chili, and on the west the Pacific Ocean. The climate of Peru is agreeable and healthful in the interior. In summer the temperature ranges from 80 degrees to 84 degrees, and in winter from 60 degrees to 64 degrees Fahrenheit; the climate of the coast is sultry, and the soil for the greater part arid and destitute of timber.

Like the United States, the republic of Peru elects a president for four years. There are two vice-presidents, elected for four years, who take the place of the president in case of death or incapacity. The president appoints his cabinet of five ministers.

Politically, the republic is divided into nineteen departments, and these subdivided into provinces. There are two houses, the Senate and the House of Representatives; the former is composed of deputies from the provinces in the proportion of one for every 30,000 inhabitants, or a fraction thereof exceeding 15,000. The representatives are named by the electoral colleges of the provinces of each department. The parochial electoral colleges send deputies to the provincial colleges, who send the representatives to Congress in the proportion of two deputies when a department has two provinces, and one other for every other two provinces.

The Roman Catholic is the recognized religion of the State, but other religions are tolerated.

Primary public schools are maintained by the municipal governments, and high-schools by the government in the capitals of the departments. There are in existence 1,177 primary schools, of which 813 are municipal, 333 private, and 31 are maintained by charitable or religious societies. Pupils are enrolled to the number of 71,435, of whom 48,456 are boys and 22,979 girls. Of the total, 53,276 are in the public schools. In Lima there is a university, San Marcos, the most ancient in America. Charles V. granted its charter. Jurisprudence, medicine, theology, and the sciences are taught. The library connected with the university contains over 20,000 volumes.

There are about 350,000 uncivilized Indians.

The mineral resources are great and varied, and the salt deposits are sufficient to supply all the American continent. The exports are guano, niter, sugar, wool, ores, cotton. There are about 1,625 miles of railway.

The monetary unit is the *sol* of 100 centisimos, with a value of 77.1 cents in United States currency.

URUGUAY.

Uruguay, or Banda Oriental del Uruguay, is bounded on the north and north-east by Brazil, east by the Atlantic Ocean, south by the Rio de la Plata, and west by the Uruguay, which separates it from the Argentine Republic. It is a vast undulating plain, well watered by fine navigable streams. The central part of the republic is broken by hill ranges, which are composed for the most part of clay, slate, gneiss, and granite. The climate is generally humid, but temperate and healthy. The plains, so admirably adapted to agriculture, remain, for the most part, uncultivated, and are roamed over by vast herds of cattle and horses.

The president is elected for a term of four years by an electoral college whose members are directly elected by the people. He is assisted by a cabinet of five ministers—interior; foreign affairs; finance; war and marine; worship, justice, and public instruction.

The Congress is composed of two houses, the Senate and Chamber of Representatives, which meet annually from February 15 to July 15. The representatives are chosen for three years in the proportion of one to every 3,000 inhabitants of male adults who can read and write. The senators are chosen by an electoral college elected by the people; there is one senator for each department, chosen for six years, one third retiring every two years. There are fifty-three representatives and nineteen senators.

Roman Catholicism is the State religion, but there is complete toleration and several Protestant churches. Primary education is obligatory between the ages of six and fourteen. In 1888 there were 380 public schools, with 694 teachers and 32,731 pupils; 402 private schools, with 833 teachers and 21,017 scholars. Besides the university and other colleges and academical institutions there are religious seminaries with a corps of 383 teachers and 4,261 pupils.

Ninety-nine newspapers and periodicals are published; 91 in Spanish, 2 in English, 2 in Italian, 2 in Portuguese, 1 in German, 1 in French.

Cattle and sheep raising is the chief industry. The principal exports are wool, hides, skins, meats, tallow. In 1889 there were 445 miles of railway in use and 255 miles in construction.

The *peso* is equivalent to about \$1.04 of United States money.

VENEZUELA.

Venezuela is situated in the torrid zone, and is bounded on the north by the Caribbean Sea and the Atlantic Ocean, on the south by the republic of Brazil and territory in dispute between Colombia, Ecuador, and Peru, on the west by Colombia, and on the east by British Guiana.

The national Legislature consists of a Senate and a Chamber of Deputies. The Senate consists of three senators from each State, elected, respectively, by the

Legislature of the State which they represent. The Chamber of Deputies consists of deputies elected by the people of the States, each State electing one for every group of 35,000 inhabitants, and an additional one for a surplus, if any, exceeding 15,000. Both senators and deputies are elected for four years, and substitutes or alternates, to fill any vacancy during the term, are elected at the same time and in the same manner as the senators and deputies themselves.

Every second year the Congress elects out of its own body a federal council of seventeen members, made up of one senator and one deputy from each of the States, and one deputy from the federal district. The federal council, from its own number, elects a president and a vice-president of the republic. These officers, like the council itself, hold office during two years. Neither the president nor a member of the council can be re-elected to succeed himself. Most executive acts have to be considered by the federal council. The president appoints cabinet ministers, with whom he holds cabinet councils, for the acts of which all are jointly responsible.

It has an area three times the size of France and of Germany, and five times that of Italy. In the 1,500 miles of her coast-line Venezuela has fifty coves and thirty-two ports, besides numerous anchorages. Among these ports there are some which could well give anchorage to the combined fleets of Europe. The territory of Venezuela is traversed by 1,059 rivers, the greatest of all being the Orinoco, which is one of the greatest of the world. Its length is 1,300 miles, almost entirely navigable, in some places being twelve miles wide. Its narrowest part is in front of Bolivar city, and it there measures 3,000 feet in width, which is one fourth of its average width. The Orinoco has many tributaries, rendering navigation to the neighboring republic of Colombia easy, and the branch called the Casiquiare unites it with the Negro River, a great tributary of the Amazon, so that from the mouth of the Orinoco on the Atlantic there is established the extensive water communication which crosses Venezuela, Colombia, Ecuador, Bolivia, Peru, and which goes as far as Brazil.

There are only two seasons in Venezuela—summer and winter. The first is dry and the latter rainy, but the trees retain their verdure and produce the entire year as if it were a perpetual spring.

The climate of Venezuela is varied. On the coast it is hot, but there are never-failing breezes, and on the highlands it is cool and delightful, and there are localities where the mountains are covered with eternal snows. Although Venezuela is situated in the tropic zone, the temperature does not rise as much as it does in the corresponding latitudes of the north of Africa. The average heat reaches 80 degrees on the coasts, and the highest temperature felt on the highlands is 71 degrees Fahrenheit. In some parts of the coast the climate is not healthy, but in the rest of the country it could not be surpassed.

Venezuela is one of the richest republics of South America as regards natural resources and easy means

of developing them, for although its territory is crossed by three mountain systems their configuration presents many practicable means for communication with the plains and valleys. The greatest wealth of Venezuela consists in her agriculture, and coffee and cocoa are her principal products. The value of the annual export of coffee is estimated at \$12,000,000, and that of cocoa at more than \$3,000,000. The breeding of cattle is another source of wealth for Venezuela. There are at the present time in the country 11,000,000 head of cattle. The exportation of hides amounts to \$1,200,000 a year.

The population is 2,269,020, of which 326,000 are native Indians. Mines of gold, silver, copper, iron, lead, quicksilver, coal, etc., abound. There are several lines of railroads completed and several others being constructed. The *bolivar* is the monetary unit, and is worth 15.4 cents of United States money.

The nation maintains 1,346 public schools, and there are also municipal and private schools, colleges, and universities.

The City of Montevideo.

BY THEODORE CHILD.

No city in South America has greater advantages in geographical position than Montevideo, the capital of the Republic of Uruguay, and if it possessed only a good port its prosperity would be multiplied tenfold. In the bay, it appears, the depth of water has diminished five feet within the past seventy years, and now does not exceed fifteen feet at the deepest, while the roadstead outside the Cerro is so exposed as to be one of the most dangerous in the world. The Rio de la Plata is by no means the ideal river that many believe it to be; indeed, after every strong *pampero* you may count wrecks and ships aground between the estuary and the island of Martin Garcia literally by the score. For want of a port or protection of any kind all business is interrupted while the *pampero* is blowing, communication between the shore and ships anchored in the roads being impossible. The necessity of loading and unloading by means of lighters and tugs renders the operation exceedingly expensive, and in many cases the costs of landing goods at Montevideo are equivalent to the freight of the goods from Havre, Hamburg, or Liverpool. Ever since 1862 there have been various schemes proposed for making a port, but all have fallen through. During my visit in 1890 no less than twenty-one costly projects were submitted to the Department of Public Works, but the well-informed considered that none of these projects was likely to be accepted. To all of them two grave objections were to be made: first of all, the enormous cost; and, secondly, the fact that all the projects were based on the gaining of land as a principal object, of course with a view to lucrative speculations, after the example of the harbor and dock works of Buenos Ayres.

Landing at Montevideo is often a terrible and even

dangerous operation. The ocean steamers anchor two miles or more from the shore, and after the formalities of the medical inspection have been accomplished and the quarantine flag hauled down, small steamers are moored alongside, the baggage is lowered, and then the passengers have to make perilous leaps from the foot of the gangway to the decks of the tugs. Finally, when all is ready, the tugs start, panting and puffing, threading their way through ships of all sizes and descriptions anchored in the roads. The panorama of the city is grand. To the left, forming the western point of the bay, is the Cerro, that gives its name, Montevideo, to the town; on the summit, 137 meters above the level of the sea, is a fortress built by the governor, Elio, after the capitulation of the English in 1808, and now used as a light-house and observatory; at the foot of the Cerro the broad bay sweeps round, crowded with small craft, and joins the turtle-back promontory on which the old town is built. Seen from the river the points that strike the eye are the hill on the left, and on the right the vast custom-house depots, the fine new hotel, and the towers of the cathedral and the churches rising above the white and Oriental-looking silhouette of the town that slopes up from the water and attains in parts a height of 100 meters above the level of the sea. The landing-stage is at the end of the custom-house, a wooden wharf or jetty provided with a narrow wooden staircase, at the head of which the *changadores*, or porters, wait in line to carry baggage. The want of good police regulations and fixed tariffs makes itself felt here as in all the ports of South America. The newcomers, and the natives too, have to submit to much extortion, although the porters of Montevideo and the whole service of the landing-stage are better managed than at Buenos Ayres. The hotels of Montevideo are all poor, the food they provide is inferior and often execrably prepared, and as there are no other restaurants except those of the hotels there is no alternative but to suffer.

I spent some time in Montevideo in the winter and in the summer, and saw both the agreeable and disagreeable aspects of life. I saw the people in the summer evenings sitting on their balconies sucking *maté* and thrumming guitars; I saw the city in the winter when the rain fell for days together in perpendicular thick threads that pattered on the paved streets, and made life seem dismal and hopeless until the sky cleared, the sun shone, and Montevideo once more appeared pleasant and attractive. Of the climate, however, no evil can be spoken. In the summer the heat is always tempered by the breezes from the water, with an average of about 20 degrees centigrade; in winter the thermometer never descends to zero, and the houses have no heating apparatus or chimneys, which would imply that the need of them is not felt. Nevertheless, it must be confessed that when it rains, and the whole air is saturated with moisture, the cold seems intense enough to justify fires; but this view is not taken by the majority of the inhabitants, who content themselves with the protection afforded by

voluminous Spanish cloaks, and wait patiently until the sun shines. On the other hand, it is stated that the climate both of Buenos Ayres and of Montevideo is changing and becoming colder, and in some of the modern houses built for people who have traveled and acquired notions of European comfort fire-places have been made. Owing to its situation on a granite promontory almost surrounded by water, the Uruguayan capital is well ventilated, admirably drained, constantly washed clean by the rain that falls at every season—70 or 80 days out of the 365—and thoroughly healthy.

Montevideo is a city of stucco and bright colors; of long broad streets that run up hill and down hill in straight lines, with clusters of telegraph and telephone wires overhead, and implacable tram-cars, whose drivers delight in plaintive pipings on cow-horns, challenging and answering each other with piercing nasal thrills—a city of noise and clattering hoofs, of fine shops and well-built houses; a city of manifest luxury and wealth. Although laid out on the usual Spanish-American chess-board plan, Montevideo does not impress one with the monotony and sameness that characterize Buenos Ayres. The undulation of the ground causes great variety in the perspective of the streets, and glimpses of the glistening waters of the river or of the bay are constantly visible from the higher points. The buildings are all low and flat-roofed, and even on the principal plazas there are houses only one story high. The banks and business blocks have one or two and rarely three stories, but some buildings I saw in construction are loftier. The example of tall modern edifices has been given by the splendid new Hotel Victoria, overlooking the bay and the roadstead, the only hotel in South America adequately planned and arranged from the point of view of construction. At the time of my visit this hotel was not yet finished inside, but, as its silhouette forms the most conspicuous object in the panorama of the city seen from the water, it cannot be passed unnoticed. A peculiarity of the houses of one or two flats is that the walls are often carried to a height of a meter above the roof, and marble or simile-stone balconies built out at the points where the windows will be placed when fortune shall permit the owner to carry the building one story higher. On the grand Plaza Independencia there are several buildings left in this unfinished state.

The style of architecture within the city is nameless; it reminds one often of the structures figured in German architectural toys. The plan of the private houses is the Andalusian vestibule, with a front door and a second gate of open wrought-iron work, showing the first *patio* or court-yard, a second and third *patio* according to requirements, a façade on the street, with iron gratings over the windows and marble facings and stucco ornaments on the walls. The building materials used are brick, iron, timber, stucco, tiles, and marble. The courts are generally paved with marble, and, together with the passages, have a dado of blue and white Talavera tiles of *azulejos*. Just as at Buenos Ayres, the richer the house the more fanciful the ornamentation

of stucco, the more tender the tints of bistre, salmon, lilac, and rose on the walls, the more elaborate the iron-work, and the fresher the green paint on the shutters. The visitor is expected to admire a new quarter of the town toward the north-east, called the Barrio Reus, and another quarter bearing the same name near the Plaza Ramirez. This is a vast building speculation on the model of those which have covered the new quarters of Paris with streets and blocks of houses. The peculiarity of the Barrio Reus at Montevideo is that it is outrageously European in aspect, and thoroughly unpleasing; it suggests a transplantation of a part of Brussels or of Berlin to the banks of La Plata. One cannot imagine people living with joy in such houses as these in the climate of Montevideo, in spite of electric light, telephones, bath-rooms, and all modern improvements. Still, the greatness of the effort and the rapidity of the creation of these new quarters excite admiration, and testify to a certain exuberant and exaggerated energy.

The chief squares of Montevideo are the Plaza Constitucion, more commonly called Plaza de la Matriz, Plaza de la Independencia, and Plaza Cagancha. The first has on one side the cathedral or Iglesia de la Matriz; on another, the handsome white marble façade of the Uruguay Club, one of the most luxurious and splendid clubs in the southern hemisphere; on the third side, the Cabildo, which serves as a parliament house, and bears the inscription "Representacion Nacional;" and on the fourth are buildings of no architectural interest, in one of which is a hospitable English club. In the center of this plaza is an elegant and elaborate white marble fountain. The plaza is crossed by diagonal paths lined with trees of the acacia family that are covered with bloom in season. On summer evenings the Plaza de la Matriz is the great resort of the inhabitants. The heavy traffic of carts has ceased, the tram-cars pass less frequently and less noisily, the carriages become more elegant, and many teams of magnificent European horses are to be seen. A military band plays in the kiosk near the fountain, and the greater part of the plaza is dotted with little tables, where syrups, ices, and refreshing drinks are served. The ladies turn out *en masse*, clad in the most elegant and tasteful summer costumes that the Parisian exporters can furnish; young women, matrons, girls, and children pass to and fro, with flashing eyes and dazzling teeth, looking handsome, healthy, and graceful; while the sidewalks are lined with a double row of young men, who smoke cigarettes, and watch the *défilé* of beauty and fashion in the accepted Spanish-American fashion. Here and there in the elegant crowd you note dashing mulattoes and comical negresses dressed in immaculate white, and as you pass you hear groups speaking French, Italian, and English, as well as the native Spanish, for Montevideo is a cosmopolitan town. The Plaza de la Constitucion has existed since the town was planned, and owes its present name to the fact that the Constitution of the republic was proclaimed there in 1830.

The Plaza Independencia is to be eventually sur-

rounded by lofty colonnades in the Doric style, sections of which are already built. The aspect of this immense parallelogram is very imposing, although at present it has no remarkable buildings except the modest palace of the government, where the ministries are also located very inadequately. In front of this palace stands a sentry, and a sentry-box covered with blue and white stripes, and adorned in front with mock curtains of red paint tied back with gold cord, also imitated by means of paint. The *corps de garde* under the arcade, and the long bench on which the soldiers of the president's guard, most of them negroes or men of color, sit and smoke cigarettes all day, form one of the picturesque and characteristic "bits" in Montevideo. Across the Plaza Independencia, which measures 221 meters long by 232 broad, is a paved path 8 meters wide, lined with benches, also much frequented as an evening promenade, particularly by the more portly matrons, who are more at their ease there than on the narrow sidewalks of the Calle Sarandi, or on the crowded Plaza Matriz. From the Plaza Independencia to the Plaza Cagancha runs the Calle 18 de Julio, a splendid boulevard twenty-six meters wide, planted with trees and lined with fine shops, certainly the finest modern street in South America, and in the evening one of the most animated in Montevideo. In the middle of the Plaza Cagancha is a marble column and pedestal surmounted by a bronze statue of Liberty holding a flag. The statue is very poor, and the pose so unfortunate that the figure suggests that of a lady in distress making signs with her umbrella to stop the tram-car.

Among the principal public buildings, besides those already mentioned, is the Municipal Palace, a truly wonderful Gothic structure of stucco and white paint. Some of the banks, too, are Gothic, but others affect the Renaissance style. The Loteria de la Caridad has a handsome building for transacting its vast business. The Hospital de Caridad, which is supported by this lottery, is an immense building, but without architectural interest. The post-office, built specially for the purpose, is more or less convenient. One curious feature of this establishment is an opening on one side of the court-yard by the side of the letter-boxes, bearing the inscription "Inutilizacion." Before throwing your letter into the box you are required to present it to the employee who stands behind this opening or window and obliterates the stamps. What happens in case a recalcitrant person refuses to take the trouble of waiting his turn at this window when there is a crowd, and simply posts his letter with the stamps unobliterated, is a point which I failed to elucidate. The Spanish-Americans appear to be patient and docile, like the European Latins, and submit to many inconveniences without a murmur.

The Cementerio Central is considered one of the sights of the capital. It has a monumental entrance and an elaborate chapel, and is reputed to be the most luxuriously and the best arranged cemetery in South America. It is situated on the sea-shore, and divided

into three sections, surrounded by high walls, in which are arranged, on the inside, innumerable niches, each with its marble tablet recording the names of those whose remains are deposited inside. The coffins are wound up to the mouth of these mural cellules by means of a portable lift and ladder combined, and the whole surface of the walls is hung with wreaths of fresh flowers or of beads, which stand out in strong relief against the marble facings. Each section of the cemetery is carefully laid out, fenced in with iron railings, and full of tombs and monuments of great price and pretensions, due to the chisels of the sculptors of Rome and Milan. The vegetation in the cemetery is most varied, and besides the funereal cypress there are flowering shrubs of many kinds, and on almost every grave wreaths of fresh flowers, constantly renewed, that fill the air with their perfume. The pious luxury displayed in this Campo Santo is remarkable.

Paso del Molino is the fashionable residential suburb of Montevideo, distant from the town about three quarters of an hour by tramway along finely paved and broad avenues that skirt the bay. The whole suburb is occupied with villas surrounded by gardens richly stocked with trees and flowers. The villas, or *quintas*, as they are called, are in many cases most fantastic and curious, and the styles of architecture vary from florid Gothic to Moorish and even Chinese. The results obtained are costly and often comic. One is impressed by the effort made and by the wealth of the owners of these *quintas*, but at the same time one is eager to escape out of sight of these monuments of architectural and parvenu folly. One's soul has no joy in most of them.

Not far by tramway from the Paso del Molino, but unfortunately at a distance of more than a league from the city, is a public garden and promenade belonging to the municipality, called "El Prado." This beautiful park is traversed by a stream lined with willows and other trees; the entrance avenue is planted with four rows of tall eucalyptus, and the grounds are adorned with rustic fountains, rockeries, and statues surrounded by most beautiful and varied vegetation. The only disadvantage of the Prado is that it is too far away; in order to visit it one must have several hours to lose, and except on special occasions its beautiful walks are deserted.

During the summer months Montevideo attracts many visitors even from Buenos Ayres for the bathing season, and two beaches of fine sand have been provided with the necessary apparatus at Ramirez and Pocitos, both within easy distance of the town, and served by tramways. The sea is discolored by the brown waters of the Río de la Plata at these points, which are not so "charming" as one might imagine from the descriptions of the natives, but very acceptable for want of something better. The sight of the little cabins and of the bathers is amusing enough of a summer evening, and in both establishments there are cafés and restaurants which help to make a visit agreeable. In the city itself, besides the new hotel, there is a wonderful bathing es-

tablishment under cover, with swimming baths for ladies and gentlemen, each 50 by 30 meters, and accessories of a most luxurious nature.

The main streets of Montevideo—25 de Mayo, Sarandí, Rincon—are overarched at intervals with gas-jets and globes in the same way as the principal streets of Buenos Ayres, not merely for illumination on high days and holidays, but also for ordinary every-day use. Part of the town and many shops are lighted by electricity furnished by two vast establishments. In the southern hemisphere the streets are always most animated after sunset, when the shop-keepers take down their shades and blinds, and endeavor to attract customers by the most brilliant and effective display of goods. The shops of Montevideo astound the traveler by the quantity and costliness of the articles of luxury that they contain. In the Calles Camaras, Sarandí, 25 de Mayo, and 18 de Julio the majority of the shops are for the sale of precious stones, jewelry, silverware, furniture, fancy articles, *objets d'art*, looking-glasses, objects appertaining to the costume and adornment of women. There are also several large music-stores and book-stores. The jewelers' windows are ablaze with diamonds, sapphires, emeralds, and rubies, mounted in very expensive pieces. The silversmiths have massive toilet sets chased and *repoussé* in magnificent style. The dealers in *bibelots* and objects of art display onyx *pedouches* and vases with rich ormolu mounts, useless things of great price for wedding presents set in morocco-leather cases lined with azure silk, and mounted with silver or gold, commonplace bronzes of hackneyed models, such as Houdon's "Kiss" and John of Bologna's "Mercury," Oriental carpets, French fancy furniture, Parisian knick-knacks, and all the expensive trumpery of Vienna, Batignolles, and Yokohama. There are pictures, too, in some of the shops, oil-paintings and water-colors, and fac-simile reproductions from Paris and Milan; but the less said about the artistic taste of the people the better. In the choice of jewelry and wearing apparel they acquit themselves excellently well; they make a prodigious impression upon the foreigner, and they spend large sums of money, which would seem to indicate that they are rich and prosperous, and that their lot is not to be disdained.

The book-stores of Montevideo present the same phenomena as those of Buenos Ayres. The windows are filled with the latest productions of Gyp, Maupassant, Goncourt, Tolstoi, Maizeroy, Delpit, Belot, Theuriet, Coppée, and the inevitable Georges Ohnet, all fresh from Paris; the shelves inside are packed with Spanish translations of the same talented authors, together with endless series of translations of Jules Verne, Xavier de Montépin, and Paul de Kock. One must go outside of France in order to realize the immensity of the public to which these latter three writers appeal, and at the same time to comprehend the absolute indifference of humanity in general toward those qualities which constitute the joy and the torture of the literary artist. In the book-stores of Montevideo I noticed a fair num-

ber of translations of European scientific and historical works, but I hunted in vain for a copy of Calderon, Lope de Vega, or Francisco de Quevedo. Even copies of *Don Quixote* are few and far between. This neglect of the great Spanish classics and of the lighter *picaresque* writers struck me as being worthy of remark. The newspapers of Montevideo, like those of Buenos Ayres, depend upon the French for their novels and literary articles. There is no local literature worth speaking about, except that which produces political leaders and financial and statistical reports.

Evenings in Montevideo are dull in the winter season, even when the theaters are open, for the town is not yet large enough to support a regular company, and therefore has to depend on traveling troupes. There are four houses—San Felipe, Cibils, Solis, and Politeama. The latter two are generally devoted to Italian opera, and every other night the amateurs have an opportunity of hearing the hackneyed repertory, provided they are willing to pay \$4 (gold) for a stall. The Teatro Solis, holding 2,000 people, is exteriorly a very elegant and handsomely proportioned edifice, and very commodious inside, though poorly decorated. Like all South American theaters, it has a *cazuela* reserved for ladies, and occasionally the house is filled with all the rank and fashion of the town; generally, however, there are many vacant seats, and apparently no regular theater-going public. On the nights when the opera is closed there is no amusement whatever, not even a café concert, nor does the military band play on the Plaza Matriz during the winter months. There is nothing to do but to promenade up and down the Calle 18 de Julio and the Calle Sarandí, stand outside the Uruguay Club to watch the ladies pass, look in at the shop windows, and go to bed at ten o'clock, when the shutters are put up, and the silence of the streets is broken only by the late tram-cars and by the hoarse voices of the ubiquitous and indefatigable sellers of lottery tickets, with their fallacious and insinuating cries: "*Cincuenta mil pesos para mañana. Cincuenta mil la suerte. Tenemos el gordo. Este es el bueno, caballero. Un enterito.*" (Fifty thousand dollars for to-morrow. Fifty thousand the prize. We've got the big one. This is the right number, sir. A nice, complete ticket.)

The lottery is one of the first and last things that strike the visitor in Montevideo. It is impossible to escape. From early morning until late at night, every day in the year, boys of six and old men of seventy wander about the streets crying tickets in all tones of voice. There are seven drawings a month, the grand prize being one time \$50,000, at another \$25,000, and at another \$12,000. A complete ticket costs \$10 gold, and consists of five *quintos*, or fifths, which are sold separately at \$2, and for each drawing 12,000 complete tickets are issued, or, in other words, 60,000 fifths, and there are 1,200 prizes. The sum produced by the sale of all the tickets represents \$120,000, the amount devoted to prizes is \$90,000, and the amount taken by the Hospital de Caridad is \$30,000. Of course, all the tick-

ets are not sold every time, and the hospital runs the chance of winning prizes with the unsold numbers, but the quantity of tickets placed is remarkable; all sorts and conditions of men are seen buying a *quinto*; the sellers are found in every village in the republic, and the neighboring republics of the Argentine and Brazil also take a considerable number of tickets. Thanks to the resources of the lottery, the Hospital de Caridad is one of the richest in the world.

As regards society in Montevideo, it is difficult for the passing visitor to make any observations of much use or interest. The Hispano-Americans, for that matter, have retained the customs of the Spaniards of the mother peninsula; family life is held to be of first importance, and strangers are with difficulty admitted to the intimacy of the home. The Anglo-Saxon dinner-party, the French reception, the European *soirée*, are unknown. The family lives for its members, and not for the outside circle of friends and acquaintances. In Montevideo there is no other social animation than such as one finds in Buenos Ayres, Santiago, or Lima—a rare fête given by some millionaire, a grand ball offered to the cream of the creole families by the aristocratic club, and besides that the evening promenade, the opera, and the races at Maronas, which are frequented by a fashionable and well-behaved public, far different from that which horrified me at the Argentine race-meetings. Montevideo, however, does not possess a drive or park like the Palermo of Buenos Ayres, nor is any particular street or quarter of the city especially *à la mode*. Furthermore, suburban villas are very generally preferred to town houses by the rich, so that collective manifestations of elegance and fashion are not easily made, except in the limited conditions above specified. — *Harper's Magazine*.

The Republic of Uruguay.

BY THEODORE CHILD.

The republic of Uruguay, after having been convulsed by intestine dissensions for so many years, has now entered what is called the path of progress and prosperity. Like the other South American republics, it made a great display of its wealth and civilization at the Paris Exhibition of 1889, and its painstaking statisticians drew up prodigious tables of figures, from which we were able to gather much interesting information about this rich and favored land. Let us endeavor to state with the utmost brevity the physical and economical condition of the country, and to resume in general terms the impressions of a short visit to the Banda Oriental, as this republic is generally called in South America.

First of all, let it be stated that the republic of Uruguay is situated in the temperate zone of South America, on the left bank of the Rio de la Plata, between 30° 5' and 35° south latitude, and 56° 15' and 60° 45' west longitude from the meridian of Paris. On the north and east the territory is bounded by Brazil; south-east and south by the Atlantic; south-west and west by the

rivers La Plata and Uruguay, which separate it from the Argentine Republic. The shape of the territory is a polygon, almost entirely surrounded by water, except in the center of the Brazilian frontier. Its perimeter is 1,075 miles, of which 625 are sea and river coast. The superficies is calculated to be 63,330 geographical miles, or 186,920 square kilometers; in other words, it is about one sixth larger than England. The territory is divided into nineteen departments. The physical aspect presents a strong contrast with the flat, treeless, and often arid pampas of the Argentine; the Banda Oriental abounds in wood, water, and hills; from end to end the undulation is continuous, and in some departments, for instance, Minas, one might almost imagine one's self in Switzerland, so fine does the hill and mountain scenery become. The climate is moist, mild, and healthy, and there are really only two seasons—summer and winter—with a maximum of 36° centigrade in January, and a minimum of 3° above zero in July. The hill chains are numerous, and spread over the whole country, forming countless streams, rivers, and lakes. There are also many isolated hills, like the Cerro of Montevideo. The greatest height of the mountains, if they may be so called, is 500 meters, attained by the Cuchilla Grande, 490 by the Cuchilla de Santa Ana, and 455 by the Cuchilla de Minas.

The important rivers number seventeen, of which the chief are the Plata, the Uruguay, and the Rio Negro, the last of which runs through the center of the territory. The Uruguay River is navigable as far as Paysandú for ocean-going ships, and as far as Salto for coasters and for the passenger steamers of light draught of the Platense Company. The distance from Buenos Ayres to Salto is 306 miles, which the Platense steamers accomplish in 36 hours. The outflow of the Uruguay River is about one fourth only of the Paraná, averaging 11,000,000 cubic feet per minute, or almost as much as the Ganges. The scenery of the Uruguay resembles that of the Paraná, being in some places perhaps a little bolder and more picturesque, but in general the aspect of the banks, of the bluffs, and of the towns offers nothing strikingly different from what may be seen on the Paraná between Martin Garcia and Corrientes. The Rio Negro crosses the republic, from its source in the Cuchilla de Santa Tella in Brazil to its confluence with the Uruguay, running from south-west to west over a distance of 463 kilometers. Small schooners can navigate this river up to 55 miles from its mouth. The water-shed of the Rio Negro covers nearly three fourths of the republic, and the soft scenery of its banks is characteristic of large sections of the country. The other thirteen rivers of the republic have courses varying from 245 kilometers to 150 kilometers, and receive more than 1,500 affluents; most of them, too, are navigable up to 15, 20, and 30 miles from their mouths.

Abundantly irrigated and fertile in the majority of the departments of the republic, the soil produces every kind of grain or fruit known in temperate or subtropical climes. For cattle-raising it is the finest country in

South America, the animals finding water, good pasture, and the shelter of trees, hills, and valleys throughout the year; whereas on the plains of the Argentine horned cattle and sheep perish by thousands from want of water and dearth in the summer, and from exposure and inundations in the winter. As regards minerals, the territory of Uruguay is rich in all the industrial and precious metals and stones, from gold and diamonds down to lead, agates, and carnelian; but, owing to the want of roads and means of transport, the mining industry has not yet been developed or even carefully studied.

The chief industry of Uruguay is cattle-raising. The number of animals declared in 1887 amounted in all to more than 22,000,000 head, comprising horned cattle, 6,119,482; sheep, 15,905,441; horses, 408,452. The proportion per square kilometer is 120.13 head, and per inhabitant, 34.64. The above figures are those of the *Anuario Estadístico*, published at Montevideo in 1889. In the tables posted up in the Pavilion of Uruguay at the Paris Exhibition the total number of cattle existing in the republic was stated to be 32,000,000, having a value of 407,000,000 francs, an ox being estimated at 60 francs, a horse at 30 francs, a sheep at 4 francs, and a pig at 30 francs. The difference of 10,000,000 head is more than the normal increase of two years. The discrepancy, however, need not astonish us. The Spanish-Americans have become of late years indefatigable compilers of statistical tables, but few of these tables resist careful scrutiny and control. We must be content to accept the figures given as being more or less exact. These enormous totals mean clearly that Uruguay is essentially a pastoral country. Agriculture, we find, is developed only in the departments of Montevideo, Canelones, and Colonia; in the departments of the interior it has not made any notable progress. Nevertheless, the country produces more cereals than are needed for home consumption, and in 1887 upward of 4,000,000 francs worth of grain was exported. Efforts have been made to cultivate vines in Uruguay, and the experiments promise to be successful.

An industry derived from the pastoral is that of the saladeros—establishments where animals are killed, and their hides, flesh, etc., salted or otherwise utilized. In Uruguay the great saladeros are at Montevideo, at the foot of the Cerro, and at Fray Bentos, Paysandú, and Salto, on the Uruguay River. The model establishment and the most famous is that of Fray Bentos, where Liebig's extract of beef is made. This saladero, founded in 1864, kills 1,000 animals a day during the summer season, and employs 600 men. At Montevideo one of the best saladeros for visiting is that of Cibils, but in all the establishments the processes of slaughtering and cutting up are the same, and the scene of bloodshed equally nauseating. The meat, cut into long bands, salted, and dried in the sun, becomes *charqui* or *tasajo*, and is exported in bags, chiefly to Brazil and Cuba. The demand, however, is decreasing, and consequently, both in Uruguay and in the Argentine, great efforts are being made to organize the exportation of live cattle and refriger-

ated meat on a grand scale to European ports. At present between 700,000 and 800,000 head of cattle are killed every year in the republic of Uruguay, and nearly half that total is slaughtered in the saladeros of Montevideo.

The population of the Republica Oriental del Uruguay was estimated in 1888 at 687,194 souls. The latest census of the department of Montevideo, taken November 18, 1889, gave a total of 214,682 inhabitants, comprising 114,578 natives and 100,104 foreigners, of whom four fifths live in the city of Montevideo itself.

The density of the population in the whole republic in 1888 was 3.46 inhabitants per square kilometer; but, taking the density department by department, we find 308.54 per square kilometer in Montevideo, 14.76 in Canelones, 6.40 in Colonia, and then dwindling down in the remaining departments from 3.26 to 0.55 in Artigas. Four departments—Durazno, Minas, Treinta y Tres, and Cerro Largo—have only 1.61 inhabitants to the square kilometer. These figures explain the lonely aspect of the country as one crosses it even by rail. Almost the third part of the population of the republic lives in Montevideo. Outside of Montevideo there is nothing to be seen but undulating prairies, flocks and herds, ranchos, wood, water, sky, and a few human beings riding along with their *ponchos* sweeping their horses' flanks. The country being essentially pastoral, the chief, and one might say almost the only, articles of exportation are live-stock and animal products known as *productos de ganaderia*, including wool, hair, bones, dried meat, hides, tallow, etc. England, France, Germany, and Brazil are the countries that do most trade with Uruguay, both in exportation and importation.

From the statements made in connection with the payment of the direct taxes, it appears that in 1887, the date given by the latest official statistics, the value of property declared amounted to \$272,529,674 gold, and the number of proprietors to 54,761. Of this total the majority—51.34 per cent.—are foreigners, namely, 28,112, and 26,649, or 48.66 per cent., Uruguayans. The most numerous foreigners are Italians (8,329); then follow in order, Spaniards (7,724), Brazilians (6,776), French (2,895), Argentines (842), English (492), Germans (356), Swiss (271), Portuguese (267), etc. As regards the value of property held by foreigners, the Brazilians head the list with \$50,823,238; the Spaniards and Italians follow with \$31,000,000 and \$30,000,000; then the French with \$16,000,000, the English with \$8,000,000, the Argentines with \$5,000,000, the Germans with \$3,000,000; and lastly the Portuguese and other nationalities. In the provinces it is important to note that the Brazilians are the most numerous foreign property-holders after the natives, their number being 6,716. The Spaniards, Italians, and French follow, with 5,904, 4,429, and 1,843 respectively.

The principal revenue of the Uruguayan republic is derived from the customs duties, which amount to 46,500,000 francs in a total budget of about 70,000,000 francs; the property taxes give about 6,000,000

francs, and the balance is produced by post-office, stamps, patents, licenses, etc. These figures are enough to indicate that Uruguay is extremely protectionist. Indeed, the first article of the customs laws of 1888 says that "all foreign merchandise imported for consumption" shall pay an *ad valorem* duty of 31 per cent., except arms, powder, cheese, butter, ham, meat, etc., which pay 51 per cent.; hats, clothes, shoes, furniture, carriages, etc., 48 per cent.; chocolate, candles, and various comestibles, 44 per cent. I quote only two or three instances, which will suffice to explain for what reasons living is very dear in the Banda Oriental, and wages only apparently high.

The political organization is that of a representative republic, and the Constitution is modeled on that of the United States of North America. The president is elected for a period of four years. Political life is very torpid in this thinly inhabited pastoral land, and the phenomena that it presents are neither instructive nor interesting. The chief point to be noted is that since the period of revolutions and dictatorships has been closed the progress of the country has been rapid, and considerable efforts are being made to promote public instruction, public works, and national development in general.

The apparatus of public instruction consists of a university at Montevideo—with upward of 600 students and 60 professors—and 380 public schools, of which 62 are in the department of Montevideo, and the balance in the other provinces. The number of pupils at these schools in 1888 was 18,000 boys and nearly 15,000 girls, and the teaching staff numbered 700, of whom 230 were men, and the rest women. The cost of education is calculated at about \$16 (gold) per head per annum. The number of private schools in the whole republic is about 400, and the number of their pupils about 21,000. Of these private schools 250 are in the department of Montevideo, and the rest in the country. The teaching staff of the private schools is composed of some 800 persons, the majority being women; and of this total about 170 are members of religious communities. At Montevideo there is a school of arts and trades, with over 200 pupils, 36 professors, and 24 experts, installed in a fine new building near the Plaza Ramirez. There is also a military college, with 60 pupils, supported by the State, who come out with the grade of sub-lieutenant.

The army of Uruguay, in the rank and file of which are many Africans and Indians, is remarkable for the number of its generals and superior officers. It is composed of four battalions of infantry, four regiments of cavalry, and one of artillery, forming a total of 3,264 soldiers, 197 officers, and 21 generals on active service, to say nothing of many who enjoy pensions. The navy consists of three gun-boats and seven small steamers, manned by 119 men, 43 engineers and stokers, and 12 superior officers and 10 chiefs (*jefes*). With the exception of the frontier garrison troops and of those stationed in the capital, the majority of the soldiers are scattered throughout the provinces, where they perform the duties

of rural police, maintain order in the villages, and stroll down to the railway stations to see the trains pass and hear the news. They are dressed somewhat in the French style, and, as a rule, look rather shabby and neglected.

The budget of the republic for 1890-91 was fixed at \$16,081,247.86, and the revenues were estimated at \$16,143,000, thus leaving a surplus of \$61,752.14. Generally speaking, the finances of the country have been of late years in a fair condition, and the Argentine crisis arrived just in time to arrest certain tendencies toward wild speculation and fictitious operations, which were beginning to manifest themselves in Montevideo with all the symptoms that had been observed in Buenos Ayres. The continuation of the economical crisis, and the subsequent revolution in the Argentine, caused, however, grave perturbations in the commerce and finances of Montevideo, as was to be expected, from the considerable intercourse between these two great ports of La Plata.

The republic of Uruguay is still poorly provided with ways of communication. The jolting diligence maintains an undisputed reign over the greater part of the territory; roads are wanting; and for these reasons the mineral wealth of the country, although more or less known, has been neglected. But as the railway lines advance and branch out we are likely very shortly to hear of the creation of great extractive enterprises, including several gold-mines. As in the Argentine, the railways already made, in making, or to be made in Uruguay are practically the monopoly of English capital. The chief company is the Central Uruguay, whose three trunk lines spread out like a duck's foot, and mark the whole territory as their own. One line runs from Montevideo through the towns of La Paz, Piedras, Canelones, Santa Lucia, Florida, Durazno, across the river Yi by means of a bridge 2,005 feet long and 50 feet high, and so on to Paso de los Toros and Rio Negro, where it crosses the river of that name over a magnificent bridge resting on nine pillars, with viaducts of approach at each end, supported by 11 pillars. The distance from Montevideo to Paso de los Toros is 273 kilometers. At this latter point is a junction with the Midland Uruguay line, which runs to the important town of Paysandú, famous for its canned ox-tongues, and thence to Salto, having a total length of about 318 kilometers. At Salto is the terminus of the Ferrocarril Noroeste del Uruguay, which runs to Santa Rosa and Cuareim, a distance of nearly 179 kilometers, and works in combination with the Brazilian Great Southern line between Cuareim, Uruguayana, and Itaquí. This line is of great importance for commerce with Brazil, and for the Departments of Salto and Paysandú, because the navigation of the Uruguay from Salto up to Brazil, besides the obstacle presented by the falls, is frequently interrupted by the sinking of the waters of the river.

A branch of the Central Uruguay 33 kilometers long runs from the station of Veinte Cinco de Agosto as far as San José, and there are projects for extending the

line to Rosario, and thence to Colonia, to Palmira, and Fray Bentos; but there is no probability of these branches being built for years to come. The main lines above mentioned form a trunk series, connecting the western parts of Uruguay with Montevideo, Brazil, and the great ports of the Uruguay and La Plata Rivers.

A second trunk line, the Ferrocarril Nordeste del Uruguay, owned by the Central Uruguay, runs from Montevideo to Minas, a distance of 122 kilometers, with thirteen stations, in a rich agricultural, marble, and stone-quarrying region. From the station of Toledo on this line, a few miles only from Montevideo, starts a line 300 kilometers long to Nico Perez, with a projected ultimate extension to Artigas. The line to Nico Perez will doubtless be open for traffic in 1892. A third trunk line is the extension of the Central Uruguay from Paso de los Toros to Rivera, on the Brazilian frontier, which will also be completed, in all probability, before the end of 1892, the distance between the two points being about 300 kilometers. From Rivera there is a length of about 70 kilometers of railway needed to reach Cacequi, a point on the Brazilian line from Porto Alegre to Uruguayana.

This system of rails would place the Province of Rio Grande do Sul in direct communication with Montevideo, which would thus become the natural port of this rich section of Brazil, instead of Porto Alegre, which is practically useless, because the mouth of the harbor is blocked up with sand, and the entrance impossible sometimes for months together. Indeed, even at present Montevideo is virtually the port of Rio Grande, thanks to the great contraband business carried on by means of bullock carts, which carry European goods from Uruguay across the frontier, the Brazilian import duties being so much higher than those of the Banda Oriental that the operation is remunerative.

The great amount of business already done between the republic of Uruguay and the neighboring Brazilian province, and the near prospect of closer and easier communications, thanks to railway extensions, render it permissible to entertain the idea of the possible union of the two, the more so as the interests and the sympathies of the inhabitants point that way; for, although the inhabitants of the Province of Rio Grande are Portuguese, there is more real affinity between them and the Uruguayans than between them and the Brazilians of the tropical regions. The number of Brazilians who hold property in Uruguay is a point to be remembered in this connection, and the advantage of strengthening Uruguay and establishing a buffer republic between the Argentine and the vast republic of the United States of Brazil is one which might find favor in the eyes of the diplomatists of both hemispheres.

Excursions across the territory of Uruguay reveal nothing of very great interest to the tourist. The landscape in parts is pretty; some finely situated *estancias* are to be seen along the banks of the Uruguay; the vicinity of the Rio Negro, too, is especially interesting and characteristic of the fertile parts of the territory, which

present a similar combination of water, wood, and rolling prairie. But, after all, one soon wearies of looking at the same kind of view hour after hour, league after league, and province after province. The fences of posts and wire are varied sometimes by fences of aloes and cactus; the eucalyptus, the poplar, and other trees are also planted to form fences, as in Chili; the roads, where one sees long teams of oxen toiling along with huge wagons, are as terrible as those of the Argentine; the prairies are dotted with innumerable herds of cattle and horses; occasionally you see two or three peasants wearing brown *ponchos* riding and driving animals before them; at long intervals you see one or two *ranchos*, or huts, where these peasants live. In the Argentine the *ranchos* appeared miserable enough, but in Uruguay I saw many even more primitive, mere huts of black mud, with a roof of maize straw, a floor of beaten earth, a doorway, but not always a window. The cabins of the Irish peasantry give some idea of the Uruguayan *rancho*. It is a comfortless, unhealthy, rheumatic dwelling, less civilized than that of the Esquimaux, and more carelessly built than the most ordinary bird's-nest. As for the towns, after Montevideo the most important is Paysandú, which differs in no respect from a dozen Argentine towns similarly situated. Salto is absolutely without interest. Floriday boasts a monument in commemoration of the declaration of the independence of the republic, proclaimed in that town on August 25, 1825. Santa Lucia, much frequented in summer by people from Montevideo, is surrounded by pretty country, and has a picturesque plaza, and a large church with elaborate stucco columns and Corinthian capitals supporting a tympanum.

As a rule, the Uruguayan provincial town is a vast agglomeration of rectilinear unpaved streets and stucco houses, having no particular character, but presenting a less neglected and untidy aspect than similar towns in the Argentine. The whole Banda Oriental and its inhabitants strike one as being more refined, more amiable, and more gentle than the land and people of the sister republic. Nevertheless, in the country every thing is very primitive, and one is astounded at the rough way in which many of the rich *estancieros* live on their estates in the simplest and most comfortless houses. These men own leagues and leagues of land, and they live like the patriarchs of old, with two or three generations of children under the same roof and eating at the same table, in the old-fashioned creole way. Such men, as may well be imagined, are not progressive; they continue their pastoral industry in an indolent, apathetic manner, leaving to nature almost every thing except the operation of selling and receiving the money; and, above all, they cannot be persuaded to subdivide their lands and let them out for farming. Uruguay is being kept back chiefly by the conservativeness of the creole land-holders, who possess immense estates that are inadequately developed. The law of inheritance and the obligatory subdivision of property among the heirs will modify this state of affairs in the course of

time, and these vast holdings will be gradually broken up and developed in detail. The process, however, will necessarily be slow, and meanwhile, as the State owns no lands, the increase of immigration can only be slow in proportion.

Owing to the want of land belonging to the State, official immigration would seem to be superfluous in the republic of Uruguay; nevertheless a new law, promulgated in June, 1890, devoted forty-five articles to the details of this question. Among the chief articles of the law are the following: The consular agents of the republic shall give information in their various posts both to intending immigrants and to the home government, and make out annual reports on all matters connected with the subject of emigration and immigration. The General Assembly of the republic shall fix annually a sum for paying third-class passages for immigrants from Europe, which passages shall be repaid by the immigrant by means of quarterly installments, with an annual interest of six per cent., within two years and a half after his arrival. Colonization enterprises and private individuals may obtain from the *Direccion de Inmigracion y Agricultura* the advance of passage money for persons whom they may designate, against a *vale* drawn up in the conditions of repayment above mentioned. The law prohibits the importation of beggars, cripples, aged men, except when they form part of a family; Asiatics, Africans, gypsies, Hungarians, and Bohemians. With these exceptions all kinds of agricultural and day laborers and artisans are demanded. The consular agents of the republic are ordered to make continuous propaganda in favor of immigration, "rectifying erroneous versions that are contrary to the credit of Uruguay as a country for immigration, making known its geographical, economical, and social conditions, the general advantages it offers to the immigrant, and the special favors that it assures for his passage, board, and lodging during the first eight days after his arrival, and for securing him an immediate and lucrative engagement in the country."

In the main this new law is the reproduction of the Argentine law concerning assisted immigration. Its promises, however, are more fallacious than those of the Argentine law, inasmuch as the Argentine government possesses still vast expanses of unoccupied territory and various official colonies in the Chaco, where it can send the new-comers to engage in a hard struggle against mosquitoes and fever. In the republic of Uruguay, on the other hand, unless the government should determine to expropriate certain lands for the purposes of colonization—a measure which is scarcely probable—employment can be given only to immigrants in a limited degree, according to the demands of the labor market and of private colonization enterprises. As for the special favors of board and lodging during the first eight days after arrival, they consist in the hospitality of the Hotel de Inmigracion, of Montevideo—an extensive two-story building, having one façade on the Calle 25 de Agosto and another toward the bay, where

there is a special mole and quay for landing the immigrants and their baggage. All these measures for the protection of the immigrants and for facilitating their arrival are excellent; but the question is what to do with them when they have arrived; for although they have hitherto presented themselves only in comparatively small numbers, it appears that it has not been found easy to find them work and places. A proof of this is the fact that the foreign consulates in Montevideo are overwhelmed with applications from deceived immigrants who wish to return to their country, while the newspapers every week contain heartrending accounts of the misery and ill-treatment of immigrants who have been abandoned in the provinces of the interior, or simply turned out of the Hotel de Immigration to starve or beg in the streets of the capital. In spite of the promises and information of the consular agents of Uruguay, the republic's offers of assisted passages and lucrative engagements are full of snares and disappointments, and for the reasons above briefly indicated the healthy and rational current of immigration must be slow and gradual. If the Orientals were otherwise than they are things might be different, and the transformation of the republic rapid. In other hands Uruguay, with its splendid soil, fine climate, and facilities of navigation, might become one of the greatest food-producing countries of the world. But in Spanish-American republics it is vain to look for active patriotism, co-operative energy, and public spirit. Whatever progress is accomplished in any and all of them has been realized mainly by foreigners, not with the help of, but in spite of the administration, and in spite of the conservative apathy of the creole population. At present we have seen the density of the population of the whole territory of Uruguay is 3.46 inhabitants to the square kilometer, and the total is less than 700,000.—*Harper's Magazine*.

The Indians of Brazil.

BY REV. H. C. TUCKER.

The principal section of the country inhabited by the Indians is the great interior highlands and valleys of the tributaries of the Amazon River. Much of this territory has never been explored. No one knows how many souls there are in this region. The estimated number, by different persons who have been among some of the tribes and over parts of the country, ranges from four hundred thousand to two millions. Judging from the extent of the territory and from some recent facts given by German explorers, one might reasonably estimate the number at from one to one and a half millions. These explorers report the discovery of seven new tribes of peaceable and industrious Indians in the hitherto unexplored valley of the Xingu River. If all the unknown territory of Brazil was carefully explored it might be revealed that we have even more than two millions of "dusky relatives" in these wilds.

The government of Brazil through the Romish Church

has made some effort to civilize and catechise some of the tribes on the borders of civilization. Such are the systems and methods of the Romish Church, and such is the character of the work done, that it remains a question with some if more harm than good has not been accomplished. Certainly many of the vices and immoralities of the coast cities and towns have been introduced among these tribes along with what efforts have been made at catechising and civilizing. Be this question as it may, it is a fact that the greater part of this two million people know nothing of the true God and his Son Jesus Christ as revealed in the Holy Bible.

It is true they have some faint idea of a Supreme Being, or of a number of gods. The most reliable information that I can gather from my own personal contact with them, and from others who have been among them, is that they have three principal gods: the Sun, the creator of all things having animal life; the Moon, creator of all things having vegetable life; and Ruda, the god of love, charged with all the affairs of matrimony and of the reproduction of animal life. Each of these gods is served by the inferior gods, and they by others, and so on, until they reach the idea that each creature has its special god or, as they say, mother. They never use the word father in connection with their deities, but always mother—mother of the living, mother of vegetables, mother of reproduction.

They seem to have no conception of Satan; their gods may be displeased, and consequently punish them.

There are evidences that they believe in immortality. When a corpse is buried they deposit pots containing food; the arms of the dead also accompany him (the bow and arrow and such like), that he may provide himself with game. These would be unnecessary if there was no life after death. In the valley of the Amazon it is said they bury their dead in their huts, with the hope that while they are asleep they may be visited by the spirits of those who loved them. These things and others go to show they have some faint ideas of immortality; but far from the Christian's knowledge and hope of a blessed immortality.

As before stated, some little effort is being made by the government through Romish priests to enlighten and catechise some of the tribes. All praise to whom it is due for whatever good may have been done! The mass remains yet untouched. In some places they suffer much from their contact with the people. Last year, while visiting a tribe in the Province of Santa Catharina, I was told of some brutal things done by the white man to them. In one encounter about twenty of them were killed; some women bowed on their knees before the men, and with uplifted hands pleaded pitifully to be spared; but were cruelly slain while thus pleading. These and many other horrifying things were told me not only by domesticated Indians, but by more humane Brazilians.

In the valley of the Amazon I was told that those who had been taught to work are bought and sold by



SCENES IN BRAZIL.

the rubber-gatherers and others negotiating in that country. One man told me he had seven Indian boys employed on a small boat on a trip up one of the rivers, and was offered about \$150 apiece for them.—*Nashville Christian Advocate*.

Western Argentine.

BY REV. C. W. MILLER.

Mendoza is the great center of the extreme west of the Argentine Republic. It is the head-quarters of the Great Western Railroad, and the starting point of the Transandine Line, which is in way of construction, the first division of which is already open to traffic. This line is to be the first to cross the South American continent. It will connect by rail Buenos Ayres and Valparaiso. Once that this line is finished, Mendoza will become one of the well-known cities of South America. Also another railroad is soon to be built directly to the south to San Rafael, starting from this city; thus it may be seen that Mendoza is already a great commercial center, whose importance will ever increase with the onward march of this great but new country. The mineral wealth of the surrounding country is very great, but not developed to any considerable extent. Yet, however, silver in small quantities is mined, and since last year a German company has been operating very successfully petroleum mines. The petroleum is carried through pipes from the mines to a station of the Great Western Railroad, and is used by the same company to make gas for the lighting of the city. At present the principal source of wealth is the cultivation of the grape; however, other industries are springing up.

EVANGELICAL WORK

was begun there some five years ago, and every advancing year shows the importance of Mendoza as a center of propaganda; and since our appointment to this field we have not only tried to hold what was gained and to push on the work in the city, but also have made special efforts to carry its influence to the surrounding country and provinces. To this end we published for twelve months a monthly paper, and distributed it broadcast in the out towns. We also have made it a point to seek names and addresses of persons who would receive and distribute tracts in all these places. Our labors in this line have not been in vain; already our hearts are cheered by the report of good that has been done.

This year, for us, has been one of much toil and suffering. The first four months both the pastor and his assistant were in very poor health; and then Brother Griot, the assistant, lost his only little child, and we had very severe sickness in our family.

The progress of the work seemed slow, and there was much to discourage; but at the present, thank the Lord, a livelier spirit is manifest, four have recently joined on probation, and a class of probationers is being prepared for reception in full communion. In the class that was received at the end of last year there was

one very interesting case—a woman seventy years old. She had, of course, been brought up in the Roman Catholic faith, and tells how she used to deprive her children of bread in order that she might buy a candle to put before the image that she worshiped. Being asked if she was satisfied with her baptism, she responded (literally): "For me it would be very nice to be baptized again, because it seems to me that what I have experienced in changing from the Roman religion to the gospel faith is such a great change that all things have become new; hence I would like to be baptized again." We shall never forget the gleam of joy that made bright that dark, wrinkled face the night we baptized her. She was so happy!

In the present class we have another interesting case in a young man who was brought up by a priest, or rather by two priests, because the first died and another took him. He says that these priests kept women, and had children born to them, and lived such filthy and immoral lives that when he grew up he was so disgusted with what was called the Christian religion that he drifted into infidelity, and for four years believed nothing. Afterward the merchant who has him employed offered him the use of his library. Looking through it he found a Bible, but the merchant said, "O, no, you must not read that book—it is a bad book!" But he insisted, read the Bible, and finally his friend gave it to him, and thus he was started on the way that has led him to Christ. When he was married the priest tried to take this Bible from him, with the declared purpose of burning it. Of course, the young man would not agree to this, yet the priest insisted that he was going to keep the book and burn it, until this faithful youth threatened to carry him before the court if he did not deliver him his Bible.

Last month we opened an evangelical day-school, and already the little room is full. Brother Griot has been put in charge of the school for the present.

Our Sunday-school is prosperous, there being at present three English classes, three Spanish classes, and one French class, with a total enrollment of some eighty members. The Sunday-school is in great need of a library.

SAN JUAN,

the capital of the province of the same name, which lies north of Mendoza, called loudly last year for the Gospel, the interest being awakened principally by colporteurs, the last of whom was Señor Aguirre, a worker of the British and Foreign Bible Society. He spent five months in that city, and was so impressed with the need of the Gospel there that he finally joined our Mission and offered himself for that field. This arrangement was made, and after spending a short time with us in preparation, he took up the work in San Juan in the month of January of this year.

San Juan was founded in 1561, and is a nice town of 12,000 inhabitants.

It possesses a custom-house, a branch of the national bank, the Bank of Cuyo, a national college, a normal

school for ladies, a national school of engineering, a seminary, and fifteen primary schools. The more important industries are farming and rearing of cattle. The province has a population of 80,000.

A hall on one of the main streets was rented, and on the first of March the work was formally opened by the superintendent, Dr. Drees. The first meetings were well attended, and were honored by the presence of the minister of government, and other gentlemen of high position. A Christian brother who lives out of the city also gave, free of charge, a room for permanent services; hence already we have two centers of propaganda. The work is progressing. Last month we received in full fellowship the first members—six from probation and three by transfer. Property has been bought at a cost of \$12,000, national currency. A friend of the cause who has been very liberal in helping toward the support of Señor Aguirre gave a donation to cover the first payment, which was one fourth of the cost price.

SAN RAFAEL,

a small town in this province to the south of Mendoza, has been sending up the Macedonian cry this year as San Juan did last. Brother Labra, a colporteur of the American Bible Society, toward the end of last year visited this place and sold Bibles. The priest made a propaganda against him and the Bibles, and succeeded in securing and burning several of the books. Interest was awakened, a Christian family was found, and a colony where several French Protestants are located was visited. During the year we have constantly sent them papers and tracts, and some weeks ago we decided that the same worker should visit that town again. He was prospered on his way, gave two public discussions, two preaching services, and reports that there are eleven converts who are growing in grace and in the knowledge of the truth. Now they send a petition signed by twenty-four men praying us to send them a pastor. Surely the field is white to harvest, but the laborers are few!

These western provinces have suffered uprisings, revolts, and the general political discontent that has kept for more than a year the whole nation in a very unsettled state. The whole country is in a state of bankruptcy and political corruption. There is no hope for it but in a moral reformation, and this must come from the propagation of the Gospel, because the Papal Church does not establish a proper moral standard. Now that almost every one feels the need of moral life and purity, it does seem that a Church which pretends to be Christian would do something to lift the people out of this pit of degradation, but to the contrary the only notable thing that Church has done this year in this nation has been to crown, by permission of the pope, an idol (a small stone image) in Catamarca, one of these western provinces. This idol is called the Virgin of the Valley, and according to the fabulous history that the priest propagates was found in the valley of Catamarca about the year 1580, an object of worship of the Choya Indians.

This great coronation was attended by the Archbishop of Buenos Ayres, ecclesiastical dignitaries from Uruguay and Chili, representatives of the national government, a battalion of troupes, and an endless number of priests, friars, etc. Let those who think that Romanism in these countries is Christianity meditate on this the last great act of crude idolatry committed by the Papal Church. In order to establish the worship of this the last goddess of their making in all the country, the priests are distributing cards with her picture on one side and a prayer and indulgence, granted by the pope, on the other.

In conclusion, we believe that the day is fast coming when the evangelical Churches of the United States will feel a keener sense of missionary duty to South America. Meanwhile let the brethren pray for us who stand on these outposts in the advance line of the glorious army of our Lord Jesus Christ.

Mendoza, July 20, 1891.

Religion in Argentina.

BY BISHOP J. M. WALDEN, D.D.

The prevailing religion in this republic is Roman Catholic. The Spanish *conquistadores* took possession of a new land in the name of their king and the holy Catholic Church. However they may have been affected in their own lives by the precepts of Jesus Christ, they planted the cross in every land where and when they planted the standard of Spain. Priests and other functionaries of the national Church accompanied these expeditions, and many of them were zealous in their efforts to bring the heathen tribes within the pale of the Church. Though the sword was more effective than the missal, the cannon of the army than the canons of the Church, in procuring the conversion of the natives, yet in the course of time a very large proportion of their descendants became willing adherents, knowing nothing of any faith or form of worship other than that given them by their conquerors. From Mexico to Patagonia, here and there in the fastness of mountain or forest, may be found a tribe as yet untouched by Christian influences, but these are exceptional. Some such are in Argentina, yet they are so isolated in the forests of the Gran Chaco in the north, or in the mountains of the Patagonian district in the south, that they do not appreciably affect the civil and social conditions of society. The prevailing religion is formal, and may have little spiritual life, but such a people, living in the presence of these monuments of the Christian faith, cannot become a nation of skeptics.

The attitude of the government toward the Roman Catholic Church is quite different from that in Mexico. It seems strange that at a time when this was the only Christian denomination in Mexico the government banished or suppressed the Jesuits, nuns, and other religious orders, confiscated their vast properties, interdicted the most imposing religious processions, and prohibited the appearance of priests and other ecclesiastics.

tics on the streets in a distinctive clerical attire. No such radical measures were adopted in the Argentine Republic, although the Jesuits were banished at one time, when the country was still a dependency. The republic has among its civil officers a minister of religion and education, and the Roman Catholic Church receives an annual appropriation from the public treasury as a constitutional right. The civil elections are on Sunday, and voting places are at Roman Catholic churches—at least in cities. But the government has made reforms which were against the wishes of the church authorities, none of which, perhaps, was more earnestly antagonized than that of civil marriage, for which, it is probable, the requisite legislation has been completed. By this the Church is not prevented from observing the rite as a sacrament if the contracting parties choose to have the religious ceremony, but it makes marriage legal without the sacramental service.

The comparative isolation of this country, particularly of the inland provinces, has affected the state of religion. The people of the United States have been in contact with other peoples, touched by them not only in our many sea-ports, but along our rivers and railroads, all our natural and artificial highways; but this has not been the case in Argentina until within the present generation. The religion planted there in the sixteenth century has not been, could not be, touched by the stirring religious movements and the march of events in Europe and elsewhere. If modified at all—and it has been—it must have been through local events and the retroactive influence of the condition and character of the people upon it. In several of the cities there are hospitals, orphanages, and other humane institutions incident to Christianity. Many of these are under the charge of the Sisters of Charity, some of them built through their instrumentality. These devoted women have schools also at several points. The services in the churches being so largely ritualistic, the impression seems to be warranted that the charitable ministrations of the women in the Roman Catholic orders are doing far more to illustrate the true spirit of Christianity and perpetuate the hold of the Church on the better classes in Argentina than all the offices of the altar and sanctuary maintained by the priests.

The Franciscans were the earliest to labor among the natives, and it is recorded that they were very successful. In 1578 the first Bishop of Tucuman invited Jesuits to aid in this work of converting the natives. They were taught better forms of industry, and, under the leadership of their teachers, became expert in raising cotton and other products. The Quichi tongue was reduced to a written language, and a large number of books were produced. The Jesuits remained in the country nearly two centuries, until 1763-67, when they were expelled. The Quichi literature was thrown out of the libraries, and for years it was in common use for wrapping-paper in the stores of Cordoba. The Church, through her orders, seems to have maintained a kindly attitude toward the natives, and, being brought steadily under

the influence of her public services, they were lifted toward the plane of the colonists. Intermarriage also tended to the elevation of the natives where the relation was solemnized by the sacramental rite. St. Francis Solano acquired a worthy renown by his devotion to the religious instruction of the Indians in Cordoba, and most of the provinces preserve the memory of some humble hero. Among these was Dr. Taylor, an English physician, who came to Buenos Ayres in 1713, joined the Jesuits, and devoted the remainder of his life—forty years—to mission work in the native tribes.

The right of residence granted to the English last century may have been the first step in the opening of the country to Protestantism. Be that as it may, about sixty years ago the chaplain of the British embassy in Buenos Ayres, an Anglican clergyman, moved by a concern for the spiritual welfare of the constantly increasing number of immigrants from English-speaking countries, made some effort to establish religious services in English for their benefit. The interest the people of the United States had long felt in political events in South America had no doubt an influence in leading the Methodist Episcopal Church to send missionaries to Brazil and the Argentine Confederation in 1836. The one sent to Buenos Ayres readily gathered an English congregation in that city, and was soon able to organize a Protestant work that has continued without interruption. In this he had the sympathy of the British chaplain, and such co-operation as he could give. The society thus organized half a century ago, long since self-supporting, came to be and is yet known as "the American Church," to distinguish it from "the English Church," an Anglican society, and "the Scotch Church," a Presbyterian society. Each of these churches secured property in eligible locations, now of great value because in the business center of the city. The American Church, composed quite largely of families from Great Britain and the descendants of such, is a very strong and active society, and has been continuously served by American pastors.

These societies were not molested in their religious privileges, their services being conducted in English. During the time of Rosas all Protestant services in Spanish were interdicted, and toleration was not formally asserted until civil order was established in 1861. For several years after Protestant mission work among the Spanish-speaking classes was limited to the circulation of the Holy Scriptures and house-to-house visitation for Bible reading and religious conversation. Protestant preaching in Spanish, though not begun, was really established by Rev. John F. Thomson in 1867. Brought by his Scotch parents to Buenos Ayres when very young, he, after his conversion, was sent to the United States to be educated, and was graduated from the Ohio Wesleyan University. Immediately he returned to Buenos Ayres, intent on preaching to the Spanish-speaking people in their own tongue, a work that he has prosecuted without interruption. Although the government is the patron of the Roman Catholic Church

there is religious toleration for every tongue of its polyglot people. All intelligent and public-spirited Argentines take great pride in the freedom of speech and of worship attained to in their republic. It is the fruit of a specific guarantee in the organic law.

The Anglican Church has two English missions in the suburbs of Buenos Ayres, and a society and good church property in Rosario. Some other points where English people are located are visited by ministers of this Church. The German Lutherans have a church in Buenos Ayres, and their service is maintained at a point or two among German-speaking colonists. Protestant mission work among the Spanish-speaking people, native and immigrant, is alone maintained by the Methodist Episcopal Church. For nearly thirty years its work was only English; it now has four English preachers besides the pastor of the American Church, and two who preach in German, but the Spanish is the more interesting work. In Buenos Ayres Dr. Thomson preaches every Sunday to the largest Protestant congregation in the world addressed in the Spanish language. The Mission has Spanish congregations in Rosario and four other important cities, the remotest being Mendoza, at the foot of the Andes, and these are centers from which other points are reached. Schools in which religious and secular instruction is given are a part of the system, and an orphanage has been established at Rosario. Of the thirty mission workers only nine are from America. Spain, Italy, and other European countries are represented, but the working force is steadily becoming Argentine, as the Church it develops will be Argentine. Four of the Americans are women, an important fact, in view of the praiseworthy activity of the Roman Catholic sisterhoods.

The general agent of the American Bible Society for South America resides in Buenos Ayres. Colporteurs have traversed the republic during the past twenty-five years, and have sold and donated large numbers of the Holy Scriptures. That many are sold will not seem strange in view of the fact that a Roman Catholic priest named Vaughan collected here and elsewhere in South America \$15,000 in gold to issue a new translation of the Bible in Spanish. The Methodist Mission has a press, and circulates tracts, papers, and other publications. Of the English who are in business in the cities, and connected with railways and the mines and other enterprises, and of the English and Irish sheep farmers, a large proportion are Protestant in family, sympathy, and thought. In view of all the facts the reader will ask, What is the trend of these Protestant influences? The American must see that Argentina can hardly become a Protestant country for a long period. Of her large immigration a greater proportion is Roman Catholic than of that of the United States. If this Church maintains its numerical strength here a similar result is likely in a country where she already is dominant. But Romanism is affected by the presence of a vigorous Protestantism, as is evident in Germany, Great Britain, and the United States. That Protestantism has fuller

freedom in Argentina and Chili than in other Spanish-American States is in part because these republics recognize the liberalizing tendency of its influence among the people and on the dominant Church.—*Harper's Magazine*.

The Y. M. C. A. in Uruguay and Argentina.

BY REV. GEO. G. FROGGATT.

The secretary of the Young Men's Christian Association at Montevideo, Uruguay, writes with date June 20:

"The Y. M. C. A. is holding its regular meeting every Tuesday night, and it is very satisfactory to note that not only is our number increasing, but that we are receiving special spiritual benefits."

Our dear brethren have very great cause to feel elated at their prosperity, for it is hardly more than a year ago that the most sanguine thought the starting of a Y. M. C. A. in Montevideo an utter impossibility, while the worldling laughed the idea to scorn. God, however, has heard, and in his great goodness has answered, the prayer of his believing children.

For years, and never so much as at present, the Y. M. C. A. has been an imperative necessity in Montevideo. There are scores of English and of English-speaking young men in that beautiful city; but, alas! how do they spend the holy Sabbath? In attendance at the races—a fearful pit of destruction in these countries—foot-ball matches, and regattas, etc. The devil does reap golden harvests at times, but in most cases whose fault is it?

These young men, most of them as bright and pleasing young men as we could wish to meet anywhere, must be met, and every honest effort must be made to win them over to Christ. If every believer were simply to "acquit himself like a man," how few the enemies of the cross would be! This is the grand, the truly sublime work the Montevideo Y. M. C. A. has before it. I pray earnestly God will make the association equal to the task it has to perform.

The Buenos Ayres Y. M. C. A. continues in a flourishing condition, despite the lamentable anarchy which reigns in Argentine politics and in Argentine finances. The members and friends of this association are at present discussing the advisability of buying suitable premises. I consider this a move in the right direction, and trust I shall soon hear that this has been accomplished. Such a step would help to make the association a powerful agency for righteousness and for the development of Christian activity in all of its manifold and varied forms in this modern Babylon. Buenos Ayres is honeycombed with priests, and crowded with Romish churches and chapels, and yet it is one of the most immoral cities in the world. The influence of the clergy, so far as the claims of heart-religion and common morality are concerned, is absolutely *nil*; even babes scoff at the Roman Catholic priest in these latitudes!

The day the Buenos Ayres Y. M. C. A. succeeds in securing premises of its own will be a red letter day

for every Christian in the Argentine metropolis. These associations are weak financially. Are there not some among the readers of this paper who might aid a little in this connection? Brother, sister, give the matter a little thought. May the day speedily come when our best wishes in regard to the above noble institution shall be completely realized!

The receipts of the Buenos Ayres Y. M. C. A. for the nine months ending December, 1890, amounted, according to the treasurer's report, to \$2,121.48, and the disbursements to \$1,897.14.

Education of the Young Womanhood of the Argentine Republic.

BY REV. THOMAS H. STOCKTON.

The education of the young women of South America as a whole is being either neglected or perverted—"neglected" in the sense that while there are colleges and universities existing in the more advanced of the republics for the use and improvement of the young men, there has been no provision made for the higher training of the young women; "perverted" in the sense that such schools as are open to the young women are so dominated by the priests as to enslave their minds and hearts, and make them the more willing and obedient vassals of the Roman Catholic Church.

Whoever educates the young women of the Argentine Republic will eventually control the entire South American continent.

1. Because the Argentine Republic is the most advanced and influential of all the republics, and can easily be made the head and center of educational interests, which will rivet the attention and secure the patronage of all the surrounding republics; and

2. Because the young women of to-day are to be the wives and mothers of these republics in coming years, and as such—especially in Spanish-speaking countries—will exercise, directly and indirectly, an influence and power that will be sure to make itself felt.

Any system of education that proposes to do effective work in redeeming a continent must begin in childhood—the earlier the better—and lead on up to maturity and motherhood. From kindergarten to college!

The English-speaking parents residing in the Argentine Republic are debarred from putting their children in the national schools, because the moral tone of these schools is sadly depressed.

The better class of Argentine parents will not put their children in these schools, because the social status is not what they want.

The convents and other schools of the Roman Catholic Church are not regarded as safe for Protestant children on account of their intense ecclesiastical character.

A large, influential, and constantly increasing number of Argentine parents, having lost confidence in the Roman Catholic Church, are unwilling to have their children educated in the schools of that Church.

All English-speaking parents and a large number of Argentine parents want their children taught in the English language as well as the language of the country, which is Spanish. But as English is excluded from the national schools they must, therefore, place them elsewhere.

The private schools are, with few exceptions, of a primary grade only, or else of a very inferior character. The exceptions are either run for the money there is in them, or designed for English-speaking pupils only. Hence all native-born or Spanish-speaking pupils are excluded.

Two alternatives are sometimes resorted to to meet the requirements. One is the employment of tutors or governesses in the home, which, whatever may be said in its favor educationally, is a failure as a process of training. The other consists in sending the children, at a tender age and for the entire formative period of their lives, to England or the United States, and this nearly always results in a weakening of the love of home and parents in the heart of the child. It is, moreover, too expensive for any but the rich, and besides can never meet the native need.

NORTH AMERICAN NORMAL SCHOOL AND COLLEGIATE INSTITUTE OF BUENOS AYRES.

In recognition of the need that has been outlined, and with the object of meeting it as far as possible, this school has been started. Beginning with the kindergarten and extending up through the six grades of the School of Application, it terminates at present with the normal and collegiate courses.

Its founder, in addition to the care of a large church and three mission halls, with the multiplied pastoral duties incident only to a new country, has given freely of his time and labor and substance to make it a success, with no other reward than the consciousness of doing good. The Protestant friends of education in Buenos Ayres have furnished large sums of money, either as gifts or as loans, on the most favorable terms for the school, and a goodly number of Catholic parents, appreciating the advantages offered, have placed their daughters in the school. Thus with the addition of the patronage which would naturally come to it from English-speaking parents, the school has reached the third year of its existence, and gained for itself a recognized place among the educational institutions of the land as one of the most important and successful of them all.

Its foundation principles are those which are well known and have been thoroughly tested in the United States.

The outfit of furniture and apparatus is of the most modern and approved character.

The corps of teachers, consisting chiefly of American ladies who are graduates of normal schools, and who have taught with great distinction both in the United States and in the national schools of the Argentine Republic, is without doubt the finest and most efficient body of teachers to be found in that republic.

The course of study, equal to that of the best schools in the United States, is so divided as to afford a complete education in both the English and Spanish languages.

The pupils, numbering at the present time 100, range from five years of age to twenty-two, and are about equally divided in the matter of language and religion.

The school has fought most of the battles inseparably connected with the early history of such enterprises.

The government inspectors of schools have made kindly reports of its condition, methods, and standing.

The educational department of government has sent two requests for the school to recommend some of its graduates for appointment as teachers in the national schools.

And, finally, instead of being any longer an experiment financially, it is an assured success so far as its running expenses are concerned, the current receipts being sufficient, practically, to meet these.

WHAT IS NEEDED.

Notwithstanding the terrible financial crisis that exists in the Argentine Republic to-day, the number of day pupils has not fallen off. When the condition becomes improved it is reasonable to suppose that the number of these pupils will increase. But the present rented buildings will not admit of more than fifty additions to the number of pupils, hence the question of larger buildings must be met in the near future.

The increase of pupils will make necessary an enlargement of the plant, consisting of furniture and apparatus.

But this is not all. Over one hundred applications have been received from parents living either in the interior of the country or in the neighboring countries, asking places for their daughters as boarders in the school. The most of these were turned away for want of accommodations. Yet this class of patronage is exceedingly desirable, and must continue to offer itself to the school. A boarding department is an imperative necessity.

The question of purchase of property and the permanent establishment of the school in larger and better form, in its own buildings, is of vital importance, and especially so at the present juncture of affairs. The premium on gold has risen to two hundred and fifty per cent., which means that one hundred dollars of gold from the United States will buy three hundred and fifty dollars of Argentine currency. Meantime the price of land has greatly depreciated; building materials and labor are abundant, with no one to buy or use, and hence can be had at very cheap rates. Furthermore, almost every piece of land has a government mortgage on it and these mortgage bonds can be bought in the market at fifty per cent. of their original cost, thus affording another opportunity of saving.

Never was there a more worthy or urgent enterprise. Never was there a more propitious combination of circumstances than exists in the Argentine Republic to-day for wise and profitable investment. And probably

never again for generations will similar opportunities offer themselves. To give this school a permanent home will be in effect to build a monument in human lives made better and in a continent redeemed to Christ and a pure Christianity.

INDORSEMENTS.

Extract from letter of the Rev. Dr. Drees, Superintendent of the Mission of the Methodist Episcopal Church in South America, April 6, 1891:

"In view of the purpose of the Rev. T. H. Stockton to visit the United States in the interests of an enterprise which may, in my judgment, be made to contribute greatly to the enlargement and success of our church work in South America, it is proper that I should commend him, as I do most heartily, to your kind attention and assistance.

"The enterprise referred to is that of the North American Normal School and Collegiate Institute of Buenos Ayres. This institution is planned in general upon lines which the Mission has long had in view, and aims to supply that which our Church every-where seeks to provide for the people. Hence it has deserved and received appreciative recognition on the part of the Annual Meeting of the Mission. It gives me pleasure to bear testimony to the general excellence of the work done, and to its success in attracting the patronage of social classes upon which our Church would wish to make its influence felt. The first difficulties have been overcome, a valuable 'plant' has been secured, and a most favorable impression has been made upon the community."

Extract of a letter from Rev. Dr. Wood, formerly Superintendent of the Mission of the Methodist Episcopal Church in South America, afterward Dean of the Theological School of Buenos Ayres, at present living in the city of Lima, Peru:

"It is the result of mature observation, as well as gratified desire, when I say that your school is fulfilling my aspirations for the young womanhood of this mission field. . . . As an educational institution for young women, your school is on a higher level than any other on this continent. Its susceptibility of rapid improvement in the future, on lines where other schools must drag slowly in its wake, will make it first among the great institutions destined to uplift the womanhood of South America. . . .

"My heart has sighed, through all my experience in this Mission, for some agency to break the spell of priestcraft and schoolcraft combined, that enslaves the high-caste families all over these lands, and keeps them aloof from all evangelistic operations and influences. . . . Your school is reaching the highest families in the land; and, by the way great school enterprises work here, it is destined to become a leavening power in the ruling circles in all these lands. It has been launched at such a time and in such a way, and under such providential leading, that it is accomplishing the long desired result that all our mission machinery could not approach.

"It is breaking the spell of prejudice against us in circles where Romanism has hitherto been able to exclude all forms of Protestant influence. It is opening the way for the Gospel to enter the upper classes on higher levels than any mission agency we have been able to employ."

Letter from Hon. E. L. Baker, United States Consul at Buenos Ayres:

"The North American Normal School of Buenos Ayres, lately established under the direction of Rev. Thomas H. Stock-

ton, is not only an efficient auxiliary to the missionary church of which he is the pastor, but satisfies an educational want among the natives, as well as the foreign population, which has long been felt in this vicinity. The institution already occupies a commanding position, and on account of the very able corps of American teachers in charge of the different departments it is rapidly gaining in public estimation. It deserves to be placed on a permanent financial basis, and I take pleasure in recommending it to the attention of the people of the United States."

Taken from *El Monitor de la Educacion Comun*, official organ of the Argentine National Board of Education. Extract from report of Señor Don T. Fantova, sub-inspector:

"I witnessed various lessons upon arithmetic, geometry, music, and reading; lessons which, with great satisfaction, I classify as models. The arithmetic of the second grade was excellent; the gymnastic exercises, performed with apparatus, were very good."

Extract from report of Señor Don Juan M. de Vedia, technical inspector of schools and editor of *El Monitor*:

"The outfit employed in connection with the teaching is in part novel in character and specially interesting. The order is admirable. My interest was quickened by the attention of the pupils, and especially by the graceful and methodical manner with which one of the young ladies was questioning her pupils. It seemed to us that the arts of developing the attention and the other mental faculties were quite familiar to her, so that we passed the time very agreeably in that school."

From the Board of Managers of the Missionary Society of the Methodist Episcopal Church. Resolutions adopted at meeting held July 21, 1891:

"We appreciate the great importance of the school in Buenos Ayres which is represented by the Rev. T. H. Stockton, and we recommend it to the generous sympathy and financial aid of the Church and the friends of Christian education in South America; and, further, we commend this school to the careful and prayerful consideration of the General Missionary Committee, and particularly as to whether it should not be brought under the supervision of the Methodist Episcopal Church."

My Journey from Argentina to Peru.

BY REV. THOMAS B. WOOD, D.D.

It was a long move from Buenos Ayres to Lima. Though I was born and bred in the Methodist itinerancy, and take to moving naturally, yet I found it no small trial to go through such a move.

The distance traveled is about forty-five hundred miles, and the time required a month and a day. It fell in the very worst month in the year, and had to be made with two changes of steamers, the transfers occurring in open roadsteads, where passengers and effects were at the mercy of the waves. Our goods had to be handled with winches and chains no less than five times, and that in a style that literally tears boxes to pieces, as happened to some of ours. Recent storms had been wrecking vessels at Valparaiso, where one of our transfers had to take place, and the outer roads of Buenos Ayres (about fifteen miles from the city), where

we had to change from the harbor steamer to the ocean steamer, were made unapproachable by gales of wind for days just before our embarkation. Verily it seemed to be no pleasure trip on which we were starting.

The friends in Buenos Ayres held a farewell meeting for us the night of July 21. The partings were made sadder by the gloom of a steady rain; but that night we experienced such blessing and encouragement in connection with the sympathy and faith and prayers of the brethren that we were lifted above the gloom and the sadness, and from that night forward the journey was more like a summer excursion than like the winter voyage it had promised to be. Next day the rain held up enough to let our goods be carted over four miles and placed on board without getting wet, though that night again it came down in torrents. Next day we went on board ourselves, with the sky clearing but still blustering, with promise of a rough time in the outer roads. A little delay in starting gave time for notice from the agency that our ship had not yet left Montevideo on account of the storm. That gave time for the weather to settle and the waters to calm before our starting. Next day, July 24, the good ship *Magellan* was awaiting us in the roadstead, and the embarkation trip in the harbor steamer was not only perfectly safe, but charming, with scores of the brethren accompanying us, and songs and sympathy and prayers to make the last good-byes seem full of comfort.

We stopped in the roadstead of Montevideo on the 25th, where a company of brethren came aboard for farewell greetings. Their hymns and prayers renewed our comfort and our courage. I seem to hear even now as I write these lines the echo of their voices singing, as they steamed off toward the shore, a Spanish version of "God be with you till we meet again!" Precious to my heart is the sympathy of Christian brethren. Precious to God is their prayers for one another. I wonder how many were praying for us during those days of journeying? How many pray for us still, and for the work here in Peru?

We left Montevideo on the night of the 25th. The lines of lights in the streets were visible long after we had started. Beautiful for situation is Montevideo, and it never seemed so charming to me as it did that night, fading away in the distance and in the darkness. The first time I ever saw it was by night, approaching it from sea. The lines of light running over its symmetrical peninsula had then the charm of novelty mingled with the beauty that impressed them on my mind, so that I seem to see them still, though that was over twenty-one years ago. Many and many a time I have watched them since then from the river Platte steamers or the Central Uruguay Railway trains till their novel aspect is entirely gone. But the charm of fond association made that last view of them from the ship *Magellan* the fairest I ever saw, and graven it on my memory forever.

"That volume is closed," said my wife to me, as we turned slowly from the last long gaze toward the horizon

where the city had disappeared. God grant that the next volume of our life-record may be devoted wholly to his glory!

We sailed southward past Patagonia, westward through the Strait of Magellan, and northward to the Chilean port of Talcahuano, with fine weather the whole way. This was extraordinary. The navigators assured us that they had never seen a finer voyage through those seas, in summer or winter, and that a hundred winter voyages might be made before another so fine would recur. For this we are thankful!

At Talcahuano a storm gave us an idea of what the Southern Pacific can be when it is not in its pacific mood. But we remained in port till it abated—the best port in all that coast for two thousand miles.

An incident more annoying to the officers of our ship than a Pacific storm occurred at Talcahuano. They had in the cargo some boxes of copper tubes for steam-engines, shipped for Valparaiso, and placed in the bottom of the hold. From some inexplicable cause the Chilean government telegraphed from the capital, Santiago, to the port authorities in Talcahuano, ordering those boxes of tubes to be landed there. This unreasonable order, involving delay, labor, and expense, seemed to admit of no remedy. It was impossible to telegraph to Valparaiso about the matter, as the government had the private telegraph lines in its possession, and allowed no dispatches but those of its officials and friends to pass. At length the ship's agent in Talcahuano obtained permission to telegraph to the government a plea in the case, which resulted in a withdrawal of the tyrannical order, thus allowing us to go on our way.

Reckless and capricious acts by the national authorities were the theme of much of the conversation that we heard on shore. I tried to mail a letter to Peru that might have gone to Valparaiso by rail in advance of the ship, and caught a steamer going north in advance of the one that would take us; but orders had been given to receive no letters at the post-office for any places north of Valparaiso! I wished to go by rail to Santiago and Valparaiso, to see the country and the missionaries; but the steam-ship company's agents assured me that it was not prudent to do so, in view of the untrustworthy character of all the news we could get as to the progress of the revolution, the movements of railway trains, connecting steamers, etc. No news of any kind was allowed to circulate except official news, and that was believed to be full of falsehoods. At all the places that we had a chance to visit—Lota, Coronal, Concepcion, and Talcahuano—we found great ostentation of military force, arming and drilling of recruits, movements of troops, etc. Arrests of men supposed to sympathize with the revolution were keeping the public in a state of alarm and excitement. In Concepcion I found the missionary circles fluttering with agitation over attempts made that day to arrest a native preacher of the Presbyterian Mission, all because he had belonged to a certain club with political tendencies, though not at all affiliated with the party in

revolution. He escaped imprisonment by fleeing from his home into hiding.

It was refreshing to meet the Christian workers at Concepcion, and see the admirable schools and other lines of work that they have in hand there. The cordiality of the welcome they extended to us made us thank God and take courage.

Reaching Valparaiso we found that some days must pass before our connecting steamer could take us on up the coast. We also found news of the war more trustworthy than what we had been able to glean in the southern ports. The country seemed sufficiently tranquil in that part to justify a trip by rail to the capital, Santiago, five hours inland, up the Andean slopes. This gave an opportunity for conference with the brethren in Santiago that proved superlatively interesting and encouraging.

Very interesting to me was the sight of the snows of the Andes on their western side. I had seen their eastern slopes, right opposite Santiago, and stood in awe before the grandeur with which they gleam in the morning sun far across the Argentine plains. To see them now on the other side was a delightful experience. Specially admirable seemed the peak of Aconcagua, towering above every thing else—the highest spot of the western hemisphere.

What a barrier are these Andes! Here we have traveled three thousand miles to reach Santiago, which is distant less than one thousand from our starting-point, Buenos Ayres. Less than one hundred miles of railway is now lacking to connect them together. But that last hundred miles must be made partly over and partly under those stupendous barriers of rock and snow that are now impassable save at exceptional spots and in the most favorable season of the year. When it is completed the journey from Buenos Ayres to Valparaiso will be made in two days instead of the two weeks that it has required for us.

The Chilean capital deserves its fame as a magnificent city. Taking natural and artificial advantages all together, it surpasses every other city in South America, save one—my favorite Montevideo!

The atmosphere of civil war was strikingly noticeable in Santiago. No one could pass certain public buildings after sundown. The police busied themselves compelling the women and children of the families who sympathized with the revolution to take off the red ribbons that they had taken to wearing as a sort of sign of political affiliation. No private telegrams could be sent between the two most important cities in the land, Santiago and Valparaiso. The day after I returned to Valparaiso the railway communication between the two places was interrupted by the government.

Our sea voyage continued on August 14 in the coast steamer *Bolivia*, built on purpose for the "summer sea" lying north of Valparaiso. Storms become less and less frequent and severe as we go northward. The vessel, instead of the artificial heat in the cabin that we had on the ship *Magellan*, is provided with every arrangement

for keeping cool. We sailed over a thousand miles in one stretch, from Valparaiso to the Peruvian port of Mollendo, leaving untouched all that part of Chili that was most affected by the war. We got away just in time to escape a decree of the government suspending all work in the port of Valparaiso. Later came the landing of a revolutionary army near Valparaiso, and later the hard fighting that put an end to the war by the triumph of the revolution. We are thankful that that war is over, and that we, having to pass so near to its dangers, escaped them all.

At Mollendo we had our first sight of Peru. It seemed dreary. Vast ridges of rocks, sprinkled over with barren sand, constituted the landscape. The little town is perched on a shelf of rock that overhangs the water, with the surf forever beating and breaking against its base, driven by a prevailing wind and an ocean current setting in toward shore. The wind is never stormy, but a very moderate increase in its force, or shifting of its direction squarer landward, makes work in this poor excuse for a port impossible. Our vessel, after wallowing in the swells of the roadstead for two days, and putting into barges a part of the cargo she had for that place, had to leave with the rest of it still on board. The place produces absolutely nothing, but serves as the terminus of a railway that penetrates to the rich interior.

A thousand miles of the coast of Peru is illustrated by Mollendo. A mountainous, rocky, sandy, waterless, lifeless shore region forms a barrier between the sea and the rich interior. In that shore region it never rains, and nothing grows save in a few oases, where rivers come down from the interior and irrigate the sands. The wastes are not only unproductive, but in many places untraversable, giving to the whole country the aspect of a stupendous desert, as viewed from the ocean.

The moral condition of Peru seems illustrated by its topography, dreary, barren, forbidding, but with signs of capabilities full of glorious promise, wherever the water of life touches it. O for torrential rains to sweep over these deserts, wash away their abominations, and clothe them with the bloom and wealth of paradise!

We steamed into the harbor of Callao at midnight, August 24. Our eyes were once more charmed by the lines of light of a city stretched along a shore. Next morning our hearts were delighted by the sight of Brother Penzotti and a boat-load of brethren coming off to meet us at our anchorage. Once more we thanked God and took courage.

Soon ashore, we met there Brother Penzotti's family and more of the brethren. Gathered in his house, we celebrated our safe arrival at the end of our voyage with hymns and prayers of thanksgiving.

That night the brethren thronged the little chapel with a meeting of welcome for us. It seemed like a dream that we were really in Peru, that Penzotti's voice and face were saluting us, that the little persecuted band

for which we had long been praying was now around us welcoming us among them, that our supplications and theirs and those of Christian brethren in many places were now realized to so delightful a degree as the scene about us showed. But it was no dream. We are here. The prayers for us and for Peru are being realized.

The perils of the voyage were not considered as all past till we got our effects out of the ship, through the custom-house, and into a place of safety, where we could set up a temporary home. We had to pay duty on our things, but it was assessed with great liberality, and the amount was insignificant. We suffered more annoyance than loss by petty thieving; and the breakage and damage incidental to such numerous and violent handlings of our things resulted very small. Brother Penzotti had a suitable house ready for us to take; the landlord gave us a reduction on the rent; and now we are in our own hired house, full of gratitude for mercies past and faith for what is before us.

Our temporary residence is in the town of Callao, the sea-port of Lima, but our post-office address is still in care of the Legation of the United States, Lima, and our permanent residence is to be in Lima.

A Love-Feast in Peru.

BY MRS. THOMAS B. WOOD.

Have you a little time to go with me to my first love-feast in Peru?

This wide street is the one for us. Why cannot wide streets be the rule rather than the exception in these cities? This is Señor Penzotti's house, almost opposite the Santa Rosa Catholic church.

Here in the next square this door labeled like a tea-chest is the Chinese joss-house. In the next building is our chapel.

No lights, only a ray over the door, and the door closed. Are we early? No, indeed. We are in Peru, where doors are closed against the Gospel.

We knock, the door opens a few inches, but a heavy chain holds it there. A face looks cautiously out. It is that of the faithful door-keeper, who may well say: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness," for to his prudence and faithfulness during the persecutions much is due.

He recognizes us, the chain is down, and we enter to find ourselves late, judging by the number present.

What a plain, neat chapel! What a thrill of sympathy as we see the pastor and people for whom we have been praying all these months!

All shades of color, from the African black and the Indian red to the north European blonde, are here.

Are they all Peruvians? Nearly all, though upon the church roll fourteen nationalities are represented.

Are the latter Christians from other lands who have met here? No, only an insignificant proportion of them ever heard of the Gospel till it was preached to them by Señor Penzotti.

Our hearts warm up as we breathe in the genuine love-feast atmosphere. A goodly number, perfect order, and solemnity impress us.

Three Peruvian women, appointed by the pastor, pass the bread and water. Just front of us a boy and girl hesitate to partake. The sweet-faced Peruvian gives them a smile of encouragement, and they decorously take the bread and water.

Promptness in prayer, testimony, and song give life and intensity to the exercises, often two beginning at once as soon as the verse of the hymn finishes, as though it was a *privilege* rather than a *duty* to testify or pray.

Mother Wood sits listening to voices thrilled with emotion, or sweet and clear with full assurance, or faint and trembling with humility, till she cannot keep still another minute. She tries to speak. Too late, another has the advantage; but Señor Penzotti has seen her and says he doubts not all present would be glad to hear the voice of an old saint nearly eighty-four years of age. She, not understanding a word he is saying, is watching her opportunity, and the second he finishes she speaks.

With tears streaming down her face she says she cannot understand their words, nor can they hers, but she can *feel* the Spirit and she must *rise* thinking that they can understand that much of her testimony. She can *feel* the love and realizes that she belongs to their family circle.

She speaks of the Father's love, of the many years it has been with her. The sense of her testimony is then given in Spanish.

Señor Penzotti extends the time, and the eager ones continue to speak and pray. But now, with people on their feet ready to speak, he says he *must* bring their meeting to an end.

His own testimony is thrilling. In his earnest talking he asks pointed questions: "Brother Illescas, tell us is your home happier since you have been with us?" "Sister —, do you find this a hard path?" "Brother —, have you ever had reason to regret your decision?" Question after question meets with prompt response.

The prayers of God's people are heard. He is answering them. His Spirit is moving. When this can be accomplished under closed doors, under persecution, under such difficulties, it is the work of God. May the day soon come when the doors may be not chained, but wide open, when instead of *one* little chapel many places of worship will be open in Peru.

Callao, September 11, 1891.

Our English-Speaking Work in Buenos Ayres, South America.

BY REV. THOMAS H. STOCKTON.

Fifty-three years ago, in the city of Buenos Ayres, a little group of Christian people gathered from different parts of the world, and, all speaking the English language, remembering their religious privileges of other years and in home lands, and earnestly desiring to re-

possess themselves of them, petitioned the Missionary Society of the Methodist Episcopal Church in the United States to send them a preacher to organize them into a church society and minister to them in the things of God, and promised on their part to gather about him and provide for his support. The result was as they desired, a preacher was sent, and others have been sent from time to time as required. The Society, meantime, from its weak and timid beginning has grown to be strong and courageous, and rejoices in having earned for herself the enviable distinction of being the mother of Methodism in all the South American continent.

In addition to this one there are two other churches composed of English-speaking people, one in Montevideo, and the other in Rosario. These besides being children of the Mother Church are also like her in the fact that they are self-supporting in the sense generally understood in the United States—that is, they take care of their pastors and provide for their own current expenses. There are also a number of congregations scattered throughout the Argentine Republic, the republics of Uruguay, Paraguay, Brazil, and now in Peru, numbering about sixty, and composed chiefly of Spanish-speaking people. These, like the English-speaking churches previously referred to, owe their existence to the old mother-church.

This First Church is also the mother of ministers as well as of congregations. As many as eight or ten of her boys have passed through the Sunday-school, grown up to manhood, and entered the ministry under her sanction. Some of these are now ministering in other lands, but the most of them feel the pressure of the home need and are doing good service for God and the Church in the Spanish tongue. Their number is constantly being re-enforced from among their converts, and the little band of native preachers is becoming a host. As these Spanish congregations become stronger numerically and financially they too will become self-supporting, but at present the appropriations made by the Missionary Society are intended chiefly for their assistance.

While the work advances and increases on all sides, the old mother-church is far from being either self-satisfied or idle. On the contrary, being like the tree planted by the rivers of water, she bears her fruit in her season and her leaf does not wither. She is as young and active and efficient as any of her children.

In the working of the First Church it has been the aim of those who occupy official position to follow as closely as possible the best features of our home churches. The form of worship conforms almost entirely to that which the majority of our churches use. The responsive services in connection with the opening exercises, so common both in England and the United States, have not yet been introduced. In all other respects the services will compare favorably with those in general use in all our churches. The number of benevolent collections is not so great, but a great difficulty arises whenever it is necessary to turn these collections into United States

gold. For instance, the currency of the Argentine Republic is paper money, and this has depreciated so much that it requires \$4 of it to buy \$1 of United States gold. In order to report to the Missionary Society a collection of \$200 and secure credit for that amount it is needful to collect \$800 of the current money of the country. Let it be understood that the generality of those who live on salaries have not had any increase of salary, or if any not enough to balance the depreciation in the value of the money, and those who live on the profits of their own business find profits either greatly reduced or wiped out entirely. Under these circumstances it would be a real grievance to urge and expect the Church to even come up to her former standard, much more so to ask and expect her to go beyond it.

One of the difficulties connected with the English-speaking work in the First Church arises from the fact that the church property being owned conjointly by the Missionary Society and the local church in Buenos Ayres, is, of course, subject to the use of both parties. This means that the building is used by two congregations, one English-speaking, the other Spanish.

This might be permissible for a certain time and to a limited extent, but should not be counted upon as a continuous and proper thing. When children in a family grow up and reach the marriageable age the Scripture provides that they marry and set up housekeeping for themselves. The idea of a daughter marrying and proposing to remain at her parents' home, and keep house for herself in the same building, is not considered as either wise or right. "For this cause shall a man [or woman] leave his father and mother," etc.

The Spanish work is the daughter of the English work. As such she has been cherished and brought up to full womanhood; unfortunately, though married and having a family of her own, she yet remains in the old homestead because there is no other house for her. She is a good woman and has a good husband, but even good people are sometimes crowded and feel worried. It is contrary to nature to live in this way. Even Christian nature is not excepted. The great and pressing want is that a new church shall be provided, and as our Spanish congregation is already too large for our present church building the new church ought to be built expressly for the Spanish work. It is right to state here that Dr. Drees, the wise and able superintendent of our Mission in South America, finding an opportunity of purchasing a good property under favorable conditions, did so, and later on sold a part of it to great advantage, and by so doing made enough profit to cover the cost of the remaining piece of ground and leave a handsome sum besides. This piece of ground and this sum of money, together with appropriations already made and that doubtless will yet be made by the Missionary Society, will eventually enable us to build a new church in which the Spanish people may be comfortably housed.

The old mother-church is a missionary church in every sense of the term.

In addition to what has already been said on this

point, it may be interesting to know that numbers of the young men and women are giving themselves, their time, and their labor to the furtherance of the Spanish work. They act as teachers in the Sabbath-schools; they exhort and preach in the Spanish language; and being in constant living contact with the Spanish people the opportunities for practical benevolence are simply legion and are not omitted. If all that is done by the English-speaking members of the First Church for the Spanish work was computed, and the amount was added to the usual missionary collection, it is believed that this church would be far and away beyond the million dollar line.

Work of the American Bible Society in South America.

Interest in the Spanish colonies of America led the Society as early as 1818 to procure plates and print the New Testament in Spanish, and in subsequent years large numbers of books were sent to various correspondents in South America. They were received with such favor that the demand often exceeded the supply; merchants bought for their customers, and statesmen and officials favored the circulation of the Bible and its use in common schools. After a time revolution, political dissension, and the exclusion of the apocryphal books caused this welcome to abate.

Between 1833 and 1836 Mr. Isaac W. Wheelwright visited the principal towns along the western coast of South America, as the agent of the Society. From 1854 to 1857 Rev. R. Montsalvatge served the Society in Venezuela and Granada. Rev. David H. Wheeler was sent to Nicaragua in 1856, but unfortunately soon lost his life. In 1857 Rev. D. V. Collins visited the southern part of South America, but became discouraged after a few months. In the winter of 1876-77 Rev. J. de Palma made a tour of exploration in Venezuela.

In 1864 Mr. Andrew M. Milne became agent for Uruguay and the Argentine Republic, and the field under his charge has been extended to include Paraguay, Bolivia, and the south of Brazil, as well as the countries on the Pacific coast. In 1886 he visited the other republics and sold 7,812 volumes of Scripture (of which 1,628 were complete Bibles) in Venezuela, Colombia, Ecuador, and Peru. Since June, 1864, Mr. Milne has distributed, chiefly by sale, more than 300,000 volumes.

As one result of this journey around the continent, the Rev. F. Penzotti, who was his companion in travel, was sent to Peru to look after the west coast, and he still remains in that field, though confronted by bitter opposition.

In 1888 the Rev. William M. Patterson was commissioned as agent of the Society for Venezuela, but he fell at his post after sixteen months of faithful service. He has been succeeded by the Rev. Joseph Norwood, who went out in April, 1891.

Though Scriptures were freely sent to Brazil, no

agent was commissioned for that country until 1855, when Rev. J. C. Fletcher, who had been a resident of the country, was deputed to visit several of the provinces. After circulating many volumes of the Scriptures in Portuguese, he resigned the next year, and was succeeded by Mr. Robert Nesbit, who spent several months at Para, where he found the people eager to buy his entire stock. From there he went up the Amazon, intending to go as far as Peru, but died of fever before his purpose was accomplished.

Rev. A. L. Blackford was appointed agent for Brazil in 1876, and Rev. William M. Brown in 1880. The latter resigned in 1887, and was succeeded by the Rev. H. C. Tucker.

The total circulation of Scriptures during the last thirteen years exceeds 83,000 copies.

The following letter is from the pen of the Rev. Thomas B. Wood, D.D., late of Buenos Ayres, now of Lima, Peru :

THE OUTLOOK IN SOUTH AMERICA.

The occupancy of all the American continent by the American Bible Society, leading to occupancy by the Churches it represents, seems approaching consummation. The methods for accomplishing this have been providentially developed and made clear in the last twenty-seven years. The difficulties likely to arise hereafter cannot be greater than those already overcome. The favoring influences are multiplying and strengthening. The way seems open to go up and possess the whole land.

What is now most to be feared is the lack of funds for pushing the advance by the Bible Society, and lack of promptness in following up that advance by the churches.

The special mission now looming up before the American churches, as all their own, is the evangelization of all America. European bodies are not pushing into these fields as into those of their own hemisphere. The New World seems reserved as the patrimony of American evangelism. And what a patrimony ! Americans do well to co-operate with their European brethren in sending Bibles and missionaries to the Old World, but it belongs to them to devote their energies, as they have never yet done, to their own continent, now awaiting the Gospel from them as from no others.

The heaviest part of the pioneering of this mighty work is being borne by the American Bible Society, and demands for it the strongest possible sympathy and co-operation.

The grandest field now open for American evangelistic effort is unevangelized America. Stretching from north-western Mexico to Cape Horn and Saint Roque, it embraces nearly a quadrant of latitude and almost as much of longitude. No other territory of such extent exists with so little diversity of language, historical relations, and moral tendencies—none with peoples that feel themselves all so much akin, and especially so related to the United States, as their elder sister, whom

they must imitate in every possible way—none where moral movements can have so vast a sweep. Of all the grand divisions of the globe it is the most sparsely populated, and consequently the easiest to preempt on a grand scale for a new Christian civilization. At the same time it is the largest of all sparsely inhabited bodies of land, and hence is the grandest field that the world affords for that new civilization.

The American Bible Society is moving to preempt this field for the Gospel on a scale commensurate with its vast extent and its vast importance, and needs support and co-operation commensurate with such an undertaking.

No other territory of equal extent shows such promising features; no other has a population so largely European in race and so thoroughly American in aspirations; no other has a range of climate so inviting to settlers from all parts of Europe; no other is attracting a mighty immigration from that hive of the highest types of mankind such as is now moving toward the unevangelized parts of America, destined to inundate the continent throughout its extent. The new life of the new race that is springing up all over the continent needs to be regenerated by the Gospel now, while it is young and plastic.

Of all new countries, except the United States, Latin America is the freest from the domination of old countries, the readiest for the results that Christianity is to develop in the future, the surest to follow the ideals that the United States is pushing after—ideals of human welfare that God has made possible in the New World as nowhere else. Yet the history of the Latin-American republics thus far shows the most colossal illustration that the world can furnish of the tendency to degenerate inherent in all mankind, even the highest types, and proves the impossibility of realizing the American ideals without the Gospel, even with the very best elements the world can furnish. The United States has aided these countries in every way except by evangelizing them, has given them the best she had of every thing except the Gospel. The result is a total and universal failure to lift them to her moral level. The duty of the great republic now is to give to this family of younger and lesser nations the *one thing needful*. They have all received from her eagerly whatever she has thus far given them—constitutions, laws, school systems, sewing-machines, reaping-machines, railways, telegraphs, telephones, and electric lights; but they still lack the moral and spiritual light that makes her condition differ from theirs as day differs from night.

To give them this light the Bible Society is pressing the Gospel into these lands, despite priestcraft, swordcraft, anarchy, misrule, corruption, financial chaos, intolerance, persecution, outrageous injustice—in a word, whatever can be brought against it by human depravity and diabolical ingenuity. In these efforts the Bible Society deserves the utmost sympathy, support, and co-operation.

The present writer is a missionary of the Methodist Episcopal Church, and feels especially the need of appealing to his brethren of that Church. While she is raising her millions for missions she ought not to forget her duty to the Bible Society. Her South America missions are reaping all the results of at least one hundred and sixty thousand dollars' worth of work already done at the expense of the Bible Society, with the amount increasing yearly and putting her under ever-increasing obligations. And how is she meeting these obligations? During the last decade she has about doubled her gifts to missions, while her gifts to the Bible Society have fallen behind! This must be owing to lack of knowledge of what the Bible Society is doing, and of its vital importance to every department of mission work. O for a telephone to the ear and heart of every Methodist in America, through which he might hear and feel from afar the facts that no written statements can adequately portray, and discern in them the double call of duty to support the Bible work as well as other forms of missionary activity!

But other Churches also should awake to this double call. The collections for the Bible Society show a general want of appreciation of what it is doing, and if its opening possibilities were fully understood they would stir the American Churches to multiply their liberality in its support many fold. These possibilities are just now assuming proportions of imposing grandeur as the Pan-American movements are taking form on many lines, awaking the peoples of the New World to a consciousness of their common destiny. International railway schemes, international banking schemes, with new relations in political and commercial spheres, are signs of the times, showing that the day is at hand when the common interests of all America must be developed as never heretofore. *Chief among the Pan-American interests stands the work of evangelizing the hemisphere.* First and noblest among the Pan-American institutions is the Bible Society. O that the Churches would awake at once to their high calling in this enterprise, and press forward to the full measure of their duty and their opportunity to reform the continent and spread scriptural holiness over all these lands! God haste the consummation!

April, 1891.

Jessudar, the Kidnaped Girl.

BY MRS. ADA LEE.

"Do take me, lady; do take me with you. I want to leave this bad life, and be a Christian!" These touching words were uttered by a high-caste Hindu girl whom we had found with a poor Mohammedan family in the heart of the native city of Allahabad, India. Mrs. Dennis Osborne had called at the mission home and asked me to go with her in search of this girl, about whom she had heard. We had found the place, and had entered the low door of the mud hut, and were sitting in the court-yard under the shade of a banyan tree, and had been listening to the sad story of the poor girl.

Her stately bearing, erect form, and beautiful face contrasted greatly with her dismal surroundings. She told us her name was Jessudar. She was the second wife of an uncle of the King of Benares. Her husband was wealthy, and, being a gentleman of rank, they lived in great splendor, as is the custom in the East. The first wife was much older, and, being childless, became much attached to the little girl-wife her husband had brought in to share their home. Being about twelve years of age, on a great religious festival, a trusty servant of the family was asked to take Jessudar to bathe in the Ganges River.

Decked with elaborate and expensive jewels, she started with her attendant in great glee, having no idea of the doom which awaited her. Before they reached the banks of the river the servant betrayed her into the hands of a wicked woman, who led her away and sold her to one engaged in the traffic. She was soon stripped of her beautiful clothing and rich jewels, and thrust into a room where other young girls awaited the same fate. She was in a few days bought by a wicked wretch of a man, and carried hundreds of miles away from her home into a life of shame and suffering. Her tale of horror and of cruelty endured after her purchase cannot be written; but as she revealed it to us our hearts ached within us, and our cheeks burned with indignation, which in turn were laved with tears of sympathy for the poor wronged girl before us. She then turned to us, and asked us to save her.

Mrs. Osborne felt unable to take her into her family, and we told her she would have to wait until we could arrange for her. Then, turning to me, she fell at my feet and began pleading to go with me.

"Jessudar," I said, "I will come again for you." "No," she replied; "when this wicked man hears you have been here, he will hide me where you can never find me, and I will never see your face again. Do take me with you now." I felt God had placed her in my hands, and I must take her, although I had only my sleeping-room I could call my own. This I shared with her until I could find a place of safety for her.

Soon spies were all about me, and I knew it not. The day permission came I left on the evening train to take her to the girls' school, Lucknow. I drove to the railway station in a closed conveyance. As I threw open the door of the carriage, and was about to step out at the depot, I was met by a mob, led by a Mohammedan man who had been bribed to recapture Jessudar. They were determined to take her from me, but I clung to her until in a few moments Brother Dennis Osborne appeared on the scene, and, calling the police, the mob was soon dispersed. In company with this kind friend and his wife I entered the station, purchased my tickets, and, bidding them good-night, boarded the train with my rescued girl with me. As we slowly moved along the platform a tall figure sprang forward, and, thrusting his hand through the window, grasped the girl by the arm, and would have dragged her out had I not lain hold and held on until the motive power of the train had so increased as to compel the man to let go.

It was the Mohammedan leader of the mob again. How I thanked God for deliverance! And how very near the Saviour was during the long hours of that lonely night! As the sun rose next morning I came into Lucknow. How welcome was the sight of our mission home and school! This, however, was not the end of the struggle. The superintendent of police, an English gentleman, took up the case in our behalf, and prosecuted Jessudar's former captor, who was soon arrested, and a most disagreeable court case ensued, which, though so unpleasant, uncovered much hidden wickedness, and three of the principal perpetrators of the awful traffic were brought to justice. Jessudar's husband had spent several hundreds of rupees in searching for her; but, failing to find her, thought she had been murdered and cast into some well. As Jessudar appeared in court her mother's screams, as she recognized her lost child, pierced every heart. When the case had ended and the judge had pronounced the sentence, he then asked who would take charge of Jessudar until she should become of age. He turned to her husband; but he sadly shook his head, saying, "Her caste is broken; she can never enter our home again." Her mother, with tearful eyes and throbbing heart, gave her daughter one last look, saying, "An outcast forever! I dare not touch my child!" The judge asked again. Brother Osborne stepped forward and spoke for us: "She is ours; we will take her."

She was soon placed in that delightful home and school the Bareilly Orphanage, where she developed into a faithful student and an attentive inquirer after the truth. She was afterward brightly converted, and became an earnest Christian teacher. I remember well when we taught her her first prayer. How dark her mind seemed, and how my heart went out to God for her soul, asking him to make her a child of his, and that I might live to know her to be a beautiful Christian woman! God has wonderfully answered prayer. She is now an earnest Christian, letting her light shine for Jesus among those who know him not. There are hundreds of these little girls stolen from their homes every year, and it is a part of our mission work to save them. But few realize the grandeur of our orphanage work. I am sure all would want part in it if they did.

Pakur Orphanage is our only home for children among the eighty millions of Bengali people. We need to send to that institution a missionary and his wife, and they should go this fall. Bishop Thoburn wanted them last year. The fund for their support is increasing slowly; but when I think what a year's delay in India means it seems too sad to wait another year before these workers can go. Before another year cholera will sweep thousands into eternity who have never heard the name of Jesus. Hundreds of little children will suffer and die whom we might save. One dollar from each one of God's servants who read these words would more than bring the needed amount, and these missionaries could sail for India this fall. Does not every one who reads Jessudar's name desire an interest in sending those persons to work among her people?

Will not each one, as soon as you have finished reading this, sit down and inclose one dollar to me at Dell Roy, O., writing your name and address distinctly, that I may be able to send you a receipt for the same? Do this, and in less than ten days there will go up to God the glad hallelujah shouts of victory; and this light which is now shining so dimly in that dark land will soon be fanned into a great flame, sending its welcome rays far over the sea of human beings all about. Listen to their pleadings: "Take me; do take me now! I want to leave this bad life, and be a Christian!"

May we each find some one of these waiting for us in heaven whom we have helped to save. "They that turn many to righteousness shall shine as the stars for ever and ever."

Division of the Missionary Society.

BY REV. SPENCER LEWIS.

From nearly every part of the almost world-wide mission field of our Church will come up to the next General Conference petitions for the division of the Missionary Society into a home and a foreign society. This movement is born of the practically unanimous conviction of the foreign missionary body that the whole missionary work of the Church would be the gainer thereby. We would not be making a new and untried experiment. We are the only prominent denomination in America which unites the administration of the home and the foreign work. The great Baptist, Congregational, and Presbyterian bodies have long had a separation of the two branches of work, and with manifest advantage to each. We with our one collection, in spite of the disproportion in the number of communicants, do not succeed in raising as much for home or foreign work as does either of the two latter bodies named. Nor does their experience show that the home work has suffered in comparison with the foreign.

The amounts collected for each do not greatly differ. We find further illustration in the Woman's Foreign and Home Missionary Societies in our own Church. The former has made a fine advance in its collections every year till last year, although the latter society was at the same time being rapidly built up. Can any one suppose that the aggregate collected would have been as great if there had been one society instead of two?

The extent of the field demands division. Wesley with prophetic eye beheld the whole world as the parish of Methodism, and the Church which he founded has been continually enlarging her borders and making this to be more literally true every day. Not empires merely, but whole continents, are being taken possession of to-day in the name of King Emmanuel. New fields are being entered and new stations are being opened in old fields. Pentecostal showers in many lands are making further expansion providentially inevitable. A quarter of a century ago one bishop could visit all our foreign missions in a year. Now two or

three are required to do so. Is not all this worthy the undivided attention of the Church?

Is it not worthy a separate collection and a separate society? The home and foreign field combined is too large for the most successful administration on the part of any board or committee. Without separate presentation of its needs it is too large for the most intelligent comprehension by the average busy man of to-day. Divide, and there would be a greater concentration of interest on the part of the General Committee and the membership of the Church. Attention being more focussed on the special needs of each field, each would receive a larger sum than at present. Instead of the cry, "A Million for Missions," the cry in the year of our Lord 1893 should be "A Million for Foreign Missions," and I believe we would get it.

Justice demands a division. We mean justice to the giver and justice to the receiver. Common justice to the giver demands that his money go to those for whom it was contributed, and to the receiver that he receive that which was intended for him. This principle is recognized in every other collection of the Church, why not in this? Justice demands that the man who has a dollar to give to missions may be permitted to give ninety cents or the whole of it to foreign missions. On the other hand, if he is more impressed with the home needs, and wishes to give the most or all for this purpose, he should be permitted to do so. No one is obliged to give to Church Extension in order that he may give to the Freedmen's Aid. Why should he be obliged to give to home missions in order that he may give to foreign missions, or vice versa? How much longer must the work in heathen lands help support the work in Christian lands?

Must the weak help support the strong? What is most talked about at missionary conventions? What is the chief theme of nearly every missionary address and sermon? What is of the most absorbing interest at the meetings of the General Committee? Is it not the foreign work? On what is based the most earnest pleas for mission money? Is it not the need of the heathen world?

The Methodist Episcopal Church gives in round numbers for home benevolences \$1,200,000 a year, and in round numbers \$900,000 a year for the foreign work. This amounts to about fifty-five cents per member for the former, and about forty cents per member for the latter.

But of the amount for the foreign work only about one half actually goes to heathen countries, the other half being sent chiefly to Catholic and Lutheran countries. An average of twenty cents per member for the conversion of the heathen does not seem a large amount. How many of our people realize that so small a portion of their contributions is expended for this purpose? Is it as much as the giver intends, or the receiver should receive? One half of one mill for each of the 1,000,000,000 pagans and Mohammedans in the world is what the contribution of the Methodist Episcopal Church amounts to. In this great Province of Sz-chuan, in West China, with an estimated population

of 45,000,000, we have an expenditure by all societies of about one mill for each person, and by our own Church of about one tenth of a mill. How does the need of any of our home fields compare with this?

But shall we be thought enemies of the home work because of these contrasts? Nay, it is not that we love the home work less, but that we love the foreign work more. We do not believe that in case of a division the former would get less, but that the latter would get more. We frankly admit that we think that the foreign work should receive two dollars to the home work one. We believe this would be the case if the needs of the foreign work were adequately presented. At an average increase of ten per cent. a year for a decade the \$900,000 now received from all sources for foreign work would be a round \$2,000,000 by the close of this century. Can't we do as well as that? A smaller rate of increase would bring the \$1,200,000 for home benevolences up to the same point in the same time. Or, again, at an average increase of ten per cent. a year for a decade the Parent Board receipts would aggregate about \$3,000,000 by the end of the century. This would give us \$2,000,000 for foreign missions and \$1,000,000 for home missions, not including Church Extension, etc. At their present rate of increase our two women's societies would raise \$1,000,000 more. If any one thinks these are extravagant expectations, let him go back and study the missionary collections of our Church during the last decade. The Church has the money, and if each cause had its own society, so that the people might adequately realize its needs, the money would be forthcoming.

Let there be a division, then, and then let every man give and work where his heart is. Let those who argue in the meetings of the General Committee for a larger proportion of the collections to be devoted to the home work be a committee for the home work and do their utmost to promote its interests, and let those who in the same place urge for a larger proportion for the foreign work be a committee for the foreign work. Then let two secretaries be elected for the latter and one for the former. Let the secretary who spends the most time before the General Committee pleading for the home work be designated by the next General Conference for that work, and let two others whose hearts are most in the foreign work be elected secretaries for the foreign work. Then let each of the latter visit in turn all our foreign missions once during the quadrennium and go home with his soul on fire and prepared to set the Church aglow with ardor for saving the heathen. If two secretaries are not enough, let more be elected. Thus do we believe that the Church of the immortal Wesley would come to more fully realize her glorious opportunity and her share of the awful responsibility for the conversion of the world.

Chungking, West China, July 22, 1891.

Receipts and Work of the Board of Church Extension for Eight Years.

Year.	Collections.	Loan Fund.	Loans returned.	Churches aided.	Total receipts.
1883..	\$108,433 56	\$63,794 10	\$44,268 58	442	\$267,584 42
1884..	108,759 60	25,687 45	34,404 64	483	222,995 01
1885..	91,542 26	19,431 39	39,183 35	494	214,963 20
1886..	99,445 91	24,116 72	53,455 66	511	226,484 52
1887..	119,976 41	42,533 48	58,602 76	522	263,627 14
1888..	125,448 25	31,940 21	62,985 11	507	266,895 97
1889..	136,159 81	18,042 65	74,434 43	533	277,779 17
1890..	142,956 39	55,719 06	57,569 11	573	300,212 02

Churches and Societies.

Church Missionary Society.

The English Church Missionary Society has its head-quarters at the Church Missionary House, Salisbury Square, London.

Its secretaries are Rev. C. C. Fenn, M.A., Rev. William Gray, M.A., Rev. F. E. Wigram, M.A. (Hon.), Rev. Robert Lang, M.A., Rev. Baring Baring-Gould, M.A., Eugene Stock, Esq., Major-General Clennell Collingwood. There are also seven assistant secretaries. The treasurer is Sir Thomas Fowell Buxton, Bart., V.P.

England is divided into ten districts. Wales has one district, in Ireland there are two districts, and in Scotland one. These districts have twenty-seven secretaries, and of these ten are honorary, serving without pay.

The ninety-second anniversary of the Society was held in London on May 5, 1891, and it was then reported that the total receipts for the year had been £247,737 16s. 8d., or \$1,238,685. The total payments had been £247,500 18s. 2d., or \$1,237,500.

EXPENDITURES.

	£	s.	d.
West Africa Mission.....	1,062	5	9
Yoruba Mission.....	4,714	11	11
Niger Mission.....	4,896	14	2
Eastern Equatorial Africa Mission.....	16,537	13	0
Egypt Mission.....	1,545	14	2
Palestine Mission.....	11,979	0	6
Persia Mission.....	2,685	3	11
North India Mission.....	30,131	2	5
Punjab and Sindh Mission.....	18,751	1	4
Western India Mission.....	8,985	2	8
South India Mission.....	22,006	14	10
Travancore and Cochin Mission.....	5,726	6	0
Ceylon Mission.....	10,404	7	4
Mauritius Mission.....	2,360	16	5
South China Mission.....	11,508	4	9
Mid-China Mission.....	8,583	5	11
Japan Mission.....	13,952	14	1
New Zealand Mission.....	3,480	5	6
North-west America Missions.....	14,404	10	1
North Pacific Mission.....	5,354	16	11
Preparation of missionaries....	6,568	0	0
Grant for foreigners in England	100	0	0
Miscellaneous expenses on account of Missions.....	175	11	7
Disabled missionaries' widows and children.....	8,094	8	3
Collection of funds.....	15,420	14	9
Administration of funds.....	9,778	19	9
Special funds.....	8,292	12	2
Total payments during the year.....	247,500	18	2

The collection and administration of the funds cost £25,199 14s. 6d., or \$125,-

995, being a little over ten per cent. of the receipts.

In collection of funds were the following expenses:

	£	s.	d.
Salaries of association secretaries, traveling expenses, printing, etc.	9,838	9	2
Missionary collecting boxes.....	481	5	8
Salaries of cashier, clerks, etc....	816	9	0
Warehouse expenses.....	32	11	5
Carriage and postage of parcels..	457	14	10
Gleaners' Union.....	407	4	6
February simultaneous meetings.	515	6	4
Publications.....	2,071	13	10
Total.....	15,420	14	9

In administration of funds were the following expenses:

	£	s.	d.
General and assistant secretaries and clerks.....	4,926	17	1
Annual report and abstract.....	1,498	17	9
House and office expenses.....	2,050	5	0
Anniversary and miscellaneous expenses.....	521	2	7
Superannuation and retiring allowances.....	514	11	8
Total.....	9,778	19	9

The Society's Missions on June 1, 1891, reported as follows:

European ordained missionaries.....	303
European lay missionaries.....	57
European wives of missionaries.....	219
European single female missionaries..	76
Eurasian ordained missionaries.....	15
Eurasian lay missionaries.....	15
Native ordained helpers.....	278
Native lay helpers.....	2,696
Native female helpers.....	704
Total number of laborers.....	4,358
Communicants.....	50,005
Schools and seminaries.....	1,720
Total pupils.....	70,311

During last year there were 3,250 adults and 7,241 children baptized.

NAMES OF MISSIONARIES, ETC.

The following are the stations, clerical or lay missionaries, and native clergymen, supported either directly by the Society or by native church funds subsidized or aided by the Society.

*A station is the place at which a clerical or lay missionary is stationed, or at which native Christians are located under native pastoral superintendence in connection with the Society. Wives of missionaries, etc., are always expected by the Society to lay themselves out to do good, in every practicable way, among native women; such as cultivating familiar intercourse with them, educating children, and instructing the adult women.

The figures after the names of the European laborers show the date of their first connection with the Society's missions.

This mark * denotes that the missionary to whose name it is prefixed is in local connection. It includes Europeans who have joined the Mission, and clergymen who were born in the country in which they labor.

The mark † denotes that the name to which it is prefixed is that of an agent supported by native church funds aided by the Society. The native ministers in New Zealand are supported partly by subscriptions from native Christians, and partly from the rents of lands belonging to the Society in the colony.

The names of native clergymen are printed in italics. The figures after their names show the date of ordination.

All the names under one station or department of work are printed in order of date, without reference to nationality, sex, orders, or other difference; the secretaries of missions, however, are placed first in order at the stations where they reside.

Hon. shows self-supporting missionaries.

WEST AFRICA MISSION, 1804.

(Communicants, 5,465.)

Sierra Leone—Rev. William John Humphrey, M.A., 1890, Principal of Fourah Bay College, and Secretary; *Rev. Samuel Spain, B.A.*, 1883, Fourah Bay College; *Rev. Obadiah Moore*, 1877, Grammar School; Rev. Edward Lever-such, 1889, Mohammedan Mission; Miss Ellen Dunkley, 1889, Annie Walsh Memorial Institution; Rev. John Taylor Smith, 1891, Canon Missioner.

Port Loko—Rev. John Alfred Alley, 1878; Mrs. J. A. Alley; *Rev. Samuel Taylor, B.A., L.Th.*, 1883.

(15 native teachers.)

Native Clergy of the Sierra Leone Native Church.

Freetown: Trinity Church—† *Rev. Archdeacon James Robbin*, 1859; † *Rev. John Tilley Asgill*, 1880. Cline's Town—(In charge of clergy of Fourah Bay College). Christ Church—† *Rev. Moses Pearce*, 1866; † *Rev. Samuel Mousa*, 1864; Brookfields—(Rev. Moses Pearce in charge).

Kissey—† *Rev. George James McCawley*, 1863; † *Rev. Matthew Wilson, B.A.*, 1889.

Regent, Gloucester-cum-Leicester and Bathurst-cum-Charlotte—† *Rev. Nicholas Jacob Cole*, 1875.

Wellington—† *Rev. Samuel George Hazeley*, 1868.

Hastings and Grafton—† *Rev. John Bernard Bowen*, 1875.

Waterloo—† *Rev. Moses Taylor*, 1861.

Benguema—† *Rev. Henry Patrick Thompson*, 1882.

Kent and York—

Wilberforce—† *Rev. Thomas Christopher Nylander*, 1864.

Sherbro—

British Quiah—† *Rev. Nathaniel Martin Bull*, 1877.

Bullom—

Rev. William Quaker, 1859. (Retired.)

Rev. John H. Davies, 1861. (Retired.) (106 native teachers.)

At Home—Miss Helen Bisset, 1886.

YORUBA MISSION, 1843.

(Communicants, 2,924.)

COAST DISTRICT.

Lagos—Rev. Herbert Tugwell, B.A., 1890, Secretary and Christ Church, Faji; *Rev. Isaac Oluwole, B.A.*, 1879, Grammar School; Rev. James Vernall, 1886;

Mrs. J. Vernall (*nee* Eliza Krusé); Miss Fanny Higgins, 1889.
Badagry—*Rev. Daniel Coker*, 1876.
Leke—(Native teacher in charge.)

Native Clergy of the Lagos Native Church.

Breadfruit—† *Rev. James Johnson*, M.A., 1863; † *Rev. Eugene Samuel Wiloughby*, 1881.

Faji (St. Peter)—† *Rev. Thomas Benjamin Wright*, 1871.

Ebute Ero—† *Rev. Samuel Pearse*, 1871.

Aroloya—† *Rev. Nathaniel Johnson*, 1876.

Ebute Meta—

Otta—† *Rev. Edward Buko*, 1882; † *Rev. William Morgan*, 1857. (Retired.)

INTERIOR DISTRICT.

Abeokuta, etc.—*Rev. Jonathan Buckley Wood*, 1857; *Mrs. J. B. Wood*; † *Rev. William Moore*, 1857 (retired); *Rev. Stephen Septimus Farrow*, 1889; *Mrs. S. S. Farrow*; *Miss Mary Tynan*, 1889; *Miss Aimée Laura Wright*, 1890. Ikija—† *Rev. David Williams*, 1871. Igbo-re—† *Rev. Samuel Doherty*, 1882. Ake—† *Rev. Daniel Ogushale Williams*, 1890. Ibadan—*Rev. Daniel Olubi*, 1871; *Rev. Ralph Kidd*, B.A., T.C.D., 1889.

Ode Ondo—*Rev. Charles Phillips*, 1876.

Oyo—*Rev. Samuel Johnson*, 1886.

Ilesha—*Rev. Matthew John Luke*, 1886.

Unassigned—*Rev. Hugh Stowell Macaulay*, to Niger, 1887; to Yoruba, 1891. (42 C. M. S. native teachers and 70 belonging to native church in the mission.) (112 native teachers.)

At Home—*Rev. Tom Harding*, 1883; *Miss Marion Goodall*, 1888.

NIGER MISSION, 1857.

(Communicants, 902.)

Right Rev. Bishop Crowther, D.D., 1843; consecrated 1864.

DELTA AND LOWER NIGER.

Bonny—*Ven. Archdeacon Dandeson Coates Crowther*, 1870; *Rev. James Boyle*, 1881.

Brass (Tuwon)—*Rev. Samuel Peters*, 1886; Nembe—

Ogbonoma (New Calabar)—*Rev. John David Garrick*, 1881.

Okrika—(In charge of native catechist.)

Onitsha—*Rev. Henry Hugh Dobinson*, B.A., 1890, acting secretary.

Obotshi—*Mr. Philip Alfred Bennett*, 1890.

Asaba—(In charge of native catechist.)
Ida—*Rev. Pythias James Williams*, 1885.

SUDAN AND UPPER NIGER.

Lokoja—*Rev. John Alfred Robinson*, M.A., 1887, Secretary and Joint Leader; *Mr. Graham Wilmot Brooke* (Hon.), 1890, Joint Leader; *Mrs. G. W. Brooke* (Hon.); *Mr. Reginald Callender*, B.A., 1891; *Mr. W. Harry Roberts*, B.A., 1891; *Miss Alice Griffin* (Hon.), 1891.

Gbebe—(Native teacher in charge.)
(40 native teachers in the Mission.)

At Sierra Leone—*Rev. Aaron Christopher Strong*, 1887.

At Home—*Mr. George F. Packer*, 1887; *Rev. Frederick Nugent Eden*, M.A., 1890; *Rev. Eric Lewis*, B.A., 1890; *Dr. Charles F. Harford-Battersby*, B.A., M.B., M.R.C.S., L.R.C.P. (Hon.), 1890.

EASTERN EQUATORIAL AFRICA.

(*East Africa*, 1844; *Nyanza*, 1876.)

(Communicants, 489.)

Right Rev. Alfred Robert Tucker, D.D., Bishop in Eastern Equatorial Africa; consecrated 1890; at home.

MOMBASA.

Frere Town—*Rev. Harry Kerr Binns*, 1875, Secretary; *Rev. Ishmael M. Semler*, 1885; *Miss Mary W. Harvey*, 1885; *Miss Alice Wardlaw Ramsay* (Hon.), 1888; *Dr. Charles Stanley Edwards*, L.R.C.P., M.R.C.S., 1888; *Miss Mary Rachel Gedge*, 1889; *Miss Eleanor S. Perrin*, 1890. Mombasa—(Dr. Edwards in charge.) Railway Point—

Shimba—

Jilore—*Rev. Frederick Burt*, 1889.

Rabai—*Rev. Edmund Alexander Fitch*, M.A., 1884; *Rev. William H. Jones*, 1885; *Miss Caroline Fitch*, 1887; *Miss Mary Louisa Holmes* (Hon.), 1888; *Miss Maria A. Ackerman*, 1890.

Unassigned—*Rev. Douglas Arthur Lowndes Hooper*, B.A. (Hon.), 1885; *Mrs. D. A. L. Hooper* (Hon.), 1890.

CHAGGA.

Taita—

Chagga—*Dr. Edward John Baxter*, L.R.C.P., L.R.C.S., 1877; *Rev. Albert Remington Steggall*, M.A., 1889.

USAGARA.

Mamboia—*Rev. Arthur North Wood*, 1886; *Mrs. A. N. Wood*.

Mpwapwa—*Rev. John Charles Price*, 1879.

Kisokwe—*Rev. John Edward Beverley*, 1888.

UNYAMWEZI, ETC.

Nasa—*Mr. David Deekes*, 1887; *Rev. James Valentine Dermott*, 1890.

UGANDA.

Mengo—*Rev. Edward Cyril Gordon*, 1882; *Rev. Robert Henry Walker*, M.A.,

1887; *Rev. George K. Baskerville*, B.A., 1890; *Mr. George L. Pilkington*, B.A., 1890; *Mr. Frederick C. Smith*, 1890.
(30 native teachers.)

On the Way Out—*Rev. Robert Pickering Ashe*, M.A., 1882, rejoined 1891; *Mr. John Roscoe*, 1884; *Mr. Thomas S. England*, 1885; *Rev. George Henry Vincent Greaves*, B.A., 1891; *Dr. Gaskoin Wright*, L.R.C.P., M.R.C.S., 1891; *Mr. E. H. Hubbard*, 1891; *Mr. Walter Collins*, 1891; *Miss Mary Caroline Brewer*, 1891.

At Home—*Mrs. H. K. Binns*; *Mrs. E. J. Baxter*; *Rev. Henry Cole*, 1879; *Mrs. H. Cole*; *Rev. William Ernest Taylor*, M.A., 1880; *Mr. Joseph Alfred Wray*, 1882; *Mr. John Burness*, to Niger, 1884, to E. E. Africa, 1888; *Mrs. J. Burness*; *Rev. William Morris*, 1887; *Mrs. J. Roscoe*; *Rev. Arthur Grafftey Smith*, 1888; *Mrs. A. G. Smith* (*nee* Mabel Barton); *Rev. Henry Temple Robson*, 1888; *Mrs. H. T. Robson* (*nee* Esther C. Scott); *Mrs. A. R. Tucker*.

EGYPT MISSION (RESUMED 1882).

(Communicants, none.)

Cairo—*Rev. Fred. Augustus Klein*, to Palestine, 1851, to Egypt, 1882, Secretary; *Mrs. F. A. Klein*; *Dr. Francis J. Harpur*, B.A., M.B., B.Ch., T.C.D., to Arabia, 1885, to Egypt, 1889; *Mrs. Bywater* (Hon.), 1890; *Miss Jessie B. Bywater*, 1890.

(9 native teachers.)

At Home—*Rev. W. Frederic Connor*, joined the Palestine Mission, 1884, to Egypt, 1889; *Mrs. F. J. Harpur*.

PALESTINE MISSION, 1851.

(Communicants, 258.)

Jaffa—*Rev. Murad-el-Haddad*, 1884; *Miss Edith E. Newton* (Hon.), 1887; *Rev. Charles Barnett Nash*, to Mid-China, 1881, to N. Pacific, 1885, to Palestine, 1891; *Mrs. C. B. Nash*; *Miss Emily G. Reeve* (Hon.), 1891. Ramleh—*Rev. Yusef Zorab*, 1889. Lydd—*Rev. Hanna Dimishky*, 1889.

Gaza—*Rev. James Huber*, to S. Leone, 1850, to Palestine, 1853; *Mrs. J. Huber*; *Rev. Dr. Robert Elliott*, M.A., T.C.D., L.R.C.S.I., to N. India, 1878, to Palestine, 1884; *Mrs. R. Elliott*; *Dr. Henry James Bailey*, M.B., C.M., 1890 (at Gaza temporarily, till assigned); *Mrs. H. J. Bailey*; *Miss Frances Patching*, 1891.

Jerusalem—*Rev. John Zeller*, 1855, Acting Secretary; *Mrs. J. Zeller*; *Rev. Charles T. Wilson*, M.A., to Nyanza, 1876, to Palestine, 1883; *Mrs. C. T. Wilson*; *Rev. Ibrahim Bas*, 1884; **Mr. Frank T. Ellis*, 1888, Bishop Gobat School; *Miss Agnes Mary Elverson* (Hon.), 1888; *Miss Hester Campbell* (Hon.), 1889; *Miss Helen Attlee* (Hon.),

1890; Rev. Frederick Field Adeney, B.A., 1891; Miss S. Rosalie Savage, 1891. Ramallah—*Mr. George Nyland, 1876. Taiyibeh—*Rev. Hanna Musa*, 1889.

Nablûs—*Rev. Christian Fallscheer, 1876; *Rev. Selim Gomri*, 1889.

Nazareth—*Rev. Chalil Jamal*, 1874; Rev. Charles Henry Vidal Gollmer, to Yoruba, 1878, to Palestine, 1889; Mrs. C. H. V. Gollmer. Haifa—Mrs. Jane Low (Hon.), 1884; Miss Charlotte Low (Hon.), 1891. Acca—Miss Elizabeth Caroline Wardlaw Ramsay (Hon.), 1889; Miss S. Louie Barker, 1890.

East of Jordan—(Rev. H. Sykes in charge.) Salt—*Rev. Henry Sykes*, M.A., 1886. El Husn—*Rev. Seraphim Boutaji*, 1871.

(78 native teachers.)

At Home—Rev. Theodore Frederick Wolters, to Smyrna, 1860, to Palestine, 1876; Mrs. T. F. Wolters; Rev. John Robert Longley Hall, 1876, Secretary; Mrs. J. R. L. Hall; Miss Eliza Armstrong, 1888.

PERSIA MISSION, 1875.

(Communicants, 122.)

Julfa—Rev. Robert Bruce, D.D., T.C.D., to Punjab, 1858, to Persia, 1869, Secretary; Mrs. R. Bruce; *Rev. Minas George*, 1883; Rev. Henry Carless, M.A., 1888; Miss Laura Stubbs, 1891; Miss Mary Rebecca S. Bird, 1891.

Bagdad—Dr. Henry Martyn Sutton, L.R.C.P., M.R.C.S., L.S.A., 1886; Mrs. H. M. Sutton; Rev. Charles Harvey Stileman, M.A., 1889; Mrs. C. H. Stileman.

(25 native teachers.)

CALCUTTA AND NORTH INDIA MISSION, 1816.

(Communicants in India, 27,465.)

BENGAL.

Calcutta—Rev. Alfred Clifford, M.A., 1874, Secretary; Mrs. A. Clifford; *Rev. Raj Kristo Bose*, 1870; *Rev. Jani Alli, B.A.*, to Bombay, 1877, to N. India, 1883; Mohammedan Mission; Rev. John William Hall, to Nyanza, 1878, to N. India, 1881; Mrs. J. W. Hall; Miss Alice Sampson, 1882, Girls' Boarding School; Miss Margaret Hall, 1886, Girls' Boarding School; Rev. Frank Baker Gwinn, 1889, Boys' Boarding School; Miss Eliza M. Hall, 1889, Agarpara Orphanage; Rev. Ilsley William Charlton, M.A., 1889; Mrs. I. W. Charlton; Rev. Herbert Gouldsmith, M.A., 1890, Old Church; Mrs. H. Gouldsmith; Rev. Edward Theodore Sandys, B.A., 1890. Thakurpukur—*Rev. M. Dukkla Biswas*, 1890.

Burdwan—(Rev. J. W. Hall in charge.)

NUDDEA DISTRICT.

Chupra—Rev. Philip Ireland Jones, M.A., 1885, Superintendent of Krishnagar

District temporarily; Mrs. P. I. Jones; *†Rev. P. Thomas Biswas*, 1889. Bollobhpur—*†Rev. Koilash Chunder Dey*, 1882. Solo—*†Rev. Molam Biswas*, 1870. Rattanpur—*†Rev. Daniel Biswas*, 1886. Ranabanda—*†Rev. Gopal Biswas*, 1886. Joginda—*Rev. Tushtu C. Tarafdar*, 1890. Krishnagar—Rev. Edward Thomas Butler, 1887, Training School; Mrs. E. T. Butler; Rev. William Wallace, M.A., T.C.D., 1889.

Shikarpur—Itinerant Mission, Mr. Sidney Walter Donne, 1889, Associated Evangelist; Mr. Arthur Le Feuvre, 1889, Associated Evangelist (at Calcutta temporarily); Mr. Percy H. Shaul, 1889, Associated Evangelist; Rev. Arthur George Lockett, B.A., 1890, Leader of Associated Evangelists.

SANTALIA.

Taljhari—*Rev. John Blach, 1876; *†Rev. Sham Besra*, 1878; Rev. Charles Herbert Bradburn, 1885, Boys' Boarding School.

Bahawa (Dharmpur)—Rev. James Brown, 1868. Chuchi—*†Rev. Ram Charan Dass*, 1876. Lukipur—*†Rev. Bhim Hansda*, 1878. Hiranpur—*†Rev. Baij Nath Murmu*, 1890. Bhaghaya—*Rev. Alfred Stark, 1851. Ratanpore—

Godda—*Rev. William Sido*, 1878; Rev. Arthur John Shields, M.A., 1882; Rev. Frank Etheridge, 1889.

Bhagalpur—Rev. John Armstrong Cullen, 1888; Mrs. J. A. Cullen.

(319 native teachers.)

NORTH-WEST PROVINCES.

Benares—Rev. Brocklesby Davis, M.A., 1859; *†Rev. Davi Solomon*, 1859; Rev. John James Johnson, 1879; Rev. George Litchfield, to Nyanza, 1878, to N. India, 1883, Girls' Normal School; Mrs. G. Litchfield. Chunar—*†Rev. David Mohun*, 1859 (retired). Azimgarh—(Native teacher in charge.)

Gorakpur—Rev. Henry Stern, 1851; Mrs. H. Stern. Basharatpur—(Rev. H. Stern in charge.)

Allahabad—*†Rev. Katwaru Lall*, 1878; *†Rev. Mark Drummond*, 1882; Rev. Albert Edward Johnston, B.D., T.C.D., 1888, Vice-Principal of Divinity School; Mrs. A. E. Johnston.

Lucknow—*†Rev. Aman Masih Levi*, 1878; Rev. Arthur Ismay Birkett, B.A., 1887.

Faizabad—Rev. Augustus William Baumann, 1869; Mrs. A. W. Baumann; *†Rev. Benjamin Tobit*, 1882 (at Allahabad Divinity School).

Agra—*†Rev. William Setal*, 1881; *†Rev. Nathaniel Raheem Bahksh*, 1881 (at Allahabad Divinity School); Rev. Thomas Frederick Robathan, 1885,

Christian Hostel; Mrs. T. F. Robathan; Rev. John Haythornthwaite, M.A., 1890; Principal of St. John's College: Rev. James Nelson Carpenter, B.A., 1890 (St. John's College, temporarily). Secundra—Rev. Albert Henry Wright, 1864; Mrs. A. H. Wright.

Mattra—*Rev. Paulus Martinus Zenker, 1869; *Miss Zenker, 1869.

Aligarh—*†Rev. John W. Stuart*, 1862; Mrs. J. W. Stuart; *†Rev. Nemi Solomon*, 1884.

Mirat—*†Rev. David Jeremy*, 1868; Rev. Arthur Elliott Bowlby, 1884.

Dehra Dun (Annfield)—*†Rev. J. Richard*, 1874; Rev. Thomas Carmichael, 1886; Mrs. T. Carmichael.

Unassigned—Rev. Albert Edward Keet, 1890 (residing at Benares); Rev. William McLean, 1890 (residing at Lucknow); Rev. William George Proctor, 1890 (residing at Lucknow).

CENTRAL PROVINCES, ETC.

Jabalpur—Rev. George Backhouse Durrant, M.A., 1876; Rev. Charles Hope Gill, M.A., 1887; *†Rev. Isaac Vincent*, 1890.

Mandla—Rev. Henry Drummond Williamson, M.A., 1878; Mrs. H. D. Williamson.

Diuari (Gond Mission)—Rev. Edward Palin Herbert, 1884.

Patpara (Gond Mission)—Rev. Herbert James Molony, B.A., 1890, Associated Evangelist; Mr. E. R. Jackson, 1890, Associated Evangelist; Mr. James W. Goodwin, 1890, Associated Evangelist.

Kherwara (Bheel Mission)—Rev. Charles Stewart Thompson, 1880; Rev. William Blandford Collins, B.A., T.C.D., 1888; Mrs. W. B. Collins.

(247 native teachers.)

On the Way Home—Rev. Henry Monck Mason Hackett, B.D., T.C.D., 1877; Mrs. H. M. M. Hackett.

At Home—Rev. James Erhardt, to E. Africa, 1849, to N. India, 1858 (N.W.P.); Mrs. B. Davis (N.W.P.); Rev. George Henry Weber (Bengal), 1860; Mrs. G. H. Weber (Bengal); Miss Henrietta J. Neele (Bengal), 1864; Rev. Charles Baumann, Ph.D. (Bengal), 1868; Mrs. C. Baumann (Bengal); Mrs. James Brown (Santalia); Rev. John Price Ellwood (Central), 1871; Mrs. J. P. Ellwood (Central); Rev. Frederick Thomas Cole (Santalia), 1871; Mrs. F. T. Cole (Santalia); Rev. James Tunbridge (Santalia), 1877; Mrs. J. Tunbridge (Santalia); Rev. George Henry Parsons (Bengal), 1879; Mrs. G. H. Parsons (Bengal); Mrs. J. J. Johnson (N.W.P.); Rev. William Henry Ball (Bengal), 1881; Mrs. W. H. Ball (Bengal); Mrs. A. J. Shields (Santalia); Rev. Henry Lewis (N.W.P.,) 1881; Mrs. H. Lewis (N.W.P.,) Rev.

† Died June 19.

William Latham, M.A., T.C.D. (Central), 1882 (assigned to Mauritius); Mrs. W. Latham (Central) (assigned to Mauritius); Rev. Arthur Joseph Santer (Bengal), 1882; Mrs. A. J. Santer (Bengal); Rev. George Edgar Augustus Pargiter, M.A. (N.W.P.), 1883; Mrs. G. E. A. Pargiter (N.W.P.); Rev. Herbert Brown (Bengal), 1887; Mrs. H. Brown (Bengal); Miss Emily Erhardt (N.W.P.), 1888.

PUNJAB AND SINDH MISSION, 1852.

PUNJAB.

Amritsar—Rev. Robert Clark, M.A., 1851, Secretary; Mrs. R. Clark; Rev. Thomas Russell Wade, B.D., 1863; Mrs. T. R. Wade; Rev. Imad-ud-din, D.D., 1868; Mrs. Grime, 1878, Middle Class Girls' School; † Rev. Diwan Sahib Dyal, 1887; Rev. Donald James McKenzie, 1889, High School; Mrs. D. J. McKenzie; Rev. Henry Francis Wright, M.A. (Hon.), 1890, High School; Miss Annie Featherstone Wright (Hon.), 1890.

Bahrwal—Rev. Henry Edmund Perkins, K.C.L. (Hon.), 1886; Mrs. H. E. Perkins. Ajnala—† Rev. Mian Sadiq, 1875.

Narowal—Rev. Rowland Bateman, M.A., 1868; Rev. Frederic Lawrence, 1888; Mrs. F. Lawrence. Uddoke—Rev. Kharak Singh, 1887.

Tarn Taran—Rev. Edward Gilford, 1881.

Clarkabad—Miss Louise Ellwanger, 1857; Miss Clara Louisa Warren, 1890.

Batala—Rev. Nobin Chunder Dass, 1883; Rev. Thomas Elvers Coverdale, 1884; Rev. Egerton Corfield, M.A., 1885, Boys' Boarding School; Mrs. E. Corfield.

Lahore—† Rev. Yakub Ali, 1878; Rev. Francis Archibald Patullo Shirreff, M.A., 1873, Principal of Divinity School; Rev. Harry George Grey, M.A., 1887, Divinity School.

Kotgur—* Mr. H. F. Beutel, 1871.

Simla—† Rev. Thomas Edwards, 1882.

Kangra—Rev. Carl Gustav Dauble, to North India, 1857, to Punjab, 1889; Mrs. C. G. Dauble; † Rev. Brij Lal Datt, 1887.

Pind Dadan Khan—Rev. Thomas Howell, 1882; Rev. William Edward Davies, 1887; Mrs. W. E. Davies.

Multan—

Dera Ghazi Khan (Beluch Mission)—Dr. Andrew Jukes, L.R.C.P., M.R.C.S., L.S.A., 1878; Mrs. A. Jukes; Rev. Malik Ishag, 1882.

Dera Ismail Khan—Rev. Mulaim-ud-din, 1885; Rev. Frederick Papprell, 1887; Mrs. F. Papprell; Rev. David Davies, 1890. Tank—Rev. John Williams, 1872.

Bannu—(Rev. Frederick Papprell in charge.)

Peshawar—† Rev. Imam Shah, 1873;

Rev. Arthur Ernest Day, 1885; Rev. Walter Ayscough Rice, M.A., 1888, Edwardes High School; Rev. Henry James Hoare, 1889; Rev. George Richard Ekins, to Persia, 1886, to Punjab, 1890; Mrs. G. R. Ekins.

Kashmir—Rev. James Hinton Knowles, 1881; Mrs. J. H. Knowles; Dr. Ernest F. Neve, M.D., C.M., F.R.C.S., 1886; Rev. Cecil Earle Tyndale-Biscoe, M.A., 1890.

Quetta—Dr. Samuel Walter Sutton, M.D., M.R.C.S., 1885.

SINDH.

Karachi—† Rev. Bhola Nath Ghose, 1875; Rev. Joseph John Bambridge, 1876; Rev. William James Abigail, 1889; Mrs. W. J. Abigail.

Hyderabad—Rev. Joseph Redman, 1880; Mrs. J. Redman.

Sukkur—† Rev. Quasim Khan Nehemiah, 1887.

(87 native teachers in the Mission.)

On the Way Home—Rev. Herbert Udny Weitbrecht, Ph.D., 1876; Mrs. H. U. Weitbrecht, Mrs. J. J. Bambridge.

At Home—Mrs. R. Bateman; Rev. William Thwaites, 1871; Rev. Thomas John Lee Mayer, 1872; Mrs. T. J. L. Mayer; Mrs. F. A. P. Shirreff; Rev. Trevor Bomford, M.A., 1880; Mrs. T. Bomford; Rev. Albert Edmund Ball, 1880; Mrs. A. E. Ball; Dr. Henry Martyn Clark, M.B., C.M., 1881; Mrs. H. M. Clark; Dr. Arthur Neve, L.R.C.P., F.R.C.S., 1881; Mrs. E. Guilford; Rev. Theophilus Holden, 1883; Mrs. T. Holden; Rev. Arthur William Cotton, 1883; Rev. Robert Heaton, 1886; Mrs. R. Heaton.

BOMBAY AND WESTERN INDIA MISSION, 1820.

BOMBAY.

Bombay—Rev. Robert Alfred Squires, M.A., 1870, Secretary; Mrs. R. A. Squires; Rev. John Gottfried Deimler, to East Africa, 1854, to Bombay, 1858, Mohammedan Mission; Mrs. J. G. Deimler; Mr. Joseph Jackson, 1867, Acting Principal Robert Money School; Mrs. J. Jackson; * Miss E. Morris, 1873; Rev. Alfred Manwaring, 1879, Marathi Mission; Mrs. A. Manwaring.

DECCAN.

Nasik and Sharanpur—Rev. Wilson Aylesbury Roberts, B.A., 1869; Rev. Edmund John Jones, 1885; Mrs. E. J. Jones; Rev. Arthur Audley Parry, 1889; Mrs. A. A. Parry.

Poona—Rev. Appaji Bapuji, 1855; Rev. Sorabji Kharsedji (Hon.), 1880; Rev. James Adolphus Harriss, B.A., 1886, Divinity School; Mrs. J. A. Harriss; Rev. Charles William Thorn, 1889.

Junir—Rev. William Copeland Whiteside, 1887; Mrs. W. C. Whiteside.

Malegam—Rev. Frederick Graham Macartney, 1874; Mrs. F. G. Macartney. Aurangabad—Rev. Ruttonji Nowroji, 1870; † Rev. Lucas Maloba, 1870.

(95 native teachers in the Mission.)

At Home—Rev. William St. Clair Tisdall, M.A., to Punjab, 1884, to W. India, 1887; Mrs. W. St. C. Tisdall; Mrs. W. A. Roberts.

MADRAS AND SOUTH INDIA MISSION, 1814.

MADRAS.

Madras—Rev. Edward Sell, B.D., 1865, Secretary; * Mrs. M. A. Vickers, 1870; Rev. Malcolm George Goldsmith, B.A. (Hon.), 1872, Mohammedan Mission; Rev. Henry Delpratt Goldsmith, M.A., 1880, Divinity School; Mrs. H. D. Goldsmith; Rev. Samuel John, 1880; Rev. Theophilus Ralph Waltenberg, M.A., 1889, Harris High School; Mrs. T. R. Waltenberg; † Rev. William Thomas Saththianadhan, B.D., 1859, Southern Pastorate; † Rev. David Asirvathan Peter, 1885, Northern Pastorate; † Rev. John Saththianadhan, 1890, The Mount. Poonamalee—† Rev. John Gabb, to Mauritius, 1876, to South India, 1888.

Ootacamund—Rev. Samuel Vores, 1880. (86 native teachers.)

TELUGU MISSION.

Masulipatam—Rev. Joseph Edwin Padfield, B.D., 1868, Preparandi Institution; Mrs. J. E. Padfield; Rev. Atsanta Sabbarayudu, 1885; Rev. Charles William Arden Clarke, M.A., 1886, Noble College; Rev. Henry James Tanner, M.A., 1887, Rugby-Fox Master, Noble College; Mrs. H. J. Tanner; Rev. James Charles John Pavey, 1889; Mrs. J. C. J. Pavey. District—(Rev. J. E. Padfield temporarily in charge) Rev. Timothy Ephraim, 1874, to Mauritius, 1878, returned to S. India, 1883; † Rev. Marumudi David, 1884.

Ellore—Rev. Frederick William Nassau Alexander, M.A., T.C.D., 1857; Mrs. F. W. N. Alexander; † Rev. Asirvatham Gnanamuttu, 1869; Rev. G. Krishnayya, 1871, High School; Mr. Martin Browne, 1876, High School; Mrs. M. Browne; † Rev. Kandavilei Peter, 1884.

Bezawada—Rev. John Harrison, 1867; Rev. James Stone, 1876, Itinerant Mission; Rev. D. Anantam, B.A., 1889, Itinerant Mission; * Mr. Tabor Davies, 1889, Itinerant Mission.

Raghavapuram—Rev. Henry William Eales, 1878; Mrs. H. W. Eales; † Rev. George Herbert Asirvatham, 1888; Rev. Kaliyana Ramiar, 1888.

Kummamett—Rev. John Benjamin

Panes, 1883; Rev. Arthur Ernest Goodman, 1889 (temporarily).

Dummagudem (Kol Mission)—Rev. *Indukuri Venkatarama Rao*, 1872; Rev. Edward Thomas Pegg, 1886; Mrs. E. T. Pegg.

(211 native teachers.)

TINNEVELLY.

Palamcotta—Rev. Thomas Kember, 1865, Preparandi Institution; Mrs. T. Kember; Rev. Thomas Walker, M.A., 1885; Mrs. T. Walker; Mr. Edwin Keyworth, 1885, High School; Mrs. E. Keyworth; Rev. Edmund Stileman Carr, B.A., 1887, Itinerant Mission; Mrs. E. S. Carr; Rev. Edwin Albert Douglas, B.A., 1889, Itinerant Mission; Rev. Arthur Noel Coopland Storrs, B.A., 1889, Itinerant Mission; Rev. P. N. Devanayagam, 1890.

Tinnevelly Town—Rev. Henry James Schaffter, M.A., T.C.D., 1877, College; Mrs. H. J. Schaffter; Mr. Richard F. Ardell, 1888, College.

Mengnanapuram—Mrs. Thomas, Sr., 1836, Elliot Tuxford School; Miss E. F. Thomas, 1886, Elliot Tuxford School; Miss E. C. Vines, 1889, Elliot Tuxford School.

The Tinnevelly District Church Council.
(Rev. Thomas Walker, Chairman.)

† Rev. *Muttusami Devaprasadam*, 1851; † Rev. *Madurendiram Savariyan*, 1851; † Rev. *Isaac Abraham*, 1859; † Rev. *Daniel Devaprasadam*, 1865; † Rev. *Antony James*, 1866; † Rev. *Vedanaya-gam Simeon*, 1866; † Rev. *Joseph David*, 1869; † Rev. *Ralph Hopper*, 1869; † Rev. *David Perinbam*, 1869; † Rev. *Isaac Samuel*, 1869; † Rev. *John Simeon*, 1869; † Rev. *David Stephen*, 1869; † Rev. *Abraham Samuel*, 1870; † Rev. *Luke Simeon*, 1870; † Rev. *Suvishushamutte Swamidasen*, 1870; † Rev. *Gnanamuttu Sarkunen*, 1873; † Rev. *Gnanamuttu Yesudian*, 1873; † Rev. *Atidasen Asirvadham*, 1874; † Rev. *Samuel Masillamani*, 1874; † Rev. *Samuel Paul*, 1874; † Rev. *Perpettan Samuel*, 1874; † Rev. *Vedanayagam Abraham*, 1876; † Rev. *David Arulanantam*, 1876; † Rev. *Gnanayagam Arumanayagam*, 1876; † Rev. *Sithambram Asirvadham*, 1876; † Rev. *Pakianathen David*, 1876; † Rev. *Visuvasam Gnanamuttu*, 1876; † Rev. *S. Massillamani*, 1876; † Rev. *Samuel Sandosham*, 1876; † Rev. *John Sebagnanam*, 1876; † Rev. *V. Tarmakan*, 1876; † Rev. *S. Vedakan*, 1876; † Rev. *Manuel H. Cooksley*, 1878, Medical Pastor; † Rev. *Muttusami Devaprasadham*, 1878; † Rev. *Isaac Gurubadham*, 1878; † Rev. *Pakianadan James Harris*, 1878; † Rev. *Thomas Hastings*, 1878; † Rev. *John Pakianadan*,

1878; † Rev. *Tucker Yesudian*, 1878; † Rev. *Swamiadian Perupettan*, 1881; † Rev. *J. Arulanandam*, 1882; † Rev. *Edward Asirvadham*, 1882; † Rev. *Abraham Gurubatam*, 1882; † Rev. *Jaganadan Selvanayagam*, 1882; † Rev. *Jacob Nallatambi*, 1883; † Rev. *Joshua Paul*, 1883; † Rev. *Vedanayam Sarganam*, 1883; † Rev. *Arulandam Savarimuttu*, 1883; † Rev. *Samuel David*, 1885, District Inspector; † Rev. *Vedamuttu Yesudian Pakkianadhan*, 1885; † Rev. *D. Amirthanayagam*, 1888; † Rev. *J. Asirvadham*, 1888; † Rev. *Simeon A. Daniel*, 1888, District Inspector; † Rev. *Joseph David*, 1888; † Rev. *Vedakan Gnanamuttu*, 1888; † Rev. *John Griffith*, 1888; † Rev. *Samuel Horshington*, 1888; † Rev. *A. Nallatambi*, 1888; † Rev. *David M. Pakianadhan*, 1888, District Inspector; † Rev. *P. Gnana Iya Simeon*, B.A., 1888, District Inspector; † Rev. *S. S. Simeon*, 1888; † Rev. *Gurubatham Swamiadian*, 1888; † Rev. *S. Vedamanikum*, 1888.

(683 native teachers.)

At Home—Rev. Vincent Ward Harcourt (Tinnevelly), 1867; Mrs. V. W. Harcourt (Tinnevelly); Rev. John Cain (Telugu), 1869 (in Australia); Mrs. J. Cain (Telugu) (in Australia); Mrs. J. Harrison (Telugu); Mrs. J. Stone (Telugu); Rev. William George Peel (Telugu), 1880; Mrs. W. G. Peel (Telugu); Mrs. J. B. Panes (Telugu); Rev. Arthur King-ton Finnimore (Tinnevelly), 1885; Mrs. A. K. Finnimore (Tinnevelly).

TRAVANCORE AND COCHIN MISSION.

1816.

Rt. Rev. Bishop Edward Noel Hodges, D.D., to South India, 1877, to Ceylon, 1886, to Travancore, 1890, consecrated, 1890. (Resides at Cottayam.)

TRAVANCORE.

Cottayam—* Miss Mary F. Baker, 1866, Girls' Schools; Mrs. E. N. Hodges; Rev. Jacob Thompson, B.A., 1888, Cambridge Nicholson Institution; Mrs. J. Thompson; Rev. Alfred John French Adams, M.A., 1890, Principal of College; Mrs. A. J. F. Adams; Rev. Edwin Bellerby, B.A., 1890, College.

Pallam—Rev. Augustus Henry Lash, to Tinnevelly, 1867, to Travancore, 1890, Buchanan Institution; Mrs. A. H. Lash.

Tiruwellu—(Rev. W. J. Richards in charge.) † Rev. *Cherian Itty*, 1868.

Allepie—Rev. William Joseph Richards, 1871; Mrs. W. J. Richards; Rev. K. M. Matthai, 1890.

Alwaye Itinerancy—Rev. Cuthbert Edward Reynolds Romilly, M.A., 1887; Rev. A. E. David, 1887.

Arrian Mission—Kanam—Rev. *Poten P. Joseph*, 1872; Acting Superintendent

of Arrian Mission. Mundakayam—Rev. M. C. Punnusa, 1890. Melkavu—Rev. W. C. Kuruwella, 1882. Pir Mirde—† Rev. *Muttu Nallathambi*, South India, 1882, to Travancore, 1888.

NORTHERN OR COTTAYAM COUNCIL.

Arpukara—

Cottayam—† Ven. *Archdeacon Koshi Koshi*, 1856; † Rev. M. C. Chakko, 1887, (temporarily).

Cochin—† Rev. *Kuruwella Kuruwella*, 1860.

Changanachery—† Rev. *Kiti Jaco*, 1863 (retired); † Rev. *Puline Kanatha M. Wirghese*, 1868.

Pallam—† Rev. *Jacob Chandy*, 1875.

Olesha—† Rev. *Chandapilla Thomas*, 1872.

SOUTHERN OR MAVELIKARA COUNCIL.

Elantur—† Rev. M. C. Thoma, 1887.

Kodawalania—† Rev. T. *Kuruwella Joseph*, 1886.

Kannit—† Rev. *Alumettel Oomen Mattei*, 1887.

Mallapalli—† Rev. P. *Matthew Curien*, 1872.

Mavelikara—† Rev. *Oomen Mamca*, 1856; † Rev. *Jacob Tarien*, 1856 (retired).

Putupalli—† Rev. E. *Varkki John*, 1879.

Tallawadi—† Rev. *George Curian*, 1856 (retired); † Rev. *Kunengheri Korala*, 1868.

COCHIN.

Trichur—Rev. Frederick Bower, 1867; Mrs. F. Bower. Kunnankulam—† Rev. *Aryattapurampil Jacob Jacob*, 1872.

(268 native teachers.)

At Home—Rev. John Hunter Bishop, B.A., 1867; Mrs. J. H. Bishop; Ven. Archdeacon John Caley, 1871; Mrs. J. Caley; Rev. Arthur Frederick Painter, 1877; Mrs. A. F. Painter; Rev. Clement Alfred Neve, 1879; Mrs. C. A. Neve.

CEYLON MISSION, 1818.

(Communicants 2,572.)

English Church, Galle Face—Rev. Edward Thomas Higgins, 1851, rejoined 1881, Secretary; Mrs. E. T. Higgins; Rev. Arthur Edwin Dibben, B.A., 1890.

Trinity College, Kandy—Rev. Henry Percy Napier, M.A., 1890; Rev. John William Fall, M.A., 1889.

SINGHALESE MISSION.

Colombo—Miss Higgins, 1886.

Cotta—Rev. Stephen Coles, 1860; † Rev. *Gregory S. Amarasekara*, 1887. Talangama—Mampe—† Rev. W. *Lewis Boteju*, 1889.

Baddegama—Rev. John William Balding, 1881; † Rev. *Johannes Peters*

Kalpaga, 1881. Bentotte—† *Rev. Hendrick Kannanga*, 1869. Balapitmodara—† *Rev. Garagoda Arachchige Bastian Perera*, 1881.

Kandy—† *Rev. Henry Gunasekara*, 1867; *Rev. John Galloway Garrett*, M.A., T.C.D., 1880, Singhalese Itinerary; Mrs. J. G. Garrett.

Gampola—† *Rev. Henry W. Senewiratna*, 1889.

Kurunegala—*Rev. Louis George Pett Liesching*, 1882, Singhalese Itinerary; Mrs. L. G. P. Liesching. Kaegala—† *Rev. Bartholomew Piris Wirasinha*, 1869.

TAMIL MISSION.

Colombo—*Rev. John Davies Thomas*, to South India, 1863, to Ceylon, 1886; Mrs. J. D. Thomas; † *Rev. Samuel Samuel*, Tinnevely, 1878, Ceylon, 1884.

Tamil Cooly Mission—Ratagala—*Rev. Johnathan Deane Simmons*, to South India, 1860, to Ceylon, 1874; Mrs. J. D. Simmons; *Rev. Pakkayanathan Peter*, 1872. Kandy—*Rev. Hugh Horsley*, M.A., to South India, 1873; to Ceylon, 1881; Mrs. H. Horsley; † *Rev. Aralanathan Gnana-muttu*, 1881. Haputale—*Rev. Joseph Ilsley*, to South India, 1879, to Ceylon, 1884; Mrs. J. Ilsley. Jaffna—Nellore—*Rev. Joseph Ingham Pickford*, 1878; Mrs. J. I. Pickford (*nee Mary Young*). Chundicully—† *Rev. G. Champion*, 1865. St. John's College—Pallai—† *Rev. John Backus*, 1885. Kopay—† *Rev. John Niles*, 1885.

(510 native teachers in the Mission.)

At Home—*Rev. John Ireland Jones*, M.A., T.C.D., 1857; Mrs. J. I. Jones; Mrs. S. Coles; *Rev. Richard Thomas Dowbiggin*, 1867; Mrs. R. T. Dowbiggin; *Rev. David Wood*, 1867; Mrs. D. Wood; *Rev. George Thomas Fleming*, 1880; Mrs. J. W. Balding (*nee Matilda Hall*); Miss Eva Young, 1884.

MARITIUS MISSION, 1856.

(Communicants, 535.)

Curepipe—*Rev. Henry Dison Buswell*, to Ceylon, 1862, to Mauritius, 1866, Secretary.

Plaisance Orphanage—Mrs. H. D. Buswell.

North India Colonies—* *Rev. Charles Augustus Blackburn*, 1883; Mrs. C. A. Blackburn.

Port Louis Pastorate—† *Rev. Samuel Sunker Singh*, 1882.

Northern Pastorate—† *Rev. John Ernest*, 1882.

North Central Pastorate—(Lay Agent in charge.)

South Central Pastorate—† *Rev. J. Frank Chorley*, 1885.

Southern Pastorate—(Lay Agent in charge.)

SEYCHELLES.

Capucin—Mr. Edwin Luckock, 1885; Mrs. E. Luckock.

(52 native teachers.)

At Home.—*Rev. Nigel Honiss*, to South India, 1860, to Mauritius, 1876; Mrs. N. Honiss.

SOUTH CHINA MISSION, 1850.

(Communicants in China, 2,997.)

Rt. *Rev. John Shaw Burdon*, D.D., Bishop of Victoria, 1853, consecrated 1874 (resides at Hong Kong).

KWAN-TUNG PROVINCE.

Hong-Kong—Mrs. J. S. Burdon; *Rev. John Grundy*, 1887; *Rev. Fong Yat San*, 1883; Miss Agnes Kate Hamper, 1888; Miss Mary L. Ridley, 1889.

Itinerant Mission—Dr. William Wriothsley Colborne, M.D., M.R.C.S., L.S.A., 1889.

Pakhoi—Dr. Edward George Horder, L.R.C.P., 1883; Mrs. E. G. Horder; *Rev. William Light*, 1886; Mrs. W. Light; *Rev. Edward Barnard Beauchamp*, 1889. (38 native teachers.)

FUH-KIEN PROVINCE.

Fuh-chow—Ven. Archdeacon John Richard Wolfe, 1861; Mrs. J. R. Wolfe; *Rev. Llewellyn Lloyd*, 1876, College, Acting Secretary; Mrs. L. Lloyd; *Rev. Ting Sing-Ki*, 1876, College; † *Rev. Ngoi Kaik-Ki*, 1881; *Rev. Thomas McClelland*, B.A., T.C.D., 1890.

Lo-nguong—*Rev. James Stratford Collins*, B.A., T.C.D., 1887; Mrs. J. S. Collins.

Fuh-ning—Dr. B. Van Someren Taylor, M.B., C.M., 1878; Mrs. B. Van S. Taylor; Miss Emma Goldie (Hon.), 1887; *Rev. Hugh Mortimer Eyton-Jones*, M.A., 1889; Mrs. H. M. Eyton-Jones; Miss Maria Dechal Boileau, 1889; Dr. William Pope Mears, M.D., M.R.C.S., 1891; Mrs. W. P. Mears, L.K.Q.C.P.L., 1891; Miss Kathleen Power, 1891.

Ku-cheng—*Rev. William Banister*, 1880; Mrs. W. Banister.

Nang-wa-kau—Dr. John Rigg, M.B., C.M., 1888; Mrs. J. Rigg.

Kien-Yang—*Rev. Hugh Stowell Phillips*, B.A., 1888.

Districts.

Fu-Chow—(Archdeacon Wolfe in charge) *Rev. Wong Kiu-Taik*, 1868.

Lieng-kong—(Archdeacon Wolfe in charge) † *Rev. Ting Sing Ang*, 1887.

Hok-chiang—(Archdeacon Wolfe in charge) † *Rev. Lau Taik Ong*, 1887.

Lo-nguong—(Rev. J. S. Collins in charge.)

Fuh-Ning—(Dr. B. Van S. Taylor in charge.)

Ning-taik—(Archdeacon Wolfe in charge) † *Rev. Ho Seu Hok*, 1889.

Ku Cheng—(Rev. W. Banister in charge) † *Rev. Ling Sung Mi*, 1887.

Ping-nang—*Rev. W. Banister* in charge.)

Iong-ping—(Rev. W. Banister in charge.)

Kiong-ning—(Rev. W. Banister in charge.)

Hing-hwa—(Rev. L. Lloyd, Chairman) *Rev. Ting Chung Seng*, 1889.

(224 native teachers.)

At Home—*Rev. Robert Warren Stewart*, M.A., T.C.D. (Fuh-Kien), 1876; Mrs. R. W. Stewart (Fuh-Kien); Mrs. J. Grundy (Kwan-Tung); *Rev. John Browne Ost* (Kwan-Tung) 1879; Mrs. J. B. Ost, (Kwan-Tung); *Rev. John Martin* (Fuh-Kien), 1881; Mrs. J. Martin (Fuh-Kien); *Rev. Charles Shaw* (Fuh-Kien), 1882; Mrs. C. Shaw (Fuh-Kien); *Rev. Herbert Carneige Knox*, M.A. (Fuh-Kien), 1888; Mrs. H. C. Knox (Fuh-Kien).

MID-CHINA MISSION, 1844.

Right *Rev. George Evans Moule*, D.D., Bishop of Mid-China, to the Mission, 1857, consecrated 1880 (resides at Hang chow).

CHEH-KIANG PROVINCE.

Ningpo—*Rev. Joseph Charles Hoare*, M.A., 1875; Mrs. J. C. Hoare; † *Rev. Wong Yiu-kuong*, 1876; † *Rev. Dzing Ts-sing*, 1876; *Rev. Charles John Fitz-Simon Symons*, B.A., 1887; Mrs. C. J. F. S. Symons; *Rev. Walter Stephen Moule*, B.A., 1888, College; * Miss Gertrude Smith, 1889; *Rev. Sing Tsae-seng*, 1889; Dr. Frederick William Browning, L.R.C.P., 1891; Mrs. F. W. Browning; Miss B. Bullock (Hon.), 1891. Z-ky'i—† *Rev. 'O Kwong-yiao*, 1876.

Kwun-hæ-we—† *Rev. Sing Eng-teh*, 1875.

T'ai Chow District.—Da-zih—† *Rev. Dzing Teh Kwong*, 1888.

Shaou-hing—*Rev. Ephraim Parke Wheatley*, B.A., 1888; Mrs. E. P. Wheatley; *Rev. William Gilbert Walshe*, 1890.

Hang-chow—Mrs. G. E. Moule; *Rev. Arthur Elwin*, 1870; Mrs. A. Elwin; *Rev. George Whitham Coultas*, 1885; Mrs. G. W. Coultas; *Rev. John Neale*, B.A. (Hon.), 1886; Mrs. J. Neal (Hon.); Dr. Herbert Hickin, M.B., C.M., 1887; Miss Mary Vaughan, 1887; Miss Lousia H. Barnes, 1891; Miss Gertrude Wells, 1891 (assigned to Sz-Chuen); Miss Alice Entwistle, 1891 (assigned to Sz-Chuen). Chu-ki—*Rev. Nyi-Liang-ping*, 1889.

KIANG-SU PROVINCE.

Shanghai—* Mr. Arthur J. H. Moule, B.A., 1889, Acting Financial Secretary;

*Mr. William H. Moule, 1889, Anglo-Chinese School.

(64 native teachers.)

At Home—Ven. Archdeacon Arthur Evans Moule, B.D., 1861; Mrs. A. E. Moule; Rev. James Bates, 1866; Mrs. J. Bates; Miss Matilda Laurence, 1869; Dr. D. Duncan Main, M.B., 1881; Mrs. D. D. Main; Rev. James Heywood Horsburgh, M.A., 1883; Mrs. J. H. Horsburgh; Miss Agnes L. Wright (Hon.), 1888.

JAPAN MISSION, 1869.

(Communicants, 995.)

MAIN ISLAND.

Osaka—Ven. Archdeacon Chas. Fred. Warren, to China, 1864, to Japan, 1873, Secretary; Rev. Philip Kembell Fyson, M.A., 1874, Divinity College; Mrs. P. K. Fyson; Rev. G. Chapman, 1884; †*Rev. Barnabas Hisayoshi Terasawa*, 1887; Rev. Horace McC. E. Price, M.A., to West Africa, 1887; to Japan, 1890, Principal of Boys' Boarding School; Mrs. H. McC. E. Price; Miss Katharine Tristram, B.A., 1888, Bishop Poole Memorial Girls' School; Mrs. Edmunds, 1889; Miss Gertrude Ellen Cox, 1889; Rev. Henry Leonard Bleby, 1890; Boys' Boarding School, Miss Mary Hunt, 1890; †*Rev. Tetsuya Makioka*, 1890; *Rev. Stephen Koba*, 1890.

Gifu—*Rev. Arthur Frederick Chapell, 1890.

Tokyo—Rev. James Williams, to East Africa, 1874; to Japan, 1876; Mrs. J. Williams.

Matsuyae—*Rev. Nakanishi Yoshiyua*, 1887; Rev. Barclay Fowell Buxton, M.A. (Hon.), 1890; Mrs. B. F. Buxton (Hon.); Miss S. J. Thompson (Hon.), 1890; Miss M. Sander (Hon.), 1890.

Unassigned—Rev. Charles Theodore Warren, B.A., 1890 (residing at Osaka); Rev. David Marshall Lang, M.A., 1890 (residing at Kumamoto); Rev. Sidney Swann, M.A. (Hon.), 1891 (residing at Kobe); Mrs. S. Swann (Hon.).

ISLAND OF KIU-SHIU.

Nagasaki—Rev. Albert Radford Fuller, to Mid-China, 1882, to Japan, 1888; Mrs. A. R. Fuller; Mrs. Goodall (Hon.), 1890.

Fukuoka—Rev. Arthur Blockey Hutchinson, to China, 1871; to Japan, 1882; Mrs. A. B. Hutchinson; Rev. James Hind, M.A., 1890; Mrs. J. Hind.

Kumamoto—Rev. John Babbs Brandram, M.A., 1884; Mrs. J. B. Brandram (*nee* Gertrude Smith); Miss Grace Nott, 1891; Miss Hannah Riddell, 1891.

ISLAND OF SHIKOKU.

Tokushima—†*Rev. Terata Torato*, 1887; Rev. William Pengelley Buncombe,

B.A., 1888; Mrs. W. P. Buncombe; Miss S. L. Fawcett, 1891; Miss Eliza Ritson, 1891.

ISLAND OF YEZO.

Hakodate—Rev. Walter Andrews, M.A., 1878; Mrs. W. Andrews; Miss Anna Maria Tapson, 1888.

Kushiro—*Miss Lucy Payne, to North India, 1884, rejoined in Japan, 1889.

Horobotsu (Ainu Mission)—Rev. John Batchelor, 1879; Mrs. J. Batchelor; *Mr. Charles Nettleship, 1890.

(48 native teachers.)

At Home—Ven. Archdeacon Herbert Maundrell, to Madagascar, 1863, to Japan, 1875; Rev. Henry Evington, M.A., 1874; Mrs. H. Evington; Rev. Thomas Dunn, to Ceylon, 1874, North Pacific, 1882, to Japan, 1886; Mrs. T. Dunn; Rev. George Henry Pole, M.A., 1881; Mrs. G. H. Pole; Miss Brandram, 1884.

NEW ZEALAND MISSION, 1814.

(Communicants, 2,816.)

DIOCESE OF AUKLAND.

Auckland—Rev. Robert Burrows, 1839; Ven. Archdeacon Edward Blomfield Clarke, B.D., 1860. Hauraki—*Rev. Witemu Turipona*, 1872. Mahurangi, South Wairoa, and South Kaipara—*Rev. Hoete Te Matete*, 1886.

Upper Waikato—*Rev. Heta Tarawhiti*, 1860.

Lower Waikato—*Rev. Hohua Te Manaroa*, 1860.

Kaitia—Rev. Joseph Matthews, 1831 (retired); Mrs. J. Matthews (*nee* Mary Ann Davis). Oruru—*Rev. Hare Rewiti Hukatere*, 1887. Ahipara—*Rev. Reiha-na Kamili*, 1876. Parengarenga—*Rev. Hemi Taiimu*, 1884.

Waimate—Kaikohe—*Rev. Matiu Kapa*, 1875. Whangaroa—*Rev. Herewini Nopera Paerata*, 1887. Hokianga—*Rev. Hone W. T. Papa-hia*, 1887. Waimamaku—*Rev. Wiki Te Paa*, 1880.

Waitara—*Rev. Frederick Thomas Baker, 1876.

DIOCESE OF WAIAPU.

Rt. Rev. Edward Craig Stuart, D.D., T.C.D., Bishop of Waiapu, to North India, 1850, to New Zealand, 1876, consecrated, 1877. (Resides at Napier.)

Tauranga—*Mr. J. W. Duffus, 1880.

Maketu—Rev. William Goodyear, 1878; Mrs. W. Goodyear; Rev. Seymour Mills Spencer, 1841 (retired). Ohinemutu—*Rev. Ihia Te Ahu*, 1861.

Opotiki—Rev. George Maunsell, 1866; Mrs. G. Maunsell.

Gisborne—Ven. Archdeacon William Leonard Williams, B.A., 1853; Mrs. W. L. Williams; *Rev. Herbert William Williams, M.A., 1890, Training Institution.

Kawakawa—*Rev. Hone Waitoa*, 1887. Rangitukia—*Rev. Mohi Turei*, 1864. Whareponga—*Rev. Eruera Kawhia*, 1887. Te Horo—*Rev. Areka Te Whareumu*, 1875. Tuparoa—*Rev. Rihara Rangamaro*, 1866. Tokomaru—*Rev. Matiaha Pahewa*, 1863. Whangara—*Rev. Rutene Te Aihu*, 1878. Turanga—*Rev. Matenga Waaka*, 1887. Nukutaurua—*Rev. Hone Pohutu*, 1870. Wairoa—*Rev. Tamihana Huata*, 1861. Mohaka—*Rev. Hone Te Wainohu*, 1878.

Napier—Ven. Archdeacon Samuel Williams (Hon.), 1846; Mrs. S. Williams (Hon.).

Motero—*Rev. Nirai Runga*, 1881.

Te Aute—*Rev. Arthur Frederick Williams, B.A. (Hon.), 1886.

DIOCESE OF WELLINGTON.

Rt. Rev. Octavius Hadfield, D.D., Bishop of Wellington and Primate of New Zealand, 1838, consecrated, 1870, elected Primate, 1890.

Whanganui—*Rev. Alfred Owen Williams, 1882; *Rev. Arona Te Hana*, 1877; *Rev. Eruera Hurutara Te Ngara*, 1874. Wairarapa—*Rev. Pineaha Te Mahauariki*.

Otaki District—*Rev. James McWilliam, 1874; *Mr. Nathaniel Jennings, 1885.

(382 native teachers in the Mission.)

NORTH-WEST AMERICA OR RUPERT'S LAND MISSION, 1822.

(Communicants, 2,272.)

DIOCESE OF RUPERT'S LAND.

Winnipeg—Archdeacon Robert Phair, 1863, *Rev. Alfred Edmeads Cowley, joint Secretaries; Mrs. R. Phair.

Manitoba District.

Sioux Mission—*Mr. H. Hartland, 1890.

St. Peter's, Indian Settlement—*Rev. John George Anderson, B.D., 1889; *Rev. Benjamin McKenzie, 1877 (retired); *Rev. James Settee*, 1853 (retired).

Fairford District—*Rev. George Bruce, 1868. Stagville—*Rev. Alfred Cook, B.A., 1888.

Fort Alexander District.

Lansdowne and Black River—Rev. William Owen, 1887.

Islington—*Rev. Baptiste Spence*, 1869. Lac Seul—*Rev. Thomas Hill Pritchard, B.D., 1890.

Rainy Lake District.

Fort Francis or Alberton—

Long Sault—

Touchwood Hills Itinerancy (Diocese of Qu'Appelle)—*Rev. Gilbert Cook, 1873.

DIOCESE OF MOOSONEE.

Rt. Rev. John Horden, D.D., Bishop of Moosonee, to the Mission, 1851, consecrated, 1872.

Moose Factory—Rev. Henry Nevitt, St. Aidan's, 1882; Mrs. H. Nevitt. Matawakumme—Rev. John Sanders, 1876. Rupert's House—* Rev. Edward Richards, 1887.

Albany—* Ven. Archdeacon Thomas Vincent, 1860.

Fort George—Rev. Edmund James Peck, 1876; Mrs. E. J. Peck.

York Factory—Ven. Archdeacon Geo. Smith Winter, 1879; Mrs. G. S. Winter. Trout Lake—Rev. William Dick, 1889.

Churchill—Rev. Joseph Lofthouse, 1882; Mrs. J. Lofthouse.

DIOCESE OF SASKATCHEWAN.

Prince Albert—*Ven. Archdeacon John Alexander Mackay, D.D., 1862, Secretary. Nepowewin—* Rev. A. Henry Wright, 1889. St. James—Rev. John Badger, 1886. Sandy Lake (Asisipi)—Rev. John Richard Settee, 1886. Stanley—* Rev. Roderick McLennan, B.D., 1883.

Devon—Rev. John Hines, 1874; Mrs. J. Hines. Grand Rapids—Rev. John Sinclair, 1879. Cumberland—Rev. Edward Cook, 1890.

Battleford—* Rev. Robert Inkster, 1888; *Rev. Donald Douglas McDonald, 1889.

Fort Pitt—Rev. Isaac John Taylor, to Ceylon, 1877, to South India, 1879, to North-west America, 1884; Mrs. I. J. Taylor.

Fort McLeod—Rev. Samuel Trivett, 1887; Mrs. S. Trivett.

Blackfoot Crossing—Rev. John William Tims, 1883; Mrs. J. W. Tims.

DIOCESE OF ATHABASCA.

Rt. Rev. Richard Young, D.D., Bishop of Athabasca, to the Mission, 1875, consecrated, 1884.

Fort Chipewyan—(Bishop Young in charge) Mrs. R. Young.

Fort Dunvegan—* Rev. Alfred Campbell Garrioch, 1875.

Fort Vermillion—Rev. Malcolm Scott, 1886.

Lesser Slave Lake—* Rev. George Holmes, 1885.

Shaftesbury, Upper Peace River—*Rev. John Gough Brick, 1882.

DIOCESE OF MACKENZIE RIVER.

Rt. Rev. William Carpenter Bompas, D.D., Bishop of Mackenzie River, to the Mission, 1865, consecrated, 1874.

Fort Resolution—Rev. William Spendlove, 1879; Mrs. W. Spendlove.

Fort Simpson—* Rev. David North Kirkby, B.A., 1886.

Fort Norman—(Bishop Bompas in charge.)

Peel River—* Ven. Archdeacon Robert McDonald, D.D., 1852; *Mr. John Hawksley, 1887.

Tukudh Mission.

Rampart House—Rev. Charles George Wallis, 1886.

Nuklakayit—Rev. Thomas Henry Canham, 1881; Mrs. T. H. Canham.

Buxton, Upper Youcon—
(44 native and other teachers in the Mission.)

On the Way Home—Rev. John William Ellington, 1885 (Mackenzie River).

On the Way Out—Mrs. W. C. Bompas (Mackenzie River); Rev. Jervois A. Newnham, M.A., 1891 (Moosonee).

At Home—Mrs. J. Horden (Moosonee); Ven. Archdeacon William Day Reeve, 1869 (Mackenzie River); Mrs. W. D. Reeve (Mackenzie River).

NORTH PACIFIC MISSION, 1856.

(Communicants, 203.)

Rt. Rev. William Ridley, D.D., Bishop of Caledonia, to Punjab, 1866, to North Pacific and consecrated, 1879.

Coast District.

Metlakahtla—Mrs. W. Ridley; Rev. Robert Winter Gurd, 1886; Mrs. R. W. Gurd; Dr. Vernon Ardagh, L.R.C.P. and S., to E. E. Africa, 1887, to North Pacific, 1889; Mrs. V. Ardagh.

Kincolith—Rev. William Henry Collison, 1873; Mrs. W. H. Collison.

Kitkatla—* Rev. Frederick Lambert Stephenson, T.C.D., 1887; rejoined, 1891.

Interior District.

Aiyansh—Rev. James Benjamin McCullagh, 1883; Mrs. J. B. McCullagh.

Hazelton—Rev. John Field, to Yoruba, 1877, to Ceylon, 1882 to North Pacific, 1886; Mrs. J. Field.

Kitwanga—Rev. Alfred E. Price, 1885; Mrs. A. E. Price.

Queen Charlotte's Islands.

Massett—Rev. John Henry Keen, to North-west America, 1875; rejoined and to North Pacific, 1890; Mrs. J. H. Keen.

Vancouver's Island.

Alert Bay—Rev. Alfred James Hall, 1877; Mrs. A. J. Hall.

Fort Rupert—Mr. Arthur W. Corker, 1889.

(11 native teachers.)

The Society during 1890 accepted 80 candidates for the mission field, comprising 31 clergymen, 3 medical men, 16 other laymen, and 30 ladies, and it lost by death 13 missionaries. The Society has lately adopted a scheme for selecting, training, and employing in the field a larger number of lay evangelists and other workers.

A Bible College and Training-School.

The very valuable property in Washington, D. C., which has so recently been given to the Woman's Home Missionary Society by a wealthy layman of that city, to be used for the Lucy Webb Hayes Memorial Bible College and Training-School for Deaconesses and Missionaries, Home and Foreign, has been completely transformed by very extensive repairs, additions, and re-modifications, so as to adapt it to the requirements of such an institution. The course of study, which will be combined with practical parish and mission work in the city, has been very carefully outlined, and will include Bible study, church history, its organization and doctrines, social science, pastoral work, general literature, nursing and elementary medicine, kitchengarten and kindergarten methods of teaching.

No effort will be spared to provide the best facilities for thorough preparation for parish and mission work.

Particular attention is called to special courses of lectures given by distinguished specialists, elucidating Bible truth or pertaining to some important phase of parish, mission, or industrial work. The technical schools, public and private, the libraries, the varied nationalities, the intercommunication with foreign countries combine to furnish unequaled advantages for study and improvement. Tuition and lectures are free, only the expense of living is to be provided for, which will be about \$3 per week, or \$100 a year. Candidates should apply at once, as only a limited number will be received. Address the president, I. N. Dalby, 1138-40 North Capitol Street, Washington, D. C.

Missionary Literature.

The Independent, of New York, is doing good service for missions in giving once a month a series of letters from missionaries in the foreign field. Its issue of October 15 contains sixteen letters.

Bible Light on Mission Paths is a pamphlet of 190 pages prepared for use in missionary meetings and in monthly concerts. It is all in Bible language, except the hymns, and will aid the conductor of meetings. It is published by the Presbyterian Board of Publication, Philadelphia, and for sale by Ward & Drummond, New York. Price, 50 cents.

The Life of John Wesley, by the Rev. James J. Ellis, of London, has just been issued by the Fleming H. Revell Company, of New York and Chicago. Price, \$1.00. It contains 228 pages and is written in an interesting style. It contains no new material, but is probably

the best for the price of any Life of Wesley that has appeared.

David Brainerd, the apostle to the North American Indians, by Jesse Page, is published by the Fleming H. Revell Company. Price, 75 cents. Brainerd commenced his labors among the Indians of New England in 1743, and afterward labored among them in Delaware, New Jersey, and Pennsylvania, but his work was cut short by his early death in 1747. The record of the life is well told by the writer.

We are indebted to Dr. H. C. Haydn, of Cleveland, O., for a pamphlet entitled *The Bible and Current Thought*. It contains six midsummer discourses delivered by the writer to his congregation, the First Presbyterian Church of Cleveland. One of them is on the subject of "The Law of Christian Beneficence," a part of which we shall transfer to our columns. All of them are in the terse and vigorous style in which Dr. Haydn always writes. The pamphlet is printed, not published.

The Pastor's Missionary Manual is a pamphlet of 120 pages prepared by the Rev. James Mudge, D.D., and published at 25 cents by the Self-supporting Missionary Publication Department, 150 Fifth Avenue, New York. It contains twenty excellent articles on the following subjects: Missionary Pastors the Need of the Hour; The Monthly Concert of Prayer; The Sunday-School Missionary Society; How to Raise Money for Missions; How to Meet Common Objections; The Chief Grounds of Missionary Obligation; Our Missionary Society's Evolution; The Auxiliary Organizations; Our Foreign Missions; Our Domestic Missions; The Conference Missionary Society; Simultaneous Missionary Meetings; Texts for Missionary Sermons; Topics for Missionary Addresses; Missionary Thoughts in Poetry; Praying for Missions; Reading about Missions; Heart-Throbs of Missionary Heroes; Noble Spirit of Native Converts; Nuggets and Arrow-Points.

An Encyclopedia of Missions.

We have been greatly needing an encyclopedia of missions for a long time. Different persons have essayed the task, but found the work much greater than they anticipated, and abandoned it. Funk & Wagnalls, the publishers, have had several persons engaged in preparing such an encyclopedia for over two years, and the fruit is seen in the two large octavo volumes containing over 1,300 pages, edited by Rev. Edwin M. Bliss, formerly a missionary in Turkey. The price is \$12. It is high. Some who will desire it and need it will not be able to make the pur-

chase, but the price has not thus been made to prevent the sale. It costs a large amount of money to have such a work prepared and printed, and the number of those who purchase missionary books is comparatively small. It is doubtful if the publishers sell enough copies to reimburse them for their outlay.

It is a very valuable work for any student of missions. It gives in exhaustive array all the facts of importance concerning the missions of all denominations and countries, their difficulties, their results, the character of the races among whom the work is prosecuted, and the social and political conditions surrounding them. Its contributors and assistants include a large number of specialists from every quarter of the globe, whose special knowledge and information enabled them to contribute articles of great value and of the highest authority.

It includes, among its prominent features, The General History and Development of the Missionary Societies of the World; an account, to date, of over 2,500 Mission Stations of the World; The History, Ethnology, Geography, Political Conditions, etc., as specially relating to Mission Work of the Different Countries where Mission Work is carried on; Valuable Information Concerning the Mental and Moral Characteristics, as well as the Social Environments, Religious Tendencies, etc., of Each Race reached by Missionary Enterprise; Particulars Regarding Home Missions, City Missions, Sunday-school Work, Young Men's Christian Associations, etc., etc.; an account of over 300 Versions of the Bible, with Specimen Verses; Bibliographical Sketches of Prominent Missionaries—a feature of great value, showing as they do the experiences, characters, and methods of the most successful workers; Elaborate Maps especially prepared for the work, and which cover all the mission fields of the world, showing location of all the Stations. Special articles, such as Historical Geography of Missions, Music and Missions, Methods and Organization of Missionary Work; a Bibliography which embraces all books of reference in Missionary Work, and covering every department of Missionary Research—an indispensable feature to all who have occasion to speak or write on any phase of Christian Missions; Valuable Appendixes which form an encyclopedia alone, even though separate and apart from the main work; a General Index of the entire work—a most valuable ready-reference to the mass of intelligence contained in the volumes.

Monthly Missionary Concert.

SUBJECTS.

January.....	THE WORLD.
February.....	CHINA.
March.....	MEXICO.
April.....	INDIA AND BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY and BULGARIA.
September.....	JAPAN and KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

We have given in the previous pages considerable information respecting South America, to which we call special attention.

The principal Protestant missions in South America are those conducted by the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Presbyterian Church, North, the Presbyterian Church, South, the Southern Baptist Church, and the South American Missionary Society.

The American Bible Society is also accomplishing much good through its agents and colporteurs.

South American Missions of the Presbyterian Church, North.

The Missions of the Presbyterian Church, North, are in Brazil, Chili, and Colombia. In Brazil are:

Ordained missionaries.....	9
Medical missionary.....	1
Single lady missionaries.....	5
Married lady missionaries....	7
Ordained natives.....	12
Native preachers, teachers, and helpers.....	57
Communicants.....	2,736
Pupils in day and boarding schools.....	881

The principal stations in Brazil are Bahia, Larangeiras, Campos, Rio de Janeiro, Sao Paulo, Sorocaba, Rio Clara, Jahu, Caldas, Campanha, Botucatu, Curitiba, Rio Grande do Sul.

The Mission in Chili has stations at Valparaiso, Santiago, Concepcion, and Copiapo. The statistics report:

Ordained missionaries.....	8
Married lady missionaries....	8
Ordained natives.....	3
Native helpers.....	9
Communicants.....	257
Pupils in schools.....	443

The Mission in Colombia has stations at Bogota, Barranquilla, and Medellin. The statistics report:

Ordained missionaries.....	5
Single lady missionary.....	1
Married lady missionaries....	5
Native assistants and teachers.	13
Communicants.....	169
Pupils in schools.....	221

In all the Missions in 1890 there were added to the churches 245 persons, and the contributions were \$16,736.

South American Mission of the Southern Presbyterian Church.

The Presbyterian Church, which has the head-quarters of its Foreign Mission Board at Nashville, Tenn., commenced its Mission in Brazil in 1869, and now reports over six hundred communicants.

The mission stations are at Campinas, Botucatu, Bagagem, Pernambuco, Ceara, and Maranhao.

There are thirteen male and fifteen female missionaries connected with the Mission.

South American Mission of Southern Baptist Church.

The Southern Baptist Convention has missions in Brazil, the principal appointments being Bahia, Rio de Janeiro, Minas Geraes, Pernambuco, Maceio, Valenca, and Alogoinhas. The statistics report:

Male missionaries.....	6
Female missionaries.....	5
Ordained natives.....	4
Other native helpers.....	4
Members.....	382
Baptisms in 1890.....	78
Contributions in 1890.....	\$723

South American Mission of the Methodist Episcopal Church.

The Missions of the Methodist Episcopal Church in South America under the direction of the Missionary Society are in the Argentine Republic, Uruguay, Paraguay, Brazil, and Peru. The principal stations are Buenos Ayres, Mendoza, and Rosario in Argentina, and Montevideo in Uruguay. Dr. Charles W. Drees is the superintendent, with head-quarters at 718 Calle Corrientes, Buenos Ayres. Dr. T. B. Wood is in charge of the Missions in Peru, with head-quarters at Lima.

These Missions report:

Foreign male missionaries...	6
Wives of missionaries.....	6
Missionaries of Woman's Foreign Missionary Society...	6
Foreign teacher.....	1
Native ordained preachers..	12
Native unordained preachers	23
Native teachers.....	21
Other native helpers.....	67
Members.....	985
Probationers.....	880
Pupils in schools.....	1,407
Conversions in 1890.....	105
Contributions in 1890 for all purposes.....	\$30,891

There are also Missions in Brazil and in Chili under the direction of Bishop William Taylor.

South American Mission of the Methodist Episcopal Church, South.

The Mission of the Methodist Episcopal Church, South, is confined to the republic of Brazil. The sixth annual session of



the Mission was held in Piracicaba on July 30, 1891.

The statistics reported, members, 528; number of Sunday-schools, 10; number of Sunday-school scholars, 333; number of male missionaries, 10; number of female missionaries, 14; amount for domestic missions, 3,666 milreis, equal at par to \$2,000; amount for other purposes, \$3,000. The average per member for all purposes, \$9.

The principal appointments are Rio de Janeiro, Piracicaba, Sao Paulo, Juiz de Fora, and Taubate. The presiding elders of the two districts are Rev. J. W. Tarboux and Rev. M. Dickie.

In the female college at Piracicaba are 101 pupils. Of these 17 board in the mission home, 39 attend the Sunday-school, and 10 are members of the Church.

South American Missionary Society.

The South American Missionary Society, with its head-quarters at 1 Clifford's Inn, Fleet Street, London, E. C., reported last April that its expenditures for the benefit of the work in South America in 1890 were £11,199 4s.

The missions, chiefly to English speaking people at or near the sea-ports, are under the superintendence of the Bishop of the Falkland Islands.

Under the auspices of the Society and supported by it are working 7 ordained missionaries, 14 laymen, 7 ladies, and 5 native agents.

The Society was founded in the year 1844 by its first missionary, Commander Allen Gardiner, for the benefit chiefly of the aborigines in Patagonia. The Society is now doing a good work among the Fuegians.

Notes and Comments.

Our missionaries, Wood, Miller, Stockton, and Froggatt, have furnished valuable articles on South America for this number, which, together with our other matter on the same subject obtained from other sources, make this number very complete in its information respecting South America, and constitutes an excellent companion to the November number of the magazine issued in 1890.

The number of individual churches supporting a foreign missionary is steadily increasing. It is a very encouraging sign. The home Church increases in spirituality as it grows in liberality and the foreign work gains a fresh impetus. New missionary methods are called for. Missionary activity is growing. The coming decade will no doubt witness wonderful achievements in the mission fields.

We are obliged to go to press before the first of November, and until then it will not be known what will be the receipts of the Missionary Society, but for the first eleven months of the fiscal year the receipts have been much larger than during the first eleven months of any previous year, and we fully expect to be able to chronicle the full amount asked from the churches, namely, \$1,250,000. The conversions in the mission fields have kept steady pace with the increased giving at home.

Rev. Hugh Price Hughes, Editor of the *Methodist Times* and Superintendent of the West End Wesleyan Mission, of London, England, has made several addresses in New York and vicinity on city evangelization which have greatly stimulated the hearers, and given ideas which will probably result in improvement in our city Christian work. Large and attractive halls, lively music, short prayers, and short but inspiring sermons, active interest in the physical and social welfare of the people, sisterhoods as well as brotherhoods, have united in crowding the churches in English cities that but a short time ago reported very small congregations. Mr. Hughes in his address at the Carnegie Music Hall in New York on October 19 stated that the census showed 1,200,000 people in New York city living in tenement-houses, to the great injury of their morals, understanding that these people were of a character similar to the "slum people" of London. One in the audience cried out, "It is a lie." A better reply would have been, "You are mistaken." It is true that of the 1,515,301 population that the census gives to New York, only about 300,000 live in houses that contain but one family,

but the 1,200,000 do not live in poor and crowded tenement-houses, but embrace all who live in hotels and apartment houses, and many of the apartments, each accommodating but one family, contain from eight to sixteen rooms, and rent at from \$900 to \$4,000.

Representatives of the Board in the Missionary Committee.

The Board of Managers of the Missionary Society of the Methodist Episcopal Church at their meeting October 20 elected the following as their representatives in the Missionary Committee that meets in Cleveland, Ohio, Wednesday morning, November 11:

Ministers.—J. F. Goucher, S. F. Upham, M. D'C. Crawford, J. M. Buckley, A. S. Hunt, A. K. Sanford, J. R. Day. *Alternates.*—A. L. Brice, A. D. Vail, G. H. Gregory.

Laymen.—J. H. Taft, A. Speare, J. S. McLean, John French, G. Oakley, E. B. Tuttle, E. L. Dobbins. *Alternates.*—C. Scott, G. J. Ferry, H. W. Knight, J. E. Stevens.

Friends of the Indians in Council.

A Conference of the Friends of the Indians is held at Lake Mohonk, N. Y., each year in October. The editor of the *Christian Intelligencer* gives the following brief summary of the suggestions made by the Conference at its meeting last month:

"The further extension of civil service rules to those in the Indian service; the application of the principles, if not the rules, of the Civil Service to the appointment and tenure of Indian agents; the greater unity of the Indian service by giving the selection of agents to the Indian Bureau; a rapid increase of appropriations for education until provisions be made for all Indian youth; such an administration of the national school system as shall not hamper benevolent schools already established; the assumption by the national government of equitable local taxation of inalienable allotted lands; the early settlement of the legal status of the Indian on the reservations, and the further development and perfection of the wise legislation of the last few years; the abolition, under just conditions, of tribal reservations and conditions in New York State; the refusal to allow reservation Indians to make an exhibition of barbarism in "Wild West" shows; the refusal to allow the removal of the Southern Utes; and the still more generous support by Christian people of that Christian mission work in which the civilization of the Indians began."

Christian College at Lucknow, India.

We rejoice to note that on August 6, 1891, the corner-stone of the much needed Methodist Episcopal college building at Lucknow was laid by Bishop Thoburn in the presence of a large number of missionaries and friends of the enterprise. The land, five acres in extent and worth \$5,000, was given by the government on condition that the college building should be erected and finished by May 1, 1892.

The building will be of brick, two stories high, and contain a dozen class-rooms, laboratory, library, chapel, etc., and will cost \$17,000. The building is going up rapidly and money is urgently needed to pay the contractors and builders, and in addition \$50,000 is needed for endowment.

It is an enterprise that appeals to the liberality of every lover of missions. There are few places where missionary money could be used to greater advantage.

Dr. Badley, the principal, was not present at the time of laying the corner-stone on account of serious illness, but he sent the following letter, which was read during the services:

"As missionaries we expect the day to come when we shall have Christian students enough to fill these college halls—gathered in from Kumaon, Garhwal, Rohilkund, and Oudh, and from other parts of the provinces. The rapid growth of our own Mission assures us of this. The general desire for an education on the part of our converts' children speaks well for the future; they choose to walk in the light rather than in the darkness. Our doors are open to other classes—non-Christians who are willing to read and study the book of books—and to these we say, 'Come with us and we will do you good!'

"May the blessing of God continue to rest upon the Lucknow Christian College. May it be an honor to this great literary center, Lucknow; may it be a surprise and a joy to the home Church which has planted it, an ornament and glory to the native Church which it especially represents; may its friends, already numerous, be greatly multiplied, and as the years come and go and young men, seekers after truth, followers of the right, flock to these halls, may they find light in Him who is the light of the world and walk rejoicingly in his presence."

The *Indian Witness* gives a synopsis of the remarks of Bishop Thoburn: He said that in 1859 it had given him great encouragement to hear two native boys in Lucknow singing a Christian hymn. It was a beginning filled with promise, and the tens of thousands of boys and girls who now sing Christian hymns in the

Methodist missions of North India and in all the other missions were but the first-fruits of the almost boundless harvest that is to come. They were not premature in erecting the college building. Every month brings an addition of two hundred and fifty Christian boys to the care of the North India Conference. An increase of three thousand boys yearly to the number of Christians means a large addition to the elementary schools and forever refutes the objection that there is no present need for a Christian college. They had a right to expect that a fair proportion of these Christian lads would advance to a college education. The native Christian community is rapidly rising, not only in numbers, but in influence, in character, in self-respect, and in acknowledged position among their fellow-countrymen. There were those present who would see the day when there would be ten million Christians in India, and these men would be the leaders of their countrymen by virtue of the superior character and education they possessed. Christianity the world round elevates its votaries, and that which has been true during eighteen centuries will continue to be true to the end of time.

Our Missionaries and Missions.

Rev. George C. Hewes has been appointed missionary to India. He sailed last month for Lucknow.

Rev. T. J. McMahan and wife, for many years missionaries in India, will return to India this month.

Rev. G. S. Miner, A.M., and wife will sail this month to re-enforce our Foochow Mission.

Rev. J. R. Hykes and wife sailed last month, returning to the Central China Mission.

Rev. Thomas H. Stockton, of our South America Mission, will sail for Buenos Ayres this month.

Rev. E. S. Busby writes from India that he baptized 115 converts during the month of August, making 343 in Meerut Circuit within six months.

Rev. James Jordan has been transferred from Kakrella to Aonla, India, to take charge of the work which was in the care of Rev. N. R. Silas, recently deceased.

The *Bombay Guardian* reports that the Rev. A. W. Prautch has just completed the erection of a small building in native style for a church and school at Thana, Bombay presidency. It is situated in the midst of a low-caste community, and is intended for work among them.

Rev. A. L. Mickel, of Nebraska, has been appointed pastor of the English Methodist Episcopal Church in Mexico city. He will soon leave with his wife for his appointment.

The *Bombay Guardian* states that Baboo Ram Chunder Bose has resigned his position of salaried preacher in the Methodist Episcopal Church, and it is expected he will be in the employ of the English Church Missionary Society.

A Hindu in India, speaking of the death of Rev. F. H. Northrop, of Agra, said: "The good die quickly and the bad live long. Northrop Sahib was a very good man. Agra has never seen the like of him before, nor will again."

Rev. D. D. Moore and Rev. B. H. Balderston, of our Malaysia Mission, have made a good beginning in the new mission in the city of Penang. They have already secured upward of thirty Chinese and Malay boys to attend their day-school.

The Taylor High-school at Poona, India, has been enlarged by the addition of "The Fox Annex," named in honor of Rev. D. O. Fox. It is 60 feet long by 20 feet wide, and is intended for an assembly and recitation-hall. The institution, under Rev. J. E. Robinson as principal, has never been more prosperous.

We learn, says the *Indian Witness*, that Bishop Thoburn, after correspondence with the authorities in Sweden, has made arrangements for the transfer of the Swedish Mission at Narsinghpur, in the Central Provinces, to the Missionary Society of the Methodist Episcopal Church. The Rev. Mr. Lindroth, missionary of the Swedish Society at Narsinghpur, in a recent letter, is careful to say that this movement is not made with a view to retrench the work of his Society, but rather to strengthen it. In other words, the Swedish brethren are adopting the policy of concentration, and believe that they will be stronger with fewer stations than they have been in the past with their slender force too widely distributed for the most effective work. The formal transfer of the station will take place in December, by which time Bishop Thoburn hopes to have a man in readiness to occupy the place.

Bishop Walden writes as follows of our Italian Mission: "Italian Protestantism numbers 430 societies and preaching-places, of which the Methodist Episcopal Church has 30, with occasional services at a few other points. As there are only 24 pastoral charges in Italy, one being in Switzerland, it will be seen that there is something like circuit work in a few places. At the recent Conference the

members and probationers aggregated 1,083, an increase of 132 during the last two years. The records have been quite thoroughly inspected during the past two or three years, so that the showing is an increase. About one half of our members (544) are in the nine largest cities—Naples, Milan, Rome, Turin, Palermo, Genoa, Florence, Venice, and Bologna. The aggregate population of these cities is 1,974,394, while our average membership is 60 for each city. The average in the other sixteen charges is 34. Such comparisons are helpful to an appreciation of the magnitude of the work before us, even if at first glance they seem oppressive. Those little societies have a significance as moral centers if we look ahead."

Encouraging Words from Our Pastors in Italy.

BY REV. WILLIAM BURT, D.D.

Canelli.—Thank God we have here a revival! The meetings of Thursday evening are of great comfort. Last night I preached on Jesus the light of the world, and more than fifty persons got into our little hall, and a multitude of women stood out on the street listening with reverent attention.

Cavazzo.—Two of our theological students have been laboring in this little village, one during the entire summer vacation; and before returning to our school at Florence the brethren desired to have the Lord's Supper administered. "I [pastor at Modena] went there and was delighted. Three asked to join on probation. We shall observe the week of self-denial, and do the best we can for the missionary collection."

Paria.—Our meetings are well attended. Some have lately given themselves to God, and I am much encouraged. We have good meetings on Sunday and Tuesday evenings. On Tuesday evening we have our class-meeting.

Florence.—Lately I have been very much occupied—preaching four times, besides the visiting and the care of the Sunday-school. Last evening we had another fine meeting and I preached the best I could, though very tired. I trust in the Lord, and am very desirous to do all I can in my beloved church for his glory. Let us work and pray and fight, leaving the result to God.

Venosa.—A new life has come to this little church. The pastor has been holding little meetings here and there in the homes of the poor people, who listen to the truth with marked attention.

Genoa.—We are persecuted, but not abandoned. The Lord is on our side, and he consoles us with new conversions. This month also one has joined on probation,

having accepted the Gospel with all his heart. He is now working for the conversion of his wife and other members of his family and friends.

Geneva.—The work begins well. Yesterday, for example, we had splendid meetings, and the Spirit of God was with us in a great measure. We hope to have great success during this winter. Looking to ourselves there is nothing but weakness and inability, but looking to God we find that he is our strength and wisdom. We shall put in practice your circular in regard to self-denial. Yesterday we had a visit from Bishop J. H. Vincent. He spoke to us through an interpreter. We have called a special meeting for Sunday evening, October 4, at which time he will address us. He is to preach also at the German Methodist Church that morning.

Notes from Foochow.

Rev. Nathan Sites, D.D., of Foochow, China, writes under date of August 6:

"Yesterday morning opened the second term of our School of Theology, and I was glad to be on hand to welcome 'our boys' back again after their short vacation.

"I had left my family Tuesday evening at our sea-side sanitarium, and a stiff breeze brought me in our mission boat up the river home by midnight. Notwithstanding the (false) rumor of rioters approaching Foochow many thousand strong, the streets were quiet, and city and suburb seemed to be sleeping the sleep of the just, with no reference to the rest of creation.

"There is a peculiar joy to me in hearing the students on their return tell their vacation experiences.

"I have just come in from Thursday night prayer-meeting—one of the old-fashioned 'Wesleyan' type. It was led by a zealous, growing Christian student of the Anglo-Chinese College. Prayer and praise and testimony filled the hour.

"One of the theological students said: 'I know not how much or how little good I may have imparted to others, but I know my own experience has been enriched. And I thank God for his abounding grace, and that I have the joy of telling of Jesus my Saviour to all I meet.'

"Another said: 'I was greatly blessed by the meetings (a long series of evening meetings) held in the school last term, and went home strengthened for work. We two school-fellows went out evenings in our town, preaching from house to house. Large houses were crowded and smaller ones overflowed with willing hearers. As a result of this work there are fourteen new converts who have given up idolatry and accepted Christ.'

"A teacher in the school, who is a literary graduate, told how he spoke to a poor sick woman in her heathen home, telling her of Jesus who could heal her sin-sick soul, turn sorrow into joy, and good medicines would then more surely heal her body. After this, when invited, he took the preacher of that circuit and one of the theological students, who, with himself, talked and prayed with this family.

"In a short time the man of the house said: 'I fully believe in your God.' This teacher answered: 'How can you say so when here stand your idols, your censer, and tablets? If you believe in the Christian's God you have no further use for these.' The man repeated more earnestly: 'But I do truly believe that your God is the Lord, and beside him there is no other.' And all idols and heathen emblems were removed then and there.

"Thus teacher and students rejoice as together they recount the way in which God has led them to win souls during this short vacation.

"We enter upon the work of a new term with renewed courage, believing that young soldiers are here being equipped who shall go forth clad in the whole armor of God, and who, when some of us have ceased to work, shall valiantly wield the sword, not in bloody fray, but in the warfare which brings 'peace on earth, and good-will to men.'"

A Missionary's Vacation in Japan.

BY REV. GEORGE B. NORTON.

Thursday morning, July 24, we took the train for the mountains, leaving Tokyo with its heat and dust, its lifeless air and malaria; we sped along westward through the great fertile plain to the north of Tokyo and curved around through the immense stretches of growing rice toward the hills at the base of Myogi San.

Myogi Mura, our objective point, is beautifully located on the side of the mountains, just high enough to be away from the oppressive heat of the valley and not so high as to be enveloped in the mountain mist. Just in the rear of the village, a few rods higher up the mountain, stands a magnificent old temple in a grove of cryptomerias centuries old. In this cool, sequestered spot, where the thoughts rise so easily from nature's things to nature's God, for generations the poor ignorant devotee has rung the bell, clapped his hands, tossed his penny into the box, and mumbled his unmeaning petitions. The site of the temple was in feudal times that of a fort, and was strongly fortified, as the massive stone walls and terraces still remaining indicate. About a thousand feet higher on the

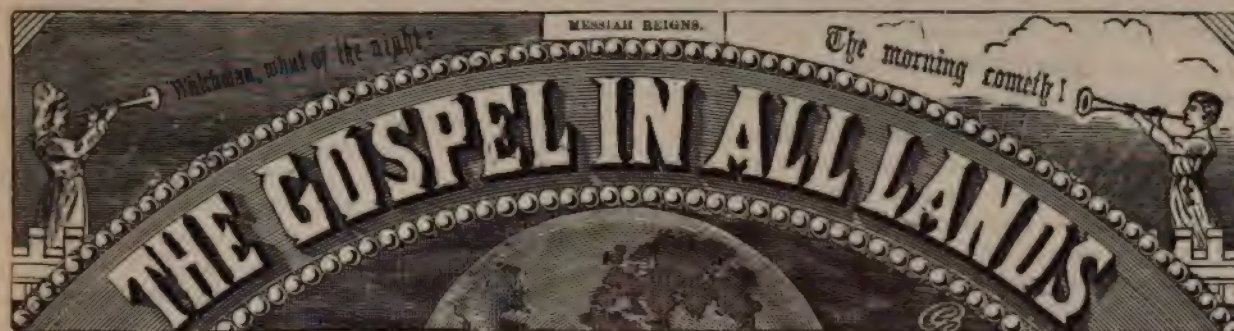
mountain, in plain sight from the village, stands a huge Japanese character constructed of bamboo. It is in appearance that of the cross, and as the early morning sun lights it up, while the valley is still in the shadow, it is suggestive of the transfigured glory of the symbol of our holy religion. May the time soon come when thoughts like these will be suggested by it to the natives!

The Myogi Mountains are among the most wonderful in the empire; they are of volcanic origin, according to some authorities, although they bear some indications of an aqueous origin. They are the most rugged and majestic of all the ranges, combining the grandeur of the Rockies, the beauty of the Sierras, and, in epitome, the awful wildness and terror of the Matterhorn, for here are also peaks that are almost inaccessible. One of the peaks has been provided with an iron ladder and a strong chain for the last part of the ascent, so that sturdy, clear-headed climbers can go up.

There are no Christians in the village, and, so far as we learned, no Christian services had ever been held there. As it is an out of the way place few foreign visitors enter it. There is not, therefore, such a hatred of foreigners as is prevalent in many places. We were cordially received, and kindly treated during our stay. Here we had such an opportunity to see Japanese life as is not now possible in the open ports where the residence of foreigners has modified native life. The people were quite approachable and readily entered into conversation with us, answering the questions we asked them relating to the place and its chief industry—silk culture. They seemed grateful for the tracts we gave them, and when we invited them to our house to hear the Gospel they came. Through the help of Rev. G. E. Dienst, of the Evangelical Association, and Rev. I. Tanaka, a pastor of one of the Episcopal churches of Tokyo, we were able to have two services each Sabbath, and one time three services, in which the people were greatly interested. They waited patiently after the benediction for the tracts we had promised, and which we trust will prove a blessing to them. One noticeable feature was the attention the children paid, little ones of four and five years sitting quietly and respectfully to the end. Some of the chief people of the town were present on more than one occasion. We presented, judiciously, we think, a few copies of the New Testament where we hope they will be used.

We left the village with a prayer for the people that the true light might dawn upon their darkened minds and superstitious hearts, and bring to them the truth as it is in Christ. The pleasant walks, the shady retreats, the leaping cataracts, and the towering mountains will remain with us during the year as a pleasant memory.

Aoyama, Tokyo.



Eugene R. Smith, D.D.,
Editor.

DECEMBER, 1891.

150 Fifth Avenue,
New York City.



GAMMON SCHOOL OF THEOLOGY, METHODIST EPISCOPAL CHURCH, ATLANTA, GA.

Poetry and Song.

The Stream of Salvation.

BY F. J. STEVENS.

Can the stream within the desert water all the thirsty land,
 That the rose its bud may give, the vine its fruit?
 Can the desolate and barren be no longer wastes of sand,
 But abound with leaf and blossom, branch and root?
 Let us give the healing waters! O, how joyous they will flow!
 We can open up the fountain that will heal
 All their barrenness; the deserts e'en with fruitfulness shall glow;
 All their dormant capabilities reveal.

Is the burden of their utter dearth upon our shoulders laid?
 Yes; for we the flowing fountain may direct.
 We may spread to all the sun-parched lands till drought no more
 pervade,
 And till all with ever-living green are decked.
 We have His command, the Master's, to impart these gifts to all.
 Why withhold the blessings rich which we may give?
 Christians, rise in might, neglect no longer earth's loud-swelling
 call,
 That the fields of death with verdure fresh may live.
Detroit, Mich.

World, Work, Story.

Missions in Christian Countries.

BY REV. A. B. LEONARD, D.D.,

Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

(A paper read before the Ecumenical Methodist Conference, held in Washington city in October, 1891.)

A VAST WORK.

That there is a large amount of missionary work yet to be done in Christian lands is a proposition that needs no formal array of arguments for its support. We have but to open our eyes and look about us to be convinced that the field is vast and its needs imperative. For the sake of getting this subject before your minds as clearly as possible in the brief time allowed for its discussion, permit me to direct your attention, first, to the countries where evangelical Christianity is strongest and where Methodism exercises its most potent influence; and, second, to those countries where Christianity is more formal than spiritual, and to the work to be done in both. We may congratulate ourselves and thank God that evangelical Christianity and Methodism are quite co-extensive, and rightfully claim that the latter has had much to do in producing the former. We will not, however, arrogate to ourselves all the honor of the past achievements of spiritual Christianity, but gladly accord to other evangelical Churches the meed of praise that is their due. We desire only to be recognized as one great division of the army of the King of kings now marching on to universal conquest.

In speaking of Methodist missionary effort in Christian lands I am but representing the cause of evangelical Christianity. In those countries where Methodism is strongest, namely, Great Britain, Australia, the United

States, and Canada, there is urgent need of aggressive missionary effort. Methodism, for the sake of evangelical Christianity, needs to strengthen itself in these principal seats of its power. These countries constitute the base of supplies for the army of invasion and conquest now entering heathen lands, and must, therefore, be held with a strong hand. If General Booth tells the truth about "Darkest England," there is still a vast field to be cultivated by evangelical Christianity in the British Isles. Great Britain has no frontier to settle, nor is there a great stream of immigrants pouring into her borders. There are, however, vast numbers in her great cities and along the higher as well as the lower levels of society that need the transforming power of the Gospel of Christ, of which our friends from that country can give this Conference full information. The delegates from Australia can give information concerning the missionary needs of the great country they represent, and the extent to which those needs are being met. No doubt there is ample room for Methodism to lengthen its cords and enlarge its tents in these countries.

INFLUX OF FOREIGNERS.

Concerning the United States and the Dominion of Canada I can speak more definitely. The vast influx of immigrants that land upon these shores make these countries in particular missionary fields. I will not burden this paper with statistics of immigration. It is enough to say that the stream flows with increasing volume from year to year. So rapidly do they come that our capacity for digestion and assimilation is greatly overstrained, and there is decided danger of congestion. It is not probable that the current will decrease, but there is every reason to believe that it will rapidly increase in the near future. There is no reason to suppose that the United States Congress or the Dominion Parliament will enact stringent immigration laws. No political party will propose such a policy. The foreign vote is already sufficiently large to make such a policy, if adopted by any party, the sure precursor of defeat. Recently, in a great political convention in the United States, it was proposed to adopt a resolution demanding restricted immigration. As soon as it was presented, a gentleman from a North-western State, speaking broken English, took the floor and declared that if the resolution was adopted it would cause the foreigners he represented to go over to the opposing party. Immediately upon this statement the resolution was modified so as to make it almost meaningless.

Then the outcry against the foreigner is rather unseemly, for we are all foreigners on these Western shores, either nearly or remotely. Many of us who call ourselves natives need only to go back a few generations to find ourselves in the mines of England, the forests of Germany, or the peat bogs of Ireland. Evangelical Christianity cannot afford to depend upon restricted immigration, acts of Congress and Parliament, or the policies of political parties, but must adjust itself to existing conditions, and prosecute with

vigor the work of evangelization. These foreigners that throng our shores are largely domiciled in our great cities and larger towns, and are so numerous as to often exert a controlling influence in public affairs. There are said to be more Germans in the city of New York than in any other city in the world except Berlin, more Irishmen than there are in Dublin, and from present indications there will soon be more Italians than there are in Rome. Huddled together in given localities, they are scarcely touched by evangelical influences. In many instances Protestant churches are abandoning the foreignized city centers and seeking more congenial surroundings in suburban localities. The time has come when evangelical Christianity must take up its line of march for the down-town regions. Let the word go along the lines, "No more St. Paul's shall be sold out either in New York or any other great city," but that plain, substantial, commodious houses of worship shall be erected in the densely populated districts for the accommodation of the unchurched multitudes.

METHODISM AND THE MASSES.

Methodism must keep in touch with the masses. The gulf between the Church and the masses must not only be bridged, it must be filled up, and Methodism must help fill it. We have long enough had the up-town movement; let the order be now reversed, and let a down-town movement be inaugurated. If these churches cannot be made self-supporting, or be sustained by local missionary organizations, then the general missionary societies must come to their assistance. In some way these centers of population must be effectively reached, and no time should be wasted in doing it. Our city missionary work must be on a scale commensurate with the task to be accomplished. The mission chapel, with a Sunday-school where a few neglected children are gathered together, must be replaced by a building with ample facilities for the different kinds of work to be done. The movement must have reference to the life that now is, as well as to the life that is to come. Spiritual instruction will not stop the gnawing of hunger, cover a naked body, or shelter the homeless. Jesus said, "I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." We must take up the work on the line indicated by the Master if we would achieve large success.

General Booth has blazed the way out of "Darkest England," and in so doing he has opened a pathway for successful reformatory effort among the lowest classes in all countries, and Methodist people must not hesitate to follow his lead. General Booth is a child of Methodism, and the mother must not disown the son because he has pointed out a new route, or rather opened up an old one too long lost sight of, out of the tropical forest of poverty, vice, and crime to the promised land.

Then, there are great territories on the Western fron-

tier sweeping down through the Dominion of Canada and the United States to the Gulf of Mexico, embracing mining camps and logging camps, prairies and plains, where new communities are being founded and new industries established. In these vast regions there are representatives of many nations, white and red and black and olive, living in teepee, cabin, shanty, and mansion, speaking almost all languages, to whom the Gospel of Christ must be proclaimed.

ENEMIES TO BE OVERCOME.

In all these lands there are common foes that must be met and overcome:

1. Infidelity, materialism, agnosticism, rationalism, atheism, spiritualism, and kindred enemies are busy deceiving, undermining, or boldly opposing the cause of evangelical Christianity. The emissaries of these false isms sometimes claim the Christian name, though they deny almost every essential doctrine taught by Christ and his apostles. They are sometimes allowed to disseminate their poisonous teaching through the evangelical press, from evangelical pulpits, and even in evangelical schools of learning. Through these instrumentalities they poison the minds of the people against evangelical truth, destroy their convictions of the sinfulness of sin and their need of salvation, and encourage unbelief, indifference, and ungodliness.

2. In all these lands we are confronted by the Roman Catholic Church, the ruling hierarchy of which are the avowed enemies of all forms of Protestant Christianity. In this Church there are many devoted Christians who would readily identify themselves with every interest of the countries where they locate if they were not dominated by a crafty, mediæval, tyrannical hierarchy. Let it be remembered that the Roman Catholic hierarchy is opposed to freedom of thought, freedom of worship, free government, a free press, and free schools. They would stop men from thinking independently on both secular and religious questions, close every place of Protestant worship, destroy free government, place a priestly censorship over the press, and a priestly supervision over public schools. Let it not be forgotten that the Roman Jesuit is now just what he has been for centuries, the sworn enemy of freedom. Evangelical Christianity should devise some plan by which Roman Catholic populations in Protestant countries can be reached, and if not severed from present ecclesiastical associations, at least so modified in their views of civil and religious duties as not to be a menace to free institutions. It is possible and practicable to so modify Romanism in Protestant lands as to largely eliminate its dangerous elements in spite of its ruling hierarchy, and measurably that result is already achieved. Romanism in England and in the United States is a very different institution from what it is in Italy, Spain, Mexico, and South America. The second and third generations of Romanists in Protestant countries are far more intelligent, liberal, and public-spirited than their progenitors were a half century ago, while tens of thousands have been

gathered into the evangelical fold. The success already achieved may well encourage more systematic and energetic efforts in this direction.

3. In these strongholds of evangelical Christianity a tide of secularism prevails that should arouse our fears, if not fill us with alarm. The present era is one of mammon's power. Money-getting and luxurious living are drowning many souls in destruction and perdition. Our church life is, in many localities, quite as luxurious as is that of the world's people, and so enfeebles our movements as to render them quite powerless. Secular affairs are pressing in upon holy time and the Sabbath is becoming a day of pleasure-seeking, and too often money-making. The Sunday newspaper—that modern invention of the devil—floods society almost every-where on these Western shores. Its pernicious influence is not confined to the city, or even to the densely populated centers, but through the use of Sunday railroad trains it is carried into remote rural neighborhoods, every-where exerting not only a secular, but a positively demoralizing influence upon society. The greed of gain has developed gambling on a large and alarming scale. This vice has its patrons in royal and aristocratic circles, among law-makers, and among the common people. It has entered business channels, and it has come to pass that legitimate articles of commerce have been substituted for other gambling devices, and a game at stocks takes the place of a game at bacarat, and the player is not tabooed because he cheats in the game. Men gamble six days in the week on exchange, and then celebrate the holy communion on the Lord's day in the sanctuary.

4. One more enemy to the progress of evangelical Christianity remains to be mentioned—the legalized traffic in alcohol for beverage purposes. It is a sad reflection that almost every-where throughout Christendom civil government is in league with the traffic in strong drink for the sake of the revenue it produces. Not all the enemies to the progress of the Christian religion I have named combined are to be compared in their evil effects to the one now under consideration. It attacks the individual, poisons his blood, dethrones his reason, and debauches his soul. It attacks the home, robs it of its happiness and temporal comfort, and throws its inmates upon society for support. It attacks society, and produces poverty, vice, and crime; it damages all legitimate forms of industry and turns millions of money away from honest lines of business. It increases taxation far beyond the revenue it produces and takes the heavy balance out of the pockets of the taxpayer. It assails the Christian Sabbath and threatens to banish it from the earth. It turns the masses away from the house of God and opens wide the gateway to hell. It is a thief, robbing the people of their money; a murderer, taking the lives of millions in cold blood, and in the most cruel manner. Mr. Wesley said of liquor dealers more than a century ago: "Those who sell this poison murder his majesty's subjects by the wholesale. Neither does their eye pity nor spare. They drive them to hell

like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walls, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood! And canst thou hope, O man of blood, though thou art 'clothed in scarlet and fine linen, and farest sumptuously every day'—canst thou hope to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven: therefore thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee."

The bishops of the Methodist Episcopal Church, in their quadrennial address to the General Conference of 1888, fitly described this monster when they said: "The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so dangerous to the peace and order of society, so hurtful to the home, the Church, and the body politic, and so utterly antagonistic to all that is precious in life that the only proper attitude toward it for all Christians is that of relentless hostility. It can never be legalized without sin."

The same General Conference forcibly declared the attitude of the Methodist Episcopal Church on this question when it said: "We are unalterably opposed to the enactment of laws that propose by license, taxing, or otherwise to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition." All Methodist bodies on this side of the water occupy substantially the same position as that of the Methodist Episcopal Church on this question.

At a great summer school here in the United States a church dignitary of high standing is reported to have spoken of a certain class of people as "a lot of foreign rascals in our midst who hate every thing American." No doubt there are foreign rascals in our midst, but there are not a few native rascals as well, and both the foreign and the native rascal is largely the product of the legalized saloon. The saloon breeds and educates rascals just as swamps breed and produce malarial fevers. To get rid of the fevers, drain the swamps; and to get rid of rascals, foreign and native, destroy the saloons. A vast majority of the rascals of Christendom would be honest, industrious, God-fearing Christians but for the liquor-saloons now legalized by Christian governments. Methodists all around the world should stand on the front line of battle against the legalized liquor traffic.

THE REGIONS BEYOND.

But evangelical Christianity as represented by Methodism must not be content with merely increasing its activities and conquests in the present seats of its power.

It must enter the regions beyond and plant its banner wherever unsaved men are found. There are countries on both sides the Atlantic now but slightly occupied by Methodism, or entirely destitute of its ministrations, that need its presence and influence. Their needs are much the same and as pressing as were England's in 1739, when John Wesley organized the first Methodist society. What England needed then was spiritual life, and not a new edition of ecclesiastical machinery. Methodism is a spiritual force, if it is any thing, and is always a failure when it substitutes forms and ceremonies for spirituality. There is no greater travesty on Christianity than a Methodist church when it attempts what is known as the æsthetical in religion. Such an effort is almost sure to be a humiliating failure. We are not a success when we attempt to put on style. We were not brought up that way, and we do not take to it successfully even when we have backslidden.

Here in the United States we have been trying for several years to get our people to take part in the consecration service of the Lord's Supper, but we have scarcely reached the point where we can repeat the Lord's Prayer, as the ritual prescribes, and our efforts at chanting a service is enough to make angels smile. We are not needed in nominally Christian countries, except as we take with us spirituality. In many parts of Europe and on the western hemisphere there are regions that greatly need spiritual vitalization. Some of these we have already entered, and our presence has started new pulsations of spiritual life. The proscriptions and persecutions of Romanism should not deter us, nor should the remonstrances of other State Churches retard our movements. Mr. Wesley said, "The world is my parish," and his sons must not discount the motto. What England needed in 1739 was a new spiritual impulse. In his *History of Methodism* Dr. Stevens says of the Reformation: "All western Europe felt its first motions; but hardly forty years had passed when it reached its furthest conquests, and began its retreats. During most of the eighteenth century it could have propagated its doctrines, but it had not enough energy to do so. Dealing ostensibly with the historical pretensions of the Church, it introduced at last the Historical Criticism, which, notwithstanding its inestimable advantages to biblical exegesis, degenerated, under the English deistical writing that entered Germany about the epoch of Methodism, into rationalism, and subverted both the spiritual life and the doctrinal orthodoxy of the continental Protestant Churches, and to a great extent substituted infidelity for the displaced popery. Besides this tendency, the Lutheran Reformation retained many papal errors in its doctrines of the sacraments and of the priestly offices, and erred, above all, in leaving the Church subject to the State. It did not sufficiently restore the spirituality and simplicity of the apostolic Church, and our own age witnesses the spectacle of a high-church reaction in Germany, in which some of her most distinguished Christian scholars attempt to correct the excesses of rationalism by an

appeal, not so much to the apostolic Church as to the ante-Nicene traditions. A Puseyism as thorough as that which flourishes under the papal attributes of the Anglican establishment prevails in the strongholds of the German Reformation."

England's need then was the same that exists in many nominally Christian countries to-day. They need an experimental illustration of the words of Jesus, "The words that I speak unto you, they are spirit, and they are life." They need a new interpretation of the Master's teaching at the well of Sychar, "Believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. The hour cometh, and now is, when the true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." Aggressive evangelistic movements in nominally Christian lands will meet in some instances with determined opposition from civil governments and State Churches, and possibly with fierce persecution; but opposition and persecution should not discourage or deter us. The fact that religious liberty is not freely and universally accorded in all lands claiming the Christian name is one great reason why Methodism should march on. Millennial glory will not be ushered in until Israel shall dwell "safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba." It is the high mission of Methodism to aid in spreading scriptural holiness in all lands and to hasten the day of universal religious liberty.

METHODIST FEDERATION.

To enter these nominally Christian lands on both sides of the Atlantic we need a Methodist federation. Since organic union cannot for the present occur, is not Methodist federation possible? By federation I mean such an organization among the Methodist denominations of the Old World and the New as will best conserve the interest of each particular body, and at the same time most rapidly advance the cause of evangelical Christianity. To this end let there be held a Conference of the Methodisms of Europe and one of the Methodisms of North America, at stated periods of five years, made up of delegates, ministerial and lay in equal numbers, from each of the Methodist bodies in proportion to membership; these Conferences to have no legislative authority, but authorized to counsel and advise as to the best methods to be pursued for the promotion of evangelical Christianity. Let these Conferences assign to the different Methodist bodies their special fields of operation, so that there may be no waste of energy or means through duplication of effort. In some countries even now two or three Methodisms are operating in places where there is room for but one, presenting the appearance of rivals and really embarrassing each other in their work. This ought not so to be. Such federation as is here proposed would save money, conserve the labors of evangelists, increase efficiency, and prevent unseemly contentions. These Conferences could be of

great value in securing harmony of methods and devising the best plans for the largest possible results. They could plan for the publication of religious newspapers and books and for their circulation through a wide system of colportage. They could give valuable counsel in the founding of theological and other schools for higher education. They could unify Methodism on great questions of reform, and hasten the day when the opium traffic and the rum traffic shall be abolished, and when friendly arbitration shall be substituted for the arbitrament of the sword. They could aid in solving the social and labor questions now demanding attention every-where. In a word, by such a federation we could unify the forces of our common Methodism and direct them with the greatest possible efficiency in favor of all that is good and against all that is bad. I believe that the leaders of Methodist thought have wisdom enough and grace enough to bring into existence such a conservation of resources as is here indicated, and thus hasten the day of the coming of the Lord.

MANY IN ONE.

I cannot close this paper with words more appropriate than those used by the lamented General Clinton B. Fisk, as he closed his speech before the General Conference of the Methodist Episcopal Church, South, at Richmond, Va., May, 1886 :

"May our two Methodisms (our many Methodisms)—no, our ONE Methodism in two communions (many communions)—march on waving the banner of the cross over all lands, and so adjusting our work at home and abroad as to prevent all waste of men and means, and moving toward each other as we move toward God, we shall command his blessing, and the world will say : Surely they are one in spirit, one in purpose, one in fellowship.

- "Lord of the universe, shield us and guide us,
- Trusting thee always through shadow and sun ;
- Thou hast united us—who shall divide us ?
- Keep us, O keep us, the many in one."

State of Utah: Its People, Religion, Etc.

BY REV. J. D. GILLILAN.

It is easy for any one to write about Utah ; the subject is large and its subdivisions varied ; yet few will dare to declare that they can accurately give a true diagnosis of the state of affairs here, either in the ecclesiastical or the political life. Affairs are so adroitly changeable and at the same time so stubbornly unchanged that many of the well-wishers of our fair Territory have been as puzzled as was that son of Erin when he thought he had put his finger on the flea.

Temporally this can be said : While all may not be told, yet it is true that during the past two years—the first of non-Mormon rule at the head-quarters of the Territory—the prosperity of Salt Lake City and Ogden is unparalleled in their history. The character of the

cities we will not say has changed, for that would carry the idea of growth, or evolution ; but we shall say their character has been revolutionized and a new creation has taken place, so that the original chaotic state is scarcely discernible. On account of the sterling character of the sturdy American element that has poured in since the *renaissance* the whole face of both cities is changed, the buildings indicating that fact most undeniably.

Those "Gentile" victories have brought capital in every form into the Territory, for, besides the elegant palatial residences of Salt Lake, Ogden, Provo, Payson, etc., there have been erected smelters to take care of the millions of tons of gold, silver, and copper ore produced in our hundreds of mines ; a sugar refinery at Lehi to utilize the broad acres of beets lying on the east shore of Utah Lake ; railroads in every direction opening up the coal-mines at Schofield and Castle Gate ; the timber-lands of the Koosharen and Grass Valley country along the Sevier River ; the wool region of San Pete, and tapping the mammoth mines of Tintie, which in 1890 produced 24,633 ounces of gold and 3,801,700 ounces of silver, the whole product of the Territory being of silver 8,229,405 ounces ; gold, 32,748 ounces. The second camp is Park City, whose product of gold was 3,055 ounces ; silver, 3,120,063 ounces. The value of all the mineral products, except iron, for 1890 was as follows : copper, \$76,536.64 ; refined lead, \$203,312 ; unrefined lead, \$1,895,454.51 ; fine silver, \$8,492,209.44 ; fine gold, \$677,020 ; total, \$11,344,532.59.

I give these figures only to exhibit a shadow of our resources and what possibilities await the final adjustment of the people to the law and the opening up of the Territory to statehood. Indeed, the way of light is plainly discernible, and it is hard to write without becoming enthusiastic. One of our truest and most tried ministers, one who had spent many years in Utah, even went so far as to declare at the last Annual Meeting in Ogden that "daylight has come." That is a strong statement, but it will not be long until it will be the truth.

The Utah Commission has published its annual report, and it plainly states that while every thing of a political character is on the up-grade, and that the law is doing its work well, yet the people cannot be intrusted with that highest prerogative of a republican form of government, statehood ; that we are passing through a formative and critical period in which the hand of Congress is the only safeguard against ills too easily foreseen. It declares that polygamy has not been abolished, that such marriages have been consummated during the past year and are occurring now, and deals with the "manifesto of President Woodruff abolishing polygamy" as follows :

"The manifesto itself is remarkable in many respects. The reasons for its promulgation contained in its text are not reasons given by its author and his first counselor to the conference.

"President Woodruff said to the conference : 'I want to say to all Israel that the step which I have

taken in issuing this manifesto has not been done without earnest prayer before the Lord.'

"His first counselor, George Q. Cannon, said: 'We have waited for the Lord to move in the matter, and on the 24th of September President Woodruff made up his mind that he would write something.'

"The document itself attributes the occasion of 'the spirit' coming upon him to 'press dispatches having been sent for political purposes from Salt Lake City' in regard to the statement of the Utah Commission in its last report that forty or more polygamous marriages had taken place within the preceding year.' . . .

"The Commission deems it proper to notice this production thus far because, no matter what the motive which led to its promulgation, it is an advance. It marks an era in the great contest between the civilization of America and the forces which have been so long trying to engraft upon it a relic of Oriental barbarism, and is a step which can never be retraced. It is that much wrested from an unwilling, crafty antagonist."

Concerning the secrecy of these marriages it further says: "One report says: 'They marry in secret places, and on leaving the girl goes to her friends and he to the home of his lawful wife.'

"Several report such marriages and the removal of the parties to Mexico and other places."

Now upon the heels of this report to the Secretary of the Interior comes the sixty-second semi-annual conference of the Mormon Church, which in a set of carefully prepared resolutions declares the report a set of base untruths.

WORK OF THE CHURCHES.

I present your readers herewith a tabulated statement of the various Protestant Churches doing work in Utah:

	Began work.	No. of Members at Present.	No. of Sunday-schools.	No. of Scholars in Sunday-school.	Present Value of Property.	Amount Spent Annually.
Congregational.....	1865	500	28	2,100	\$250,000	\$60,000
Protestant Episcopal..	1866	900	7	800	300,000	40,000
Methodist Episcopal..	1870	1,500	35	2,000	425,000	50,000
Presbyterian.....	1871	800	25	1,200	350,000	60,000
Swedish Lutheran....	1882	250	3	250	45,000	10,000
Baptist.....	1881	450	4	550	40,000	10,000
Campbellite*.....						
Unitarian*.....						
African M. E.*.....						
Total.....		4,400	102	7,500	\$1,410,000	\$230,000

* Work just begun.

This compilation is reduced from figures given by Dr. T. C. Iliff at the laying of the corner-stone of the Congregational Church in Salt Lake.

The late Annual Meeting of the Utah Mission of the Methodist Episcopal Church made a good showing in every respect concerning the progress of the work of that denomination in Mormondom. In addition to the figures reported in the table above given there were "probably 10,000 persons reached by the gospel work last year; there are 13 parsonages and homes, valued at

\$10,000; the most gratifying work no doubt has been among the children by means of the Sunday-school, and there are also 26 day-schools and 40 teachers, and an enrollment of 1,500 pupils; while from the beginning, for a longer or a shorter time, they have instructed 6,000 children, two thirds of whom are of Mormon parentage." Of course no very great percentage of these people have become members of that Church, yet the collections for various purposes have been gratifying.

For the year ending June 30, 1891, there have been collected:

For self-support.....	\$6,500
For tuition in day-schools.....	3,400
For church building.....	28,000
For current expenses.....	3,100
For missions.....	1,300
For church extension.....	500
For other benevolences.....	200

Dr. Iliff's report as superintendent closes thus:

"Grateful as I am to Almighty God for the large measure of success that these figures indicate, I rejoice even more in the knowledge that among the preachers, teachers, and people generally throughout the Mission there is a love for the Church and its doctrines and an earnest desire and looking for the salvation of souls. While it is probable that the work of the Methodist Episcopal Church in Utah for these twenty-one years has been more influential in educating public sentiment than it has been in converting Mormons, still our work of personal salvation among them has not been a failure."

The educational interest of the work can be best known by this excerpt from the report of the Committee on Education: "In Utah our mission schools and seminaries, manned by teachers full of faith and the Holy Ghost, stanchly attached to the standards of Methodism and loyal to the spirit and genius of American institutions, have been a most important factor." It was recommended that some of the smaller and least promising schools be discontinued on account of the efficiency of some of the public schools under the new school law of the Territory. The same committee reported as favorable to the early completion of the projected Utah University, from which President S. W. Small had just resigned.

Section 2 of the report of the Committee on State of Affairs in Utah reads as follows:

"During the past year Mormonism has officially declared against the practice of polygamy; but while the belief remains that polygamy is right as a principle, and we believe the practice is discontinued in places for political purposes only, we will await future developments with much interest. The fact also remains that numerous arrests have been made of Mormons living in polygamous relations since the announcement of the manifesto."

The Mission adopted a course of study for the teachers, as follows:

First year.—To be studied: Discipline of the Methodist Episcopal Church; Catechism No. 3; Binney's

Compend. To be read: Stevens's History of American Methodism; Wesley's Christian Perfection.

Second Year.—To be studied: Philosophy of the Plan of Salvation, Walker; Merrill on Baptism; Outline of Church History, Hurst. To be read: History of the Missions of the Methodist Episcopal Church, Reid; Foster's Christian Purity.

Within the year Rev. O. Christensen, the pastor of the Scandinavian work at Hyrum, died of a trouble so peculiar to Utah—typhoid fever and pneumonia. Rev. R. L. Steed, of Mount Pleasant, lost his only child.

A *Utah Christian Advocate* had been running since last January, and it was made a permanent publication; Rev. John Telfer was appointed as its editor and publisher.

The appointments as read by Bishop Andrews are as follows:

T. C. Iliff, Superintendent.

Ogden District.—George E. Jayne, Ogden (P.-O.); Albion, Montpelier, and Weston, Idaho, and Corrinne, Utah, are to be supplied; Logan, Harvey A. Jones; Ogden, First Church, J. W. Hill; Second Church, G. E. Jayne; Oxford, Idaho, M. O. Billings.

Salt Lake District.—T. C. Iliff, Salt Lake (P.-O.); Bingham and Salina and Grass Valley are to be supplied, while Beaver receives E. C. Graff; Heber, E. H. Snow; Monroe and Marysvale, M. W. Crowther; Mount Pleasant, Joseph Wilkes; Murray, John Telfer; Nephi and Eureka, J. D. Gillilan; Park City, E. E. Carr; Payson, R. T. Smith; Provo, G. M. Jeffrey; Salt Lake: First Church, W. D. Mabry; Eleventh Ward, G. C. Waynick; Schofield and Castle Gate, B. R. Birchall; Tooele, D. T. Hedges; C. L. Baxter, Salt Lake Seminary.

The Scandinavian District has for its presiding elder Martinus Nelson, Salt Lake (P.-O.); Bingham, Hyrum and Logan, and Park City are to be supplied; El Dorado, H. Johnson; Ephraim, N. L. Hansen; Jordan Valley, M. Nelson; Levan, P. N. Melby; Provo and Spanish Fork, E. E. Mork; Richfield, P. A. Paulsen; Salt Lake City, C. G. Heckner; St. Charles and Ovid, Idaho, Lars Olsen.

The seminaries this year are under the care of most efficient men, and no other thought is current than that they will have unequalled success. The leader is the Salt Lake Seminary, under the care of C. L. Baxter; then the minor ones are the Iliff Academy, at Payson, Rev. R. T. Smith, President; and the Nephi Seminary, Professor L. M. Gillilan, A.B., Principal. The enrollment in all of them to date (October 17) is much greater than at this time last year.

The defeat of the Mormon political party in Ogden and Salt Lake, and the prospect of the same thing being repeated in the towns of Provo, Payson, etc., has had a great effect upon Eastern people, and they are flocking in. This fact makes our churches at Salt Lake, Ogden, and Park City especially important, they becoming thus self-supporting. Provo and Payson must soon follow in the wake of such illustrious precedents. Eureka, the greatest mining camp in Utah, has been too long neglected, but will now do her best to make up for lost time.

Some new work was opened this year, but the most of the new men are required to take the places vacated by those who went from us.

Few of the old veterans are now left; T. C. Iliff came in 1871; G. E. Jayne, in 1876; G. M. Jeffrey and M. Nelson, in 1882. The longer they stay the more efficient they become; for several reasons this should be true, notably in this regard: the new man coming in has never thought much on the subject of Mormonism, and when its gigantic form confronts him and its mephitic odor assails him he for some time, often for two or three years or more, spends much of his time, like the boy at the show, looking at the elephant, and being able to accomplish but little. Many as soon as their curiosity is satisfied, or as soon as they become thoroughly terrified at the prospect, scamper away to more congenial pasture, and leave the work to the mercy of some other uninitiated reformer.

I am sorry it is necessary to write the above sentence, but the truth must be told. O, for men who are willing to die that Utah may be redeemed! Not those who are sickly, or are failures somewhere else; not those who are seeking to better their temporal condition; not real estate men, mining-men, or any other person who will allow any thing to get between him and the lost souls of the myriads of sinners about him. Then let those come who will dare, *do*, and, if needs be, *die* for the cause! We need strong men, tried men, able-bodied men, clear-headed men; men who are unselfish, and are as willing to preach to a half dozen as to a half dozen hundreds or thousands; men who do not consider the place with the largest salary the one where the Lord calls the loudest; men who are willing to bury themselves in the midst of a Mormon community, and to be ostracized by every man, woman, and child in the place, and to know what it is to suffer with Christ; men who can accept a small salary and an abundance of the hardest sort of work. It takes manhood of the very highest order to do these things; few are able to do it. One can much more easily bear the non-affiliation of a foreign race of people of a different color than he can that of his own Anglo-Saxon brothers. In many of these places the Comforter is the only one who is with us to the end of the world, and without him nothing could be done. May the sweetest of divine blessings baptize every worker in the Utah Mission in 1892!

Eureka, Utah.

The Founder of Korean Civilization.

BY REV. H. G. APPENZELLER.

The original name of Korea, so says the native chronicler, was Tong Pang—The Eastern Country. Korean history begins with Dan Kun, a divine person who came from the spirit-world, and was found at the foot of a tree in the Great White Mountain, probably in Ping Au Province. The people by common consent took this divine being and made him their king. He reigned in the ancient city of Pyeng Yang, on the banks of the beautiful

Ta Tong River. He gave the country the name of Chōson—The Morning Brightness. Among other good things done by him was to teach the people to bind up their hair in the present top-knot fashion. He reigned, so we are told in the *History of Korea for the Young*, 1,048 years, at the end of which time he entered the Asa Tal mountain in Ham Kiung Province and assumed his former spirit nature.

The people were thus left without a visible ruler, and at this most favorable opportunity Kī Tza came from China. He is the founder of the present social order and civilization of Korea.

In order to appreciate better the work of Kī Tza in Korea it is necessary to cross the reputed sacred waters of the Yellow Sea and look at him in China. The last emperor of the Chow dynasty, because of his extravagance, brutality, and wickedness, has been called "The Nero of China." There were, however, three honorable and upright men, Mī Tza, Pī Kan, and Kī Tza, men who looked with sorrow and alarm upon the profligacy and cruelty of the emperor. The first one's counsel being rejected, he went into voluntary exile; the second one was more persistent in his labors with the emperor, and so successful was he in his efforts to reform him that the emperor expressed a wish to see if the heart of a good man had seven orifices. Pī Kan's heart was brought into the royal presence. The last one remonstrated with his sovereign, but without avail. Chagrined at his failure, Kī Tza feigned madness and did the work of a slave, going about the street as an ordinary coolie. This course so enraged the tyrant that Kī Tza was captured and imprisoned.

While these unsuccessful efforts at reformation were made in the capital and within the palace walls, another one was made without. The people revolted, being led by Moo Wang, who "met the tyrant on the plains of Muh, and in the great battle that ensued the army of Chow Sin was defeated." The emperor retreated to his palaces, and having arrayed himself in his costliest robes ordered the palaces to be burned, and he himself perished in the flames.

Successful in his revolt, Moo Wang, hearing of the patriotism and wisdom of Kī Tza, not only released him from prison, but offered him a high position in the new government. Regarding Moo Wang as an usurper was the probable reason for declining office or to take any responsibility under the new ruler. Unable to secure the advice of the sage in any other way, Moo Wang in the thirteenth year of his reign went to Kī Tza's home to inquire what the secret of good government was. The sage, so we are told, addressed the emperor in the lowest terms, or as an inferior. "The Nine Great Laws" were given on this occasion. The fame of Kī Tza in China rests on this dissertation on government, and if all that is attributed to him is correct we have in him a clear thinker and a great law-giver 600 years before Confucius.

The emperor received the teachings of Kī Tza, and as the latter refused to accept office under one whom he

could not but regard as an usurper, the former gave him permission to come to Korea and reign here. The kingdom in which Kī Tza reigned was to be an independent one, and it was with this clear understanding that he accepted it as a gift from Moo Wang.

Kī Tza's name was Tza Sye Yoh. Kī is the honorific title, corresponding, probably, in meaning to our word duke. At the age of fifty-three, 1109 B. C., and not 1122 B. C., which is the date usually given, with 5,000 followers, this great man came to Chōson, sailed up the Ta Tong River, and guided by a particular constellation (the name of which I have not as yet been able to ascertain) founded his capital on the large plain south of but adjoining the wall of the present city of Pyeng Yang. Here he laid out a city on a large scale, built his palace, dug a well, and reigned. I have walked over the site of this ancient capital. The main street is still there and is traveled; other streets are traceable, showing that the city was laid out with a regularity unknown in any Korean city of the present day—one or two straight streets are not sufficient to disprove this statement.

Kī Tza reigned in Chōson forty years and, so native historians tell us, by his zeal and wisdom did much in reducing the aborigines of his realm to order. Among his followers from China were representatives from all classes—doctors, sorcerers, scholars, mechanics, and tradesmen. That the country was a wilderness, the people destitute of manners, morals, and religion, there can be little or no doubt. In order to make the country more habitable the new ruler not only cleared the land and taught the people agriculture, but ordered the planting of willow-trees to take the place of the worthless scrubs and under-brush then growing. This, no doubt, accounts for the great number of willows found even now on the site of the ancient capitol as well as at many of the magistracies.

Kī Tza is said to be the author of eight great laws or institutions, nearly all of which exist to this day. The first of these is agriculture. The original said, "Men to work in the field;" but this has to a large extent been relegated to the women, one man to two women, being the usual ratio according to my observation. 2. Weaving. This was for women, and there is no disposition on the part of men to crowd the women here. 3. Confiscation of the property of thieves. 4. Capital punishment of murderers. 5. Chung Chun law, so-called from the character 井. According to this law "lands were divided into allotments, corresponding to the nine divisions formed by the four cross-lines of the character, and the outlying plots were cultivated by different families for their own use, while the central division was tilled for the State by the joint labor of all." 6. This teaches humility as opposed to ostentatiousness, a law that unfortunately has fallen somewhat into disuse. 7. Marriage. 8. Laws relating to feudalism and slavery. Kī Tza transplanted the feudal system of China to his own kingdom, where it remains more or less modified to this day. Of these eight laws all remain with the exception of the fifth, the one relating to the land division.

This one was in vogue for some eight hundred years after the death of its founder.

Ki Tza's influence is felt to the present time, and in some places he is worshiped. His writings are found in the classics, and seem to be much admired by the literary class, though beyond the average Chinese scholar. His influence may be illustrated by the following incident which came under my observation: A certain archer followed the former governor of Ping Au to the capital. While there he was attached to the Yamen. He employed his spare moments by visiting the grave of Ki Tza and making a copy of the picture of the sage found in the tablet-house. He kept this carefully, and on his return set it up in the house he occupied, and offered prayers to it. The house belonged to one of the missions in Seoul, and it goes without saying that the high-priest of Ki Tza had more devotees than the missionary had at his meetings for prayer. The two, of course, could not worship together when the former's work was found out.

Forty generations followed Ki Tza, and the throne he erected stood for nine hundred and twenty-nine years. The last of the line, unable to subdue the revolt raised against him, fled to Chulla Do and ceased to be a ruler.

Of the end of this great king and greater teacher little or nothing is definitely known. He lived to be ninety-three years old. The general belief among Koreans is that he ascended into heaven; but the place where his body lies, like that of the greater law-giver of Israel, is not known. Some say he returned to China and died there. This, however, and perhaps naturally so, is denied by the Koreans. Tradition says his shoes were found on a hill some distance to the north of the city. On this spot a magnificent mausoleum was erected to his memory, and sacrifices continue to be offered to the spirit of the departed.

Here on the banks of the picturesque Ta Tong River, the waters of which have been likened to the sacred waters of the Yellow Sea on account of the wise rule of Ki Tza, high above the din and wrangle of the busy city, surrounded by many fir-trees, through which the wind sighs and moans as if mourning for the dead, is the grave of this man. It is not allowed to fall into decay. It is kept sacred. The inclosure containing the mound is kept locked, though visitors find ready entrance. In 1889 the Governor of Ping Au Province repaired the whole place, for which purpose a special tax of three hundred and forty cash, or about fifty cents, was levied upon every house in the province. The way to the tomb winds up the hill through the fir-trees. A tablet-house attracts your attention, a large, black, and very old stone is in it, with this inscription: "To the memory of Ki Tza, the great duke of the Un Dynasty." Passing other stones of less importance, and continuing your way up the hill a considerable distance, you come to the temple immediately in front of the mound. Passing through or around this temple, you ascend a flight of stone steps divided into three parts. My Korean helper started to go up the middle, when he was stopped

by the keeper, who stated that that part was used only by the person offering the sacrifice. At the top of these steps is a beautifully carved stone post in which candles or incense are burned at the time of worship. Next to this is the altar, which consists simply of an exquisitely polished stone slab four and a half feet by three feet, raised about two feet from the ground. Between this altar and the mound is a new tombstone fastened by iron bars to the old stone, said to have been broken off at the time of the great Japanese invasion in the sixteenth century. The mound is very large, ten or twelve feet high, and surrounded by the usual stone images of men, horses, sheep, and tigers. The width of the inclosure is about fifty feet, the length one hundred feet, all walled in and well sodded.

Whether you accept the teachings of the dead or not, you feel you are in a sacred place, and in the presence of one who tried to uplift his fellow-man, and the influence of whose life remains to this time.

Seoul, Korea, June 1, 1891.

Amok as Seen in the Land of the Amoker.

BY REV. D. DAVIES MOORE.

Amuck is one of the few Malay words of the English dictionary. However, in that form it would not be recognized in the Malay peninsula, where the accent is upon the first syllable, and the *k* is only heard in a slight explosive tone given to the *o*. In the island of Sumatra the Battaks sound the final *k*, and it was from the Dutch traders to Sumatra that Englishmen learned this word, and thus it became anglicized in the Battakian form. "To run wildly through the streets frantically attacking all who come in the way," Johnston's definition of "running amuck," faintly describes this Malaysian terror.

Several theories are held to account for amok, but none of them explains the phenomenon satisfactorily. It has been credited to the influence of Mohammedanism; but amok is common among the Dyaks, and these native tribes of Borneo have scarcely yet been touched by Islam. They are "heathen," with scarcely any known form of religion. I am aware that something resembling amok exists in India, but in the entirety of its features, amok is peculiar to the Malayan peoples of the peninsula and its continental islands.

The phases of this wild outburst of human nature are so contradictory as to almost shut out the hope of reaching in reference to it a rational explanation, so that only those minds are satisfied with the result of their investigation which are able to regard the malignant spirit as a competent source of evil disturbance. With these, demoniacal possession completely accounts for amok, which certainly, at least in its wild fury, cruelty, and unnatural attack upon the most sacred human instincts, is, in its appearance, one of the most alarming of all the phenomena of evil.

It is true that the casualties of amok are not numer-

ous. It is by no means an every-day occurrence. Living here in a city containing 40,000 Malays, we never think of the possibility of a sudden amok as we pass through the crowded streets by day or by night. Neither do we think of the leprosy or the small-pox or the cholera which are ever lurking about; nor do the piercing rays and blinding light of the sun cause us any anxiety, although we know that people are constantly getting sun-struck. There is something in equatorial air that disabuses the heart of man of the greater part of physical dread. Here no one thinks any thing of what at home would fill the atmosphere with all sorts of anxieties and panics. While our friends at home fear for us under the equator, at the equator we are fearless.

Not that we are more brave or less precautions, but that perhaps within an environment not friendly to human life, feeling our helplessness, we form the habit of depending more implicitly upon the great Over-soul. Islam, whether of Christ or of Mohammed, thus seems to come much more readily in the East than in the West, where man has greater power of self-preservation. And the Mohammedan Malay has learned to make even amok redound to the glory of Islam. And here is one of its hardest contradictions.

The Malays fear and hate amok. The native states have laws and most severe penalties against it. By those laws the amoker becomes the prey of any who can take him; it is the duty of every man to kill him. If the killing, on-rushing man is overtaken by the frenzied crowd of pursuers, he falls to the earth amid the wild cries of the avengers, covered with *kris* and spear wounds. Then straightway the dead man becomes a hero and a saint. His amok—that is, the death of his victims and his own death—was Islam, and he obeyed Islam to the uttermost. He is buried most religiously, and the place of his burial becomes a sort of Mecca in the Kampong.

The living amoker is dreaded, hated, slain with relish and fury; and the dead amoker is venerated and canonized. And yet this strange inversion will not, to the thinking mind, be found without its analogy in the land to which the Malay has plighted his allegiance. The frantic rush and cry of "Amok, amok," is at once the signal of helpless panic upon the streets. The fearful work begins with the low cry of the amoker's first victim, perhaps his most intimate friend, krissed by him through the heart. Then forward leaps the murderer in great bounds, like his fellow-habitant, the Malayan tiger. The helpless multitude flees before him, while he rushes madly on, overtaking, killing, cutting right and left every living creature he can reach. At first pursuit is paralyzed, but soon weapons are grasped and men, becoming more and more frenzied as they run, go hot after the killing man, who flees with the speed of insanity until, at last, completely spent, he rushes into some retreat, or, turning, meets at bay his pursuers, and is only slain or captured after a bloody struggle.

The *kris* makes fearful work, its sharp, serpentine,

ragged blade opening wide, gaping apertures for the out-flying soul.

On the 11th of last March a bad case of amok occurred in the Province Verak, S. S. At Pasir Garam one Imam Mamat ran amok, killing seven persons and wounding others. He began the bloody work by entering the house of a friend, whose hand he took, asking pardon. He then shook hands with this man's wife and said the same words, stabbing her at the same moment with a long dagger. Her husband jumped to the rescue, but immediately fell before a wound which pierced him through and through.

He next stabbed the eldest boy through the back as he sought to escape at the door. Rushing out, he then caught up three young children and speared them with weapons he carried in his hand. After that he pursued his way down the river-side, where he met another friend, who sought to pacify him, asking: "Don't you know me, Imam?" to which Mamat replied: "Yes, but my spear does not," and immediately thrust him through. Going on, he met a man carrying a bundle of atap, whom he krissed six times, leaving him quite dead. After this he made inland, and was not seen again until his capture the next day. He was taken in a house after being disabled by a desperate spear wound in the thigh and died some little time subsequently from the injuries received at his capture. At the investigation held in Telok Anson no reason whatever appeared for this amoker's action. He was on friendly terms with every one. Before dying he stated that he did not know what he was doing, only he felt his head going round and the devil told him to do it.

This was a case of amok in the country, and horrible enough. But when the amoker starts out upon the crowded streets of an Eastern city, striking before, behind, right and left at men, women, and children, horses and beasts of burden, the panic and the mortality, unless the madman happens to be cut down immediately, is terrible.

One only needs to have seen the fire that can flash out of the Malay's eye when he, otherwise the gentlest of men, is aroused, to have measured the tough circumference of his trunk-like legs, to have watched the big knotted muscles working on his arm, and to have handled the *parang golok* and the deadly *kris* to understand how one man of low height, gentle demeanor, and sweet voice can become by any means such an agent of demon-like fury and destruction as the Malay amoker.

Singapore, April 22, 1891.

How Will the Church Meet the Crisis?

BY REV. ARTHUR T. PIERSON, D.D.

This present crisis of missions is an answer to prayer. Not one hundred years ago the world stood over against the Church like a gigantic fortress with doubled barred gates of steel. Devout disciples were earnestly beseeching God that the doors of the nations might be opened,

and the way be prepared for the Church to carry out her great commission. Because God heard that strong crying, and marvelously answered, within the past fifty years pagan, papal, and heathen territory which a century ago defied the approach of Protestant missionaries now admits, if it does not welcome, the message of life.

We may now say, with almost literal truth, that the whole world is accessible, and the gospel herald may go where he will.

No student of political history needs to be told that changes in the attitude of governments toward questions involving popular customs and religious faith are effected very slowly. Centuries are the hours upon the dial of national life. To move a whole people is a process that often requires the leverage of ages, so that we have been wont to think of Oriental peoples as petrified in their immobility. The rapidity with which these doors of access were thrown open, the keys whereby they were unlocked, the singular preparation for the entrance of the Gospel which they revealed, the fitness and fullness of times which marked these new and startling developments, have impressed the writer's mind as nothing else ever has in a life largely given to historic studies.

One example we select as an illustration. The year 1858 is the *annus mirabilis* of modern missions. No one year in history has been marked by changes more stupendous and momentous as affecting the evangelization of the world.

First of all, the winter preceding had been distinguished by one of the most remarkable outpourings of the Spirit known in modern times. In all parts of Christendom there was an almost simultaneous blessing which suggested a gigantic tidal-wave that moves from equator to pole, that washes with its giant swell the coasts that border ocean's bed all along the shores of vast continents, and sweeps over those continents themselves; churches in every part of the world were quickened into new life; converts sprang up like willows along the water-courses, hundreds of thousands were gathered into the churches, and to this day the grand results are visible.

One special result was a new spirit of prayer for missions. As yet a large portion of the earth's vast population was shut out from Christian labor, and the awakened Church besought God to make bare his mighty arm and burst open the barred gates, that all the ends of the earth might see the salvation of our God.

Behold the marvelous and majestic movements of a prayer-hearing God! Great Britain approaches Japan, which from 1640 to 1854 had closed her ports even to the commerce of Christian nations. The Earl of Elgin, on August 26, 1858, concluded that new treaty which broke down the barriers of two centuries between the Sunrise Kingdom and the foremost Protestant nation of Europe. About the time of the conclusion of this treaty the reigning tycoon died and left the throne to his son, the present emperor, a young man of great intelligence and singularly liberal sentiments touching both commerce and politics. Here by one master-stroke the island empire, with nearly forty millions, became access-

ible to British ships and the Gospel loved by British Christians; while at the same time governmental changes took place which doubly assured progress. What was the consequence? No nation has for eighteen centuries moved at such a pace toward Christianity. Ten years later a vast number of Buddhist temples were confiscated for public uses, chiefly educational, and the mikado pledged himself to promote complete religious toleration. How well he kept his word will appear from the decree of July 11, 1884, that thenceforth there should be no official priesthood, and that all religions—Shintoism, Buddhism, and Christianity alike—should be equally protected and occupy the same platform of legal equality! Four years later there were reported 28,000 church communicants in the reformed or Protestant Churches, and church buildings, Christian schools, theological seminaries, young men's Christian associations, religious newspapers, and all the distinctive features of a Christian community were to be found. With a swiftness that reminds us of the rapidity with which dawn advances to full day, this empire has earned its right to its proud title, that of the "Rising Sun." Where in 1853 there was only an impenetrable wall of exclusion we have now, less than forty years later, a whole land penetrated and permeated by occidental influence.

During that same year changes almost as great took place in China. The famous Treaty of Tientsin, signed June 26, 1858, enlarged the provisions of the treaty of Nankin, of 1842, which opened five ports to foreign trade. British subjects are henceforth allowed to travel for business or pleasure to all parts of the interior under passports issued by their consul; and, what is most significant, the Christian religion is to be protected by Chinese authorities. The language is as follows: "The Christian religion, as professed by Protestants and Roman Catholics, inculcates the practice of virtue and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall be alike entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

Thus to one quarter of the population of the globe access was given in one diplomatic document; and the Church of Christ may now preach the Gospel throughout the Celestial Empire. It is difficult to apprehend or appreciate what such a step means; it is not a step, but a stride—the stride of a giant in seven-league boots, from mountain-top to mountain-top. China is in itself a world, containing a population larger than the whole world at the time of Christ; and yet in one year that world was made accessible to Christian missions.

What is during this very year, 1858, occurring in India? The mutiny of 1857, which, in the opinion of godless and greedy men who would make money out of traffic in human bodies or souls, was to rid India of the saints, opened India to them. God gave it to such Christian heroes as Sir John Lawrence and Sir Henry Havelock and Sir Colin Campbell to save the British army from massacre. It was this formidable revolt of 1857

which called attention to the mismanagement of East Indian affairs by the East India Company, whose powers had gradually grown until, long before its abolition, it had become a court from whose decisions there was no appeal; and the result of an investigation was that in this memorable year, 1858, all the territories previously under the government of the company became invested in the British queen, and Victoria became Empress of the Indies! This was a change that can be appreciated only by those who have studied minutely the history of the company, which from the year 1600 had been growing more and more despotic; who remember how, when the devoted Robert Haldane, in 1796, sold his estate at Airthrey, and proposed to establish a new mission at Benares, the center of Brahminical idolatry, at his own expense, the company defeated his scheme, one of the directors remarking that he "Would rather a band of devils than a band of missionaries landed in India;" who remember how William Carey and Henry Martyn had encountered the bitter hostility of this same East India Company, so that the flag of Britain, now the symbol of a Christian civilization, and the pledge of both civil and religious liberty wherever it floats, was in India the signal for hatred and jealousy of mission work.

But now the 350,000,000 people of India were brought under the sway of the British scepter, and made accessible to the mightier scepter of the King of kings. Surely, it was a momentous epoch in history which opened on the day when British courts, laws, and judges, churches, schools, and colleges, presses, books, and Bibles, had freedom to plant over those wide domains the institutions of a Christian state!

Meanwhile, another transformation was taking place scarcely less important. The zenana has stood for thousands of years as the polite name for a domestic and social bastille, in which in India alone 100,000,000 women and girls have been effectually imprisoned.

It was in 1858 that Mrs. Elizabeth Sale, of Helensburgh, Scotland, began work in Calcutta among the women, using needle-work embroidery as the key that unlocked these long-shut doors.

In that same year, 1858, the revolutionary changes in Italy prepared the way for free Italy and Protestant missions, and in Mexico, under Benito Juarez, was paved the path of the Gospel in Central America; and in the same year David Livingstone sailed a second time for Africa to complete his explorations and pioneer a road into the interior for the missionary. Thus in Japan, China, India and its zenanas, Italy and papal Europe, Central America, and even Africa, 1858 was the great year of doors unlocked for the Gospel.

Thus at risk of tediousness we have expatiated on the providential interventions in answer to prayer, which show that the crisis in missions, which is the result and the sign of growth, is also the direct proof of a prayer-hearing God. And what follows? That what appears to be an emergency to which we are unequal is in fact a divine challenge to renewed prayerfulness, consecration, dependence on God, and confidence and

courage such as faith inspires. Such crises have occurred at various turning-points of Christian history, and every thing depends on how the Church meets the exigency.

Is the Financial Support of the Church a Question of Ability or Willingness?

BY REV. A. B. FRY.

The condition of things which makes such a question a proper one for discussion is a disgrace to the Church. The question itself casts an ill reflection upon Christianity. It insinuates the idea that Christianity has not the power to regenerate man's heart and life, such as it claims to have; that it has not the power to give man quite the same mind that Christ had. It makes admission of the fact that there are deadheads in the Church—men who want both earth and heaven and an easy time. Really, I do not see much chance for debate on this question. To me it appears altogether one-sided.

In making answer to this question it is important to know what the Church really is. Upon what a Church is depends the matter, the necessity, and manner of its support.

No Christian, I think, will consider the definition given by Dr. Arnold an exaggerated one. He says: "The true and grand idea of a Church is a society for making men like Christ, earth like heaven, the kingdoms of the world the kingdom of Christ." It is evident that as such a society it has still an enormous amount of work to do. It is just as evident and unnecessary to prove that a society with such a work before it must have its needs. Now, if we can determine its needs—the number and extent of them—we shall be better able to discuss the question of its support. To enable us more readily to determine its needs it will be convenient to speak of it under the figure of a nation at war. It is an appropriate figure. Christianity is aggressive. It must be aggressive if it would accomplish its mission. It brings peace, but through conflict with and conquest of evil.

Now, look at a nation in arms. The army does the fighting. But if you expect it to do effective work it must be well-officered and well supplied with all the necessities of war, such as guns, powder, ball, shell, swords, horses, provisions, and a variety of other things, to provide all which requires money from the nation. Now, how much shall the nation give toward the equipment of the army? The cost of a war is something enormous. Who shall carry the cost? Who shall give? Those who will! What shall they give? What they will! Can an army be equipped and maintained for a year on a dollar from Brown and a dollar from Jones, or a thousand dollars from Maine and another thousand from Texas? May the people do as they please, and give as they are willing? Not unless they are willing to give enough to supply the need.

The Church militant is an army, being composed of individual societies, companies, and regiments. It must be officered; it must have provision and war material.

That is, it must have its ministers, parsonages, church-buildings, religious schools, printing-presses, and other religious institutions, and these all provided with every thing necessary for their perfect working. Have we more than we need for the work before us? Doubtful. If the plate were passed around, and the people requested to give only as they might be willing, could the Church be maintained in her present state of efficiency even? More than doubtful. Who shall give? Whoever will! What shall they give? What they will! Can a church be maintained for a year on a dollar from Smith, a nickel from Jones, and a hallelujah shout from the rest? May church people do as they please, and give as they are willing? Yes, but they must be willing to take the consequences if the amount of their willingness does not supply the need. They must not expect very soon to see God's kingdom come through simply praying for it. We have too many in the Master's vineyard who are gifted with the single talent of worthless prayer; always praying, never doing; always asking, never giving; always shouting, never helping. I have sometimes thought that the man of the parable who had only the one talent must have had the talent of prayer—a case of faith without works. Evidently it is the need of the Church, rather than the willingness of the giver, that determines what should be given.

But it may be said that the need of a society or institution, however great that need may be, does not necessarily bind an individual to give. Very true. Whether a person be under obligation to give depends upon his relation to the society. What, then, is the Christian's relation to the Church? The answer to that question will help to determine the Christian's obligation to the Church.

Most Christians are members of some particular branch of the Church. There are persons who claim to be Christians, and yet are not connected with any individual Church. But even if such be the case, if they really be Christians, they are nevertheless members of the catholic Church, the Church universal—"the general or collective body of Christians."

No difference, then, whether or not a man's name be on any church book, if he be a Christian he is a member of the Church. He is one unit among many units. He is an integral part of the Church. The combined work of the several units is the work of the Church. The combined character of the several units is the character of the Church. In short, the sum of all Christians, their character, and their work, constitutes the Church.

There, then, you see the Christian's relation to the Church. And there you also see that the amount of each Christian's obligation is that which constitutes him a Christian—his Christian character and Christian work. Your obligation to the Church is identical with your Christian self, the amount of a Christian life.

And now, what is a Christian life? Why, it is the Christ life; being like Christ would be doing as Christ would do if he were here; showing the mind and will that Christ would show if he were here. Now, what,

think you, would be the mind and will of Christ along the financial line? Do not go fussing through the Bible to find some single passage to be twisted to your desire. Consider his whole life, and see whether you can bring yourself to think of Christ as one who would have the mind or will to give less than he were able.

"O!" but say you, "it surely is not expected that we do just as he always did. That would be impossible. Circumstances with us are different." Just so. I do not ask you to imagine yourself in the Saviour's circumstances of two thousand years ago and do as he then did. I ask you to imagine the Saviour in your circumstances of to-day, and to do as he in such case would do. That is your duty; that is the amount of your obligation to the Church. Christ, in one man's circumstances, would do less or more than if placed in another man's circumstances. Christ in our place, like us, would be more or less the creature of circumstance. It is time, place, country, custom, intellect, education, money, and a thousand other circumstances that make a man able to do this or that, less or more, in a certain direction. But whatever the circumstances, the spirit, the mind, the will of Christ is ever the same, and manifests itself in such a way and to such an extent as circumstances permit. And so I repeat, that the amount of your obligation to the Church is to be like Christ, and to do as he would do if he were in your place.

But, now, what would Christ do? What did he do? Read his life. You remember the marriage at Cana. They needed wine. He supplied their need. You remember the hungry five thousand. They needed something to eat. He supplied their need. You remember the many occasions of bodily healing, and the many other things he did, as "he went about doing good." The poor and sick were in need. He supplied their need; he gave as was needed out of what he had. That is what he to-day would do if he were in your place. He would give as was needed out of what he might have. If money were needed and he had money, he would supply the need with money. He always kept a certain amount in reserve; he didn't give away every thing that he had. With your limited resources it would be as well, perhaps, if you didn't give away every thing. Jesus, in your circumstances, would not give away his all. But a man of his mind would give as he were able. He would not say: "Well, if they all give something I sha'n't need to give more than fifty cents." He who said, "Give to him that asketh thee; and from him that would borrow of thee turn not thou away," would not say, "Well, if Brown will give a dollar, I will too." He would not make some one else's miserly spirit the measure of his own spirit. He who said, "Go ye into all the world, and preach the Gospel unto every creature," when asked to contribute to the support of foreign missions, would not reply, "Plenty of heathen at home." His inclination would not determine what was needed for any cause. The need of the cause would determine his will, and if in limited circumstances his will would measure to that need "according as God had prospered him."

Now, to confirm what I have said regarding Christ's will and act in such a case, let me cite a passage or two from Christ's own lips. You know there are many doubting Thomases who will not be satisfied with any thing less.

Christ said: "Think not I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." Again, speaking to the healed leper: "Go shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them."

Now, these two passages afford me conclusive proof that the Saviour then considered binding such laws as these: "And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle-doves, or two young pigeons, unto the Lord. But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour" (Lev. 5, 7, 11). Again, "Thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee. . . . And they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16, 10, 16, 17).

Christ recognized that same principle of giving when in the parable of the talents he spoke of giving to the servants according to their ability, implying that he expected returns according to that same ability. His disciples recognized that same principle when "every man according to his ability determined to send relief unto the brethren which dwell in Judea;" when "upon the first day of the week they laid by them in store as God had prospered them." Every member of the Methodist Episcopal Church recognized that principle when at the time of admission he promised "to contribute of his earthly substance, according to his ability, to the support of the Gospel and the various benevolent enterprises of the Church."

Brother, live up to your obligation and your vow. Of your time, of your labor, of your money, give as you are able, for so you must do to be Christ-like.

Now, all I have said argues with equal force for the support of any particular branch of the Church—the Methodist, for example. To be a member of the Methodist Church is simply to meet your obligation to the Church universal by handing over the money through the Methodist pay-window. You pay your vows, your money, and the rest of your Christian life through the Methodist pay-window.

Neither mournfully recalling the past, nor gazing feebly upon a conflicting present, nor paralyzed by an unworthy fear of the future, we should concentrate every energy of heart and mind upon the perfecting of our individual characters and the perfecting and strengthening of the Church of the present.—*J. M. Buckley.*

A Review of the Work of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in Foochow.

BY REV. N. J. PLUMB.

The Girls' Boarding-School was commenced in 1859. From its inception it was under the management of the Misses Woolston, who spent nearly twenty-five years in the work at Foochow.

Many difficulties and discouragements arose in the beginning, but they were all overcome by these most devoted and faithful workers. It would be hard to find two more efficient, intelligent, and conscientious missionaries than they were.

When the school building was ready for occupancy no pupils presented themselves, although numbers had promised to come. They had been frightened away by the evil reports of what the foreigners would do to the children who attended the school. At length the school was started and had made some progress, when again the pupils all failed to come.

The faithful native preacher, Rev. Hu Po Mi, who had been instrumental in getting many of the children into the school, was attacked. His house was badly damaged, and he was obliged to flee with his family to a place of safety. Eventually, however, the school was again got in motion and made favorable progress. At that time there were very few Christians and it was necessary to take children from heathen families in order to have a school at all.

When the people were convinced that good, and not ill, was intended to the girls their ill-feeling and prejudice gave way.

This school was supported by The Ladies' Missionary Society of Baltimore, and it was ten years after its commencement that the Woman's Foreign Missionary Society was organized, when it became the work of the society.

For many years a foundling asylum was carried on, where little cast-off waifs were taken in and cared for until they grew old enough to become pupils of the boarding-school; and when this work had to be given up for the want of some one to carry it on, all the girls were taken care of by the boarding-school, and for years they were its mainstay. The fruits of this foundling asylum will be found in many Christian homes in China. The girls grew to be intelligent, educated young ladies, and in most cases became the wives of preachers and the happy mothers of Christian homes. No form of Christian work for women has, I think, been more fruitful in good results than this, and the field is just as inviting now as it was then, and should again be taken up in earnest.

The next form of work to be mentioned was that of deaconesses or Bible-women. I remember well the pleasant surprise the Woman's Foreign Missionary Society ladies gave us by sending their first \$100 shortly after my arrival there in 1870, and our anxious thoughts and plans about how to make use of the

money. At length we decided to employ women as Bible-readers among their own sex. By this time the native church had increased in members, but there were not many women and very few who had any education, and it was not easy to find efficient workers. Nevertheless something was done in this direction, and not without good results, although the preaching often degenerated into gossip mingled with a few commonplace remarks about Christianity. In time some more intelligent women were found.

Several years after the commencement of this work my wife, while making one of her customary visits with me in the Hok Chiang District, found a woman of unusual intelligence in a small village. She had been a sewing-woman, doing needle-work in the homes of the well-to-do families of her neighborhood. She had recently been converted and appeared to be well fitted for the work of teaching others, and as her circumstances were such that she could leave home, she was soon sent out to the adjacent towns and villages. She has done excellent service for many years, and is now the trusted and efficient matron of the Woman's Foreign Missionary Society hospital at Foochow.

The next work taken up was that of girls' day-schools. There was at first little sentiment even in the native church in favor of schools for girls, and it was only by persistent effort that these could be carried on. Now, however, they are to be found in nearly all parts of the field, and under the efficient supervision of the ladies, who visit them regularly, they are doing great good.

The school for women was next inaugurated. This was a great necessity to elevate the condition of the women of the church and to provide efficient native workers to go from house to house with the open Bible.

The first school of this kind was opened at Foochow, but owing to the difficulty of women traveling and having their children cared for at home there were not many at that time who availed themselves of the privilege.

Not long after one was opened in Hinghwa, seventy-five miles south, which proved very successful, and now there are three in that district. The dialect there is entirely different from that at Foochow. Another one was carried on in Ing Chung, one hundred and twenty-five miles south-west, where the Amoy dialect is spoken, and is now doing well.

A few years ago still another was commenced in Ku Ching, one hundred miles north, and this, under the careful supervision of the resident missionary, is doing valuable work.

The next to be mentioned is the hospital and dispensary work. The hospital for women and children was opened at Foochow about fifteen years ago, and has proved a most valuable auxiliary to our Mission. Many women who would otherwise never have seen Foochow have come for treatment, and have carried away with them the truth of the Gospel and new ideas

of what we are doing. Many homes have been entered, much distress relieved, and light and comfort brought to many hearts.

Dispensary work has for many years been done in the city at our East Street Church.

In accordance with our desire to establish a hospital in the city, the viceroy made a gift of \$500 to Miss Julia E. Sparr, M.D., for this purpose. With this and some other local subscriptions property was purchased; but opposition was raised, the go-between was imprisoned, and it became necessary to take in exchange another property which was much less desirable.

It hardly seemed possible to construct on the premises any satisfactory building, as it was so narrow and there were limitations as to height, etc., and for years, owing to various reasons, the matter was delayed; but last year Dr. M. E. Carleton succeeded, in the face of considerable opposition, in constructing a very commodious hospital, which will accommodate many patients, and we hope for excellent results in the pivot city.

The above statements I think will show that the work of the Woman's Foreign Missionary Society is in a very progressive as well as prosperous condition.

There are now eight lady workers besides Miss Hu King Eng, who has been in the United States for several years getting a medical education and is now giving valuable aid to the work. She is a sweet-spirited and devoted Christian, and will doubtless be able to do much for her people.

From a recent report of the Foochow Woman's Conference I gather the following statistics:

One boarding-school for girls, 60 pupils; 6 schools for women, 127 pupils; 51 day-schools, 1,002 pupils; 53 native teachers; 7 Bible-women; 1 hospital, 148 patients; 3 dispensaries, 4,646 patients; 9 students of medicine.

The hospital recently opened in the city is not included in the above report.

OUR WORK.—The Church of to-morrow depends in large measure upon our living to-day; and all our powers should be applied to discover the mind of God. The ideal of abstract purity, reverence, zeal, co-operation, catholicity, supremacy, universality, and spirituality which we find in the word should always be held before us as our model and displayed by us for the guidance of others. Whatever we see in the Church of to-day distorted we should endeavor to mold into harmony with the spirit of Christ or eliminate; and enlarge that which is defective. Ever should we be comparing the principles of the Gospel with the age in which we live. Especially does it devolve upon us to beware of the delusive theory that the Church of Jesus Christ is to be the creature or servant of the age. Alliance with the world has ever been the precursor of wickedness. We are to sow in the hearts of this generation undoubting faith in God's word, unselfish devotion to his law. According to our teaching and living will future standard-bearers be strong towers, or reeds shaken by every wind of doctrine; seekers after the unsearchable riches of Christ or covetous only for the dross which perisheth.—*J. M. Buckley.*



LITTLE ROCK UNIVERSITY.

Freedmen's Aid and Southern Education Society.

Head-quarters, 190 West Fourth Street, Cincinnati, O.

The following are the officers and Executive Committee: President, Bishop J. M. Walden, D.D., LL.D.; Vice-Presidents, Hon. Amos Shinkle, Judge M. B. Hagans, and Rev. Joseph Courtney; Corresponding Secretary, Rev. J. C. Hartzell, D.D.; Assistant Corresponding Secretaries, Rev. George W. Gray, D.D., and Rev. James S. Chadwick, D.D.; Honorary Corresponding Secretary, Rev. R. S. Rust, D.D., LL.D.; Recording Secretary, Rev. T. H. Pearne, D.D.; Treasurer, Rev. Earl Cranston, D.D.; Assistant Treasurer, Rev. Sanford Hunt, D.D., of New York.

Executive Committee: J. M. Walden, Amos Shinkle, Earl Cranston, M. B. Hagans, W. L. Hypes, W. F. Boyd, Archer Brown, H. Liebhart, R. S. Rust, and J. C. Hartzell, *ex officio*.

This society has just finished twenty-five years of successful work in the South and well deserves our commendation and the gratitude and liberality of our people.

From the annual report of the corresponding secretary we gather the following interesting facts:

The amount expended has reached the magnificent sum of \$2,939,785.29. Eternity alone will reveal the far-reaching and gracious results already achieved. From these schools Christian ministers, teachers, physicians, and intelligent citizens have gone forth to be leaders in the development of Christian manhood and womanhood throughout the South, in its homes, in commerce, in politics, and in the Church.

The schools under the direction of this society are Christian schools. Every chapel is a temple of worship

to the living God. The Bible is a text-book in schools of every grade. Religious instruction is given in every class-room; and in our schools of industry we seek to dignify labor, and give such practical instruction as will prepare young men and women for industrious and successful lives.

These schools are for both white and colored people. The policy of the Church may be summarized as follows:

First, One society and administration for all our benevolent educational work in the South among both races.

Second, Schools among colored people and schools among white people, to be so located as to best serve the interests of the Conferences and people to be benefited.

Third, There is to be no exclusion on account of race, color, or previous condition. Separation in schools, as in Conferences, is to be by the voluntary choice of the people themselves.

The total receipts for the year which closed June 30 from all sources were \$322,656.44. This is a net increase over any preceding year in the history of the society of \$56,008.44. This increase comes from the following sources: Conference collections, \$2,856; annuities, \$2,600; bequests, \$19,263.35; scholarships, \$500; from students, tuition, room-rent, incidentals, \$10,141.62. The remainder of the increase came from sundry sources, principally in donations to the building fund.

During the year all expenses were met and there was a reduction of indebtedness of \$7,298.89.

An encouraging feature is the increase of over \$10,000



PHILANDER SMITH COLLEGE, LITTLE ROCK, ARK.

from students, indicating a most hopeful advance in self-help.

The society has 41 institutions, with 330 teachers, 9,310 students in attendance, and property worth \$1,800,800 in the midst of 30 Annual Conferences and 450,000 church communicants.

These schools are so graded and located and related in courses of study as to form a federation of institutions, including professional, classical, academic, and industrial schools.

The following results are already assured :

1. The property is absolutely safe to the Church.
2. Schools of similar grade have substantially the same courses of study.
3. Local responsibility and co-operation are being developed as rapidly as the financial ability of the people will justify.
4. College degrees, in course or honorary, are only conferred by institutions of collegiate grade, and then, as a rule, only in consultation with the authorities of the society.
5. No new schools will be founded in the South among our people, either white or colored, without the consent and co-operation of the central office.
6. No teachers can be employed not in thorough accord with the doctrines and usages of the Church.
7. The Bible is introduced as a text-book in all grades of every school, whether theological, collegiate, or academic.
8. To a very great extent the same text-books are used in all schools of the same grade, making it possible to contract for them at the lowest rates, as well as to insure the use of the best books.

At the close of each school month the president or principal in charge forwards to the office of the society a report on blanks furnished, setting forth the faculties and detailed classification of students, with the numbers taught in the various grades.

At the close of the year annual report is made for each institution, containing the summaries for the year. The following are the aggregates from all the schools, and will be of special interest as indicating the great

variety of instruction given, and the comparative amount of work done in schools of different grades:

Teachers of all grades: Male, 182; female, 148; total, 330; also, practice teachers, 147; grand total, 477.

Students enrolled: Male, 4,696; female, 4,614; total, 9,310.

Students residing in boarding-halls, 2,050.

In college courses of study: Classical, 99; scientific, 36; philosophical, 22; specials, 15; total, 172.

In academic courses of study: College preparatory, 1,099; normal, 598; English, 6,249; specials, 92; total, 9,138.

Preparing for the ministry: In regular course: Seniors, 23; middles, 26; juniors, 145; specials, 132; total, 326.

In medical schools: Seniors, 26; middles, 69; juniors, 100; total, 195.

In school of dentistry, 5.

In school of pharmacy, 9.

Students in music: Vocal classes, 3,823; voice culture, 220; organ, 205; piano, 448; other instruments, 24; total, 4,720.

Students in art: Male, 14; female, 45; total, 59.

Students in nurse-training, 50.



COOKMAN INSTITUTE, JACKSONVILLE, FLA.



CHRISMAN HALL, CLARK UNIVERSITY, ATLANTA, GA.

Students in stenography, 30.

Students in law, 30.

Students in book-keeping, 353.

Discipline during the year: Suspended, 53; expelled, 11.

Students aided: By the society, 269; by Board of Education, 155; total, 424.

Manual training and trade schools: The manual training and trade schools up to this date have all been in the schools among the colored people. The summaries for the year are as follows: Male students, 1,003; female, 1,220; total, 2,223.

They are distributed as follows:

Agriculture, 169; printing, 189; tailoring, 8; painting, 11; type-writing, 22; carpentry, 470; cabinet-making, 20; wood-working, machine-shop, 16; blacksmithing, 123; iron-working, machine-shop, 15; wagon-making, 21; housekeeping, 234; sewing, 1,157; cooking, 219; dress-making, 197; millinery, 54; shoe-making, 82; masonry, 99; laundrying, 144; painting and graining, 92; gardening, 12; art needle-work, 20; architectural drawing, 14; glazing, 6; bakery, 9; engraving, 15; scroll-sawing, 20; milling, 8.

Conversions reported during the year, 457.

The society has nearly one half as many institutions of learning under its direction as are found elsewhere conducted by the Methodist Episcopal Church in the United States, and in these are nearly two fifths of all the students gathered in Methodist Episcopal schools.

A large proportion of the schools controlled by

the society are doing academic work and are among very poor people of both the white and black races, and hence appeal strongly to the Christian liberality of our people.

"The work of grading and unifying the schools of the society into professional, collegiate, and academic centers, with uniform courses of study and text-books, has gone steadily forward the past year, and greater efficiency and economy of administration has resulted. The harmonious relations and mutual dependence of the schools have steadily grown."

Many of the buildings for instruction are large,



U. S. GRANT UNIVERSITY, CHATTANOOGA, TENN.

imposing, and valuable structures, samples of which are given with this report.

The following complete list of the institutions of learning is an evidence of the widely extended work of the society:

INSTITUTIONS AMONG COLORED PEOPLE.

	Founded,	Teachers past year,	Students past year,	Estimated value of property.
COLLEGIATE.				
Central Tennessee College, Nashville, Tenn.	1866	39	613	\$125,000
Clark University, Atlanta, Ga.	1868	14	457	350,000
Rust University, Holly Springs, Miss.	1868	14	261	55,000
Claffin University, Orangeburg, S. C.	1869	19	964	190,000
New Orleans University, New Orleans, La.	1869	20	560	100,000
Morgan College, Baltimore, Md.	1872	26	187	100,000
Bennett College, Greensborough, N. C.	1873	7	225	30,000
Wiley University, Marshall, Tex.	1873	10	337	25,000
Philander Smith College, Little Rock, Ark.	1876	16	334	30,000
George R. Smith College, Seafalia, Mo. (not open past year)	1880	—	—	30,000
* THEOLOGICAL.				
Gammon Theological Seminary, Atlanta, Ga.	1875	4	79	100,000
ACADEMIC.				
Haven Academy, Waynesborough, Ga.	1868	3	184	5,000
Central Alabama Academy, Huntsville, Ala.	1870	4	213	6,000
La Grange Academy, La Grange, Ga.	1870	3	170	5,000
Cookman Academy, Jacksonville, Fla.	1872	9	431	30,000
Gilbert Academy, Winsted, La.	1875	17	390	50,000
Samuel Huston College, Austin, Tex. (not opened the past year)	1878	—	—	25,000
Meridian Academy, Meridian, Miss.	1879	3	225	5,000
Morristown Academy, Morristown, Tenn.	1881	8	306	12,000
Delaware Academy, Princess Anne, Md.	1883	3	03	10,000
La Harpe Academy, New Orleans, La.	1883	2	110	—
Alexandria Academy, Alexandria, La.	1880	4	138	—

INSTITUTIONS AMONG WHITE PEOPLE.

COLLEGIATE.				
U. S. Grant University, Athens and Chattanooga, Tenn., 1867, and	1886	42	627	300,000
Fort Worth University, Fort Worth, Tex.	1871	8	195	100,000
Little Rock University, Little Rock, Ark.	1883	7	194	65,000
ACADEMIC.				
Ellijay Academy, Ellijay, Ga.	1874	5	262	10,000
Kingsley Academy, Bloomingdale, Tenn.	1877	4	118	2,000
Powell's Valley Academy, Well Spring, Tenn.	1878	6	220	4,500
Mt. Zion Academy, Mt. Zion, Ga.	1880	3	115	5,000
Leicester Academy, Leicester, N. C.	1881	3	122	5,000
Baldwin Academy, Baldwin, La.	1882	2	60	20,000
Mallalieu Academy, Kinsey, Ala.	1884	4	113	2,000
Parrottsville Academy, Parrottsville, Tenn.	1886	4	102	5,500
Fairview Academy, Trapp Hill, N. C.	1887	6	195	1,500
Graham Academy, Marshallberg, N. C.	1887	4	138	1,000
Woodland Academy, Cumberland, Miss.	1887	3	114	2,800
Demorest Academy, Demorest, Ga.	1890	3	50	6,000
Bloomington College, Bloomington, Tenn.	—	4	163	5,000
Holston Academy, New Market, Tenn.	—	2	90	2,500
McLemoresville Academy, McLemoresville, Tenn.	—	5	160	5,000
Roanoke Academy, Roanoke, Va. (not opened the past year)	—	—	—	75,000
Total		330	9,310	\$1,800,800

* Biblical departments are maintained in all the collegiate and some of the academic centers. In all, two hundred and thirty-one young colored men were instructed in theological studies during the year.



FORT WORTH UNIVERSITY, FORT WORTH, TEX.

The Law of Christian Beneficence.

BY H. C. HAYDN, D.D., LL.D.

"Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth," *Deut.* 8. 18.

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD." *Zech.* 14. 20.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." *1 Cor.* 16. 2.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." *Matth.* 28. 19, 20.

That this world has been fitted up by the creative hand of God and ordered by his providence over it as a theater of human enterprise is evident. The raw material and the possibilities of wealth are in the structure of the globe itself. In man lies the power to realize these possibilities, since to him has been given dominion. The world is God's, for he made it. The gold, the silver, the iron, the ocean highway, the subtle forces of the universe are his. Man is the only creature that can appreciate or utilize these immense resources—and he is his Father's child; this world is one room in his Father's house, which he is to occupy for a time, then pass on to another. He is more than a child by creation; he is redeemed at a price.

There is in the world an organized revolt from God, turning it into a pandemonium of sin; a great perversion of man-soul itself from its rightful allegiance and filial regard as a child of God; and a great abuse of this beautiful world, turning it to selfish uses that are legion.

In the fullness of time God sent his Son into the world to recover man, and, through man recovered, to do away with the abuses of the world. Since then the kingdom of heaven is preached.

It began in an obscure corner of the world, among a people whose supreme honor is that they have given to the world the one perfect character, the one teacher, the one faith which has the characteristics of a religion for mankind. Cradled in a manger, nursed in Galilee of the Gentiles—beautiful Galilee—by the way of the cross of Calvary and the grave it reached Pentecost through a resurrection, and then began the march of conquest by a Gospel preached by a handful of obscure disciples, making their appeal to the hearts of men. Speedily it spread over the Roman world, and in our day, in the last fifty years, has compassed the earth, levying upon all the appliances of modern civilization in the prosecution of its great mission.

It began with our departing Lord's great commission: "Preach my Gospel to every creature," so to fulfill my word: "I, if I be lifted up from the earth, will draw all men unto me." It was set aflame at Pentecost, and devotion carried on what divine love began. This work is as sacred as love can make it. It is laid on the heart of them who owe all that they have and are to this love of God.

It is tender as the tears of Jesus. To respond to his



MORGAN METHODIST EPISCOPAL COLLEGE, BALTIMORE, MD.

commission, and take the world into our heart, is the choicest privilege of them who with love respond to a love that for the joy of making God known and saving men endured the cross, despising the shame. Through eighteen centuries no people have so entered into the thought of Jesus as the Moravians to-day—one in sixty on mission fields, the rest taxing themselves twelve dollars apiece for their support. On this they thrive, the work abroad outreaching the work at home. The story that began at Herrnhut is a second Acts of this Christian era. "Holiness to the Lord" they wrote on all their avocations, which were subordinated to the supreme end of all avocations—the preaching of the Gospel of the kingdom to all men. They read the Master's "Seek first the kingdom of God," and let it stand unemasculated, and faced it in sublime devotion. So they prospered.

This brings us to the most difficult thing to achieve in all this vast enterprise. It is not supremely difficult to get parents to give up their children to go at his call to the world's end, nor to get children to give up themselves, but to get the Church to send the willing and competent ones, furnish their support, and give them the means of aggressive work in the fields they enter—*hoc opus est*. And this is not because the work is a failure, or the scheme visionary, or the duty doubtful, or the means in hand inadequate; it is solely because "HOLINESS TO THE LORD" is not written on the bells of the horses, on the avocations and pleasures of life; because the last thing to be brought under the power of divine love and righteousness is the wealth that men have created out of God's world in the use of the powers that are God-given—God-given powers converting God-given resources into selfish, unnecessary, and perilous accumulations, into prodigal expenditure upon self in the pleasures

and pride of an hour. This is the great obstruction in the way of the spread of the kingdom. Consecrate the wealth of the Church to God, and the earth will speedily be filled with his glory!

The relation of wealth to the work of evangelization at home and abroad, in city and country, needs no elaboration. It is because wealth can be converted into money, and money into influence, creating and equipping schools, colleges, seminaries, hospitals, churches, supporting preachers and teachers, translating and publishing the Bible and a pure literature, exploring continents, fighting the devil in Africa and Asia, as well as at home, that it is indispensable to the realization of the kingdom of heaven upon earth. And unless loyalty to Christ reaches this it must fail of accomplishment.

Why not? Why should this be so difficult—the supreme effort of faith? No doubt it is. Why should the pocket-book with most men be the last thing to be reached? Comparatively few men love to give away for any cause whatever, nor are men commonly lovely in giving when they do give. They are more approachable on any other side than this. When thus approached, the response that is made is often pitiful in its littleness as well as in the meanness of its spirit. It is neither a sweet savor unto the Lord, nor a healing balm unto themselves, realizing the Master's "It is more blessed to give than to receive." Now why is this? Is it because men are miserly? Not exactly that, for the very people who make such an ado about a dollar for missions will the next day spend hundreds on a prodigal entertainment for their friends, or tens on an operatic entertainment, horse-race, or something of the sort for themselves. They spend money lavishly, but this is a self-glorying affair and Christ has not yet got the seat that self has usurped.

The short of it is, it is the love of money. Straightway it is answered, "It is not money I love; it is what money will secure." Yes, but what's the difference so long as its uses center in one's self and one's immediate friends? We see it put into jewels to adorn (?) one's person; into unnecessary outfit and display; into vast accumulations for the endowment, not of institutions to bless the world, but of children for whom a brighter future, nine times out of ten, were in store without it; into still vaster accumulations for the sake of gratifying an ambition for power, or the vain glory of being known as one of the plutocracy of the nineteenth century. All this sort of thing is love of money. Nor is it confined to people who have much. We need not spin fine distinctions here. So long as the end is one's self, while the money value of these things is in the view, in the calculation, and in the ambition, it is love of money.

This is the perversion of a noble faculty—the faculty of acquisition, of possession, essential to self-respect. But the reign of the love of money is perilous. "It is a root of all kinds of evil" that is sending its virus through the soul. The warning against it is the most emphatic of any in holy writ. Why? Because the love of money so easily grows into a passion, and once a passion it dominates the soul. It easily glides into covetousness and idolatry and dries up the milk of human kindness and contracts the outreachings of the soul, making it impervious to the needs of the world. Once a passion, the temptation to overreaching and the abuse of power is often overmastering to integrity and the law of love. Every day is seen the truth of the Scripture, "They that will to be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," which some—in our day many—reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

The passion to be rich, even "the richest man in the world," is not a very noble, much less a Christian, passion. It is incompatible with the spirit of the New Testament. It can never realize itself and fulfill the command, "Thou shalt love thy neighbor as thyself." Abuse of power, as this ambition wins its way, is as sure to follow as the tides the moon. It will crowd a competitor unfairly, it will take undue advantage of the weak, it will obstruct legislation and corrupt the courts, it will menace the welfare of society. The power of vast wealth in the hands of a few, the like of which the world never saw before, is the most menacing evil of the nineteenth century.

It is easy for them who have gained, for whatever cause, control of this immense power to persuade themselves that it is altogether for the public good that they should have this control, and yet it is all the while seen that, above every thing else, it is ministering to their personal advantage and the increase of their power, and what they dispense—the best of them—is but a bagatelle of what they add to their already immense accumulations. Such power is safe only in the hands of Almighty God.

Be men never so well intentioned at the outset, the result cannot be doubtful. Mohammed began as an honest enthusiast, no doubt. "But the hour soon came when the suggestion arose in his mind that he might accelerate the triumph of his own principles by some compromise with truth and justice, by acts of policy involving deceit and violence. His own power became identified in his mind with that of the cause he originally asserted, and he began to think that some alloy in the gold and silver with which he was intrusted might make the metal work the better, and so he consented to embase it. Increasing visions of power in the kingdoms of this world and the glory of them rose before his mind; he consented to pay to the principal of evil the homage which was suggested to him. . . . The bargain of the evil one was strictly kept. To an extent unprecedented in the case of one man, the kingdoms of the world and the glory of them were delivered over to the dominion of himself and his successors, but the curse of falsehood has remained attached to the Mohammedan empire and is daily involving it in deeper ruin and degradation."*

What our Lord did when tempted of the devil with the offer of the world is the only thing a mortal man may do if he would be safe himself, nor make himself the scourge of his fellow-men. It is impossible to reconcile this ambition in its progress, methods, spirit, and end with the Sermon on the Mount. "HOLINESS TO THE LORD" can not be writ on this business.

The curse of England is that England is in the hands of a few score of her millions of people. The trend among us in the same direction is a menace to our liberties and the dearest rights of man, and so to the kingdom of God. But why dwell on this here? Because, far more than we realize, we are under the spell of the ambitions that center and end in this material world, and the glamour of these immense fortunes is dazing our sight and corrupting the sources of our social and religious life—yours and mine—ours and our children's.

We start out with the self-evident proposition that matter is to be dominated by mind. The Gospel takes a step forward and puts the kingdom of heaven foremost in the sight of men—the kingdom of the Spirit—and says all things else are subordinate to it. And this cannot be realized in the world—this kingdom of heaven, which is righteousness, peace, and joy in the Holy Ghost—until the wealth of the world is consecrated to him. And this cannot be done till it reaches the ends and aims of men—their inmost heart—and it is accepted, this is God's world and I am one of the great family of his children, holding in trust certain talents—for one, the power to get wealth, which is already God's, and turn it to uses pleasing to him. This means all of us—great men and little men, with great fortunes or none at all. This is not ambition to be rich; it is a passion to be a faithful steward of trusts, and to use all talents and every sort of power to further the ends that we know lie nearest to the heart of God. And we know—or we repudiate his Gospel—that his will is

*Wace, *Central Points in our Lord's Ministry*.

that all men should receive his revelation of truth and grace; that the supreme business of the Church of Christ is to "preach his Gospel to every creature" that "the kingdoms of this world may become the kingdoms of our Lord, and of his Christ." Make the moral desert bud and blossom as the rose! Put your own hand to it, water it with your own prayers, and see it done before your own eyes.

This can be brought about by no spurt of enthusiasm, however awakened. It must be the fruit of our own study of that one book—the world's book—unfolding the divine purpose of redemption from little to much, the seed planted on the tops of the mountains growing till the fruit shakes like Lebanon—the promise in Eden fulfilled in the city of God, the mustering-place of all the saints of all ages and lands. In the book we are with Christ on the cross, with him among the hallelujahs of the redeemed, catching at the promise of the dawn that takes in all the families of the earth, thrilled at mid-day by the visions of Isaiah, lifted to the assurance of victory in the morning of the resurrection, born onward by the breath of Pentecost and the chariot of fire till great voices are heard in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ!" This is what the Bible is for, if we care to know—and it is a fetch to us if we don't, say what we will—to feed, inform, and inspire our souls to work with God for God's ends in redemption—and for *all men*, for he is the Father of them all, and will be a Father to them all. This is why he has given us power to get wealth. This is why it has been intrusted to us as the result of inheritance from them who had this power, that the sooner may be realized the prayer of the ages: "Thy kingdom come, thy will be done, as in heaven, so in earth." May God forgive us that we have abused his Bible so much worse than have the critics!

Thus we get down to bed-rock, from thence to build our structure of a living faith, and center all our activities of every sort here, to make life Christian, and put the motive of beneficence into the throbbing heart that sends the blood to the very extremities of our corporate existence.

This being the end for which we live, makes our investments in it of time, labor, and money winsome, cheerful, generous, as we are apt to be when our ruling passion is being realized. And there is no other way of getting at this matter but by being principled in the thing through love—love unflinching and overmastering of the King, our Redeemer, bringing its precious gifts as a worshipful offering to lay at his feet.

Then, next, put method into it. The Lord's business calls for an infusion of common sense. It must not be left to hap-hazard. It must be planned for and held to account—systematized. Otherwise the things of self-indulgence will run away with us, and we can never say, with certainty, I am putting the kingdom first in my expenditures. The people who hold themselves to no account are always accounting themselves to have given more than they have. We are not Jews, but the

providential training given to this people through whom we have received the Gospel is instructive. The tithes for the service of religion came first. It was largely, generously provided for. What would we think if any thing like such a per cent. were taken now from our income at the outset, thus, in advance, putting the brake upon personal expenditures and accumulation? And yet this is what all religious people do. In India, China, Japan, what prodigal sums are laid on temple shrines, what sacrifices on the altars of their faith, shaming Christian devotion. Is this not suggestive and instructive? When the demands of civilization and society are so urgent, and the appeal to the carnal man and the competitive spirit running through all things are so imperative, Christian principle must take its stand at the outset, or never. A purse already drained is not a promising thing to turn to in the service of the Lord. *First*, thy gift to the Lord! so Paul to the Corinthians. "On the first day of the week let every one of you lay by him in store as God hath prospered him." The doctrine of justification by faith, though so precious and so true, misconceived and misapplied, has been one of the weakest planks in the working forces of the Church. Know ye that faith without works is dead, being alone. By works is faith made perfect. James is still needed to correct misapprehension. Put method into thy giving, or thy giving will be slender, and thy service for the kingdom, thy share in its triumphs, small.

Next, emphasize another word—*proportionate*. Every man according to his several ability. Every man according to his ability, year by year. Here is another hard thing to realize. Because of its unfairness? Not so. "To whom he hath given much, of him will he ask the more." That seems reasonable. Ought every man to be willing to bear his full share of all responsibilities in Church and State? It would seem that he should; his share—just that. Is this easy of realization? By no means. Ought a man who rises from poverty to competence, from competence to wealth, to march along *in like ratio* with his gifts for the kingdom with his share of the burdens of State? It would seem so. Will he? Commonly, he will do no such thing. The man who tithes his thousand for the Lord will not commonly tithe his hundred thousand, still less his million; his tens of millions, never. Why not? Can't he afford a million out of ten millions better than he could a hundred out of ten hundred? It looks from afar as if he might. What is the matter? Most likely he is looking at the largeness of the sum subtracted and not at the bigness of the remainder; this for one thing. For another he has probably grown close as he has become rich, and closer as he has grown old.

Old people, for some reason, are commonly stingy; but not always. I have known in my day two very well-to-do but not rich men who conscientiously lived up to the rule of proportionate giving, increasing their percentages as they went along—S. M. Edgell, of St. Louis, and Reuben Hitchcock, of Painsville, the grandest men in the use of money that I have personally had to do

with. And how great their rewards! O the benedictions that followed them! I have known women, a goodly number, of like mind and like reward. I never knew or heard of a very rich man—in the modern sense, rich—that did this, unless it be Leopold of little Belgium, the grandest figure in modern times in far-reaching and self-sacrificing beneficence on a large scale. The Congo Free State is his enduring monument. And yet we have in this country a hundred men who could do as much, and be in no wise impoverished. Why don't they? Because vast accumulations commonly work away from large beneficence, and away from taxation, too, leaving the burdens of society so much the heavier on the rest as the millions abstracted are many. So fulfilling the law of love? Nay, the instinct of self-preservation. But the laws are unjust! I believe it. Stay and right them, for every body's sake. To do a wrong, to mend a wrong, and leave the wrong principle to keep on working wrong *is* wrong. Kill the wrong principle, and we all sit under our vine and fig-tree and cheerfully pay for our security and peace, and bless the brotherhood of mankind, for, lo! the strong bear the burdens of the weak, instead of increasing them.

When we get ready to know the truth, the whole truth, about the claims of the kingdom upon us, we shall turn to our Bibles—those very Bibles that so many say they reverence, but do not heed—and let them speak to our heart and conscience. Once on a time our Lord stood over against the treasury and observed how they cast gifts into it. And they that were rich cast in much. So far, well! they ought. But the one unnamed and yet immortalized was a widow that brought her farthing. It was more than her share. She of her poverty hath given more than they all, even all her living! Why single her out? It was only a farthing. The man who gives an immense sum out of a more immense fortune is an example to but few—to other men of like means—to most of us not the least. So far good. The widow with her two mites touches us all—reaches all the way up. Her gift was great in spirit, great in the kingdom that measures all things by love!

In this we may all be great; and when we are, love will prompt us each to give our pence, and share our pounds, and write our checks, every man according to his several ability. Then how the kingdom will move on! How the Gospel will be preached! How the churches will thrive! Brotherhood and fellowship will be so blessed, mean so much! How the deserts will bloom! the outcast children be gathered in! Children of the one family of God, some in purple, some in rags, some at loaded tables, some with a crust; this beautiful world, some of it a garden, some of it a jungle, NO MORE! May this thing be? This will be when the Church of Christ gets the New Testament into her heart and life, and writes HOLINESS UNTO THE LORD upon all her possessions. The mouth of the Lord hath spoken it. The wilderness and the solitary places shall be glad for them, and the desert shall bud and blossom as the rose! O dear Church of God, let us believe it,

and let this belief transform our lives, our motives, and our aims.

Already is taking shape a CHRISTIAN STEWARDS' LEAGUE, whose object is phrased thus:

"Recognizing ourselves to be *stewards* of the manifold gifts of God; holding our possessions as a sacred trust to be administered according to the will of our Lord as it shall be made known to us individually; and desiring to render *practical* and *operative* this trusteeship, we associate ourselves under the name of the

CHRISTIAN STEWARDS' LEAGUE,

and subscribe to the following

PLEDGE:

WE CONVENANT WITH THE LORD, AND WITH THOSE WHO ENTER WITH US INTO THE FELLOWSHIP OF THIS CONSECRATION, THAT WE WILL DEVOTE A PROPORTIONATE PART OF OUR INCOME—NOT LESS THAN ONE TENTH—TO BENEVOLENT AND RELIGIOUS PURPOSES.

And we do this *in His name* who hath loved us and hath given himself for us, our Lord and Saviour Jesus Christ."

It may call upon us to curtail our luxuries; but something of Spartan plainness is needful to the noblest sort of life. It may call upon us to curtail our pleasures; but if we make it our pleasure to curtail our pleasures there will be only gain to Him and to us. It may call upon us to curtail our accumulations; but the wicked greed and craze of accumulation has robbed multitudes of the deep, true satisfaction of following Him who, though rich, for our sakes became poor, to enter into his love and have that perfected in them. It is time it were banished from the Church of God, in HIS NAME and for HIS SAKE. Myself a STEWARD; UPON ALL THESE THINGS, HOLINESS UNTO THE LORD!

The Great Heathen Temple of Madura, India.

BY BISHOP J. F. HURST, D.D.

Long before reaching Madura one can see the great towers which rise above the pagoda and dominate not alone the city, but the whole surrounding country. In many of the Indian cities the temple is in the suburbs, and even completely alone in the country. But this is not the case in Madura. The pagoda is in the very heart of the old city. The bazaars lead directly toward it and overflow into it. All the surging tide of tradesmen flows toward and around it.

There are conflicting opinions as to its antiquity. It is probable that the place itself was regarded sacred, and was the site of a temple long before a city was built here, and that the city grew out of the temple and all about it. The immense structure gives clear evidence of its own antiquity. It was built in the third century before the Christian era by King Kula Shekhara. Some parts of the pagoda are modern and were built by Tirumal Nayak in the first half of the seventeenth century.

The pagoda space is an immense parallelogram extending 744 feet from east to west and 847 feet from north to south. The area is inclosed by a light wall flanked at



THE GREAT HEATHEN TEMPLE OF MADURA.

various points by nine colossal towers. These towers are of peculiar structure, all after the same model, and so disposed toward each other as to form a symmetrical combination; each constitutes a gate-way for entrance from different sides of the wall. As you enter you find yourself passing through a great open corridor. The *gopura* is shaped like a tent, and on every side is ornamented with carvings. These represent the fabulous doings of the god Siva and his wife, Minakshi, and ascend in lessening rows or stories until the apex is reached, which is sharp and curved.

Having passed through the *gopura* and completed the passage of the great corridor, one sees just the beginnings of this wonderful temple. There stretch out before you great reaches of passages and halls, and still farther, corridors in all possible directions. At your right you see an immense hall, the Hall of One Thousand Columns, which extends far away until it is lost in dark and distant spaces. But beyond it there is a special temple sacred to the ruling god, Siva.

Over your head there flies about a flock of doves. They are sacred, and woe to the hand that would hurt a feather on their sweet heads. The worshipers feed them. Yonder, to your left, three sacred elephants are feeding, and frisking their trunks about as if they really knew that they were picking up great wisps of straw and hay within the Hindu's holy place.

You pass out of sight of the Hall of One Thousand Columns and its great interminable spaces. Here one is in

a corridor nearly two hundred feet long, with pillars groaning beneath a wealth of sculptured images. Now comes a brazen door; the frame is vast and heavy, and is entirely surrounded with brazen lamps.

You are now introduced into a darker corridor, and then again into a broad and pillared space, where the columns are sculptured, being cut through and through into figures of dancing gods, like Krishna when he played his flute to the shepherds. You now look out upon a little sheet of water with a miniature temple in the middle of it. This is the Lake of the Golden Lilies.

We now enter another department of the temple; above there are stone images up around the pillars, in all corners, and hanging down over you wherever you go near walls or archways. These images are not grave and majestic, but in the main grotesque, bacchanalian, in fantastic attitudes, and often combining the bodies of man and beast. They represent, for the most part, the escapades of Siva. Every now and then one comes to a shrine where worshipers lie prostrate before it, and remain motionless for a long time.

There are several gold-plated images veiled from view, which represent the god Siva, or his wife, in some part of their marvelous career. The representations in stone, both of men and the brute world, are frequent everywhere.

The great hall near the temple was built by Tirumal Nyak, the builder of the modern parts of the pagoda. He reigned from 1621 to 1657. The hall was erected

by him as a temporary lodging-place for Ganesh, the chief idol of the temple, which was taken hither from the temple each year for ten days. The hall measures 333 feet in length and 105 in width. It required twenty-two years to build it, and cost \$5,000,000. The gate tower has door-posts of single blocks of granite sixty feet high. In this great pillared hall there are statues of the king and his six wives.—*Indika*.

Difficulties and Duties Connected With the Development of a Strong, Self-propagating Native Church.

BY REV. E. F. FREASE, BARODA, INDIA.

India for Christ! These three words explain our presence here and reveal the secret of our every action and desire. And that India will be won for Christ not one of us has the most infinitesimal doubt. Nor do we once forget that the battle is the Lord's, and only by his almighty power and love and wisdom can it be won. But God will do his part. What should concern us is, What are God's plans and orders concerning the human instrumentalities? and how may we get ourselves in line with that plan, and with our marching orders? How we may accomplish, not only a good, grand work in this field, but how can we do the exact work, fill the precise place God in his all-embracing plan designs that we should? For only then will we realize the exaltedness of our privileges and fill the measure of our responsibilities. And is the work such that any one should be satisfied with less than that? What a work it is! A paragraph in the *Indian Witness* contained these words:

"If, then, commencing from the first of January, 1892, there should be an increase of three millions yearly to the number of Christians in India, it would require five hundred and seventy-two years to convert the entire population to the Christian faith." These are solemn words. But does any one of us believe that so long a time will elapse before India, in the evangelical sense, will be converted to Christ? Assuredly not. But as we reduce the time we magnify the enormity of the task! Can the foreign missionary, aided only by foreign money, together with comparatively small additions raised on the field, accomplish the work? It were pure foolishness to so believe.

That terse sentence of Dr. T. J. Scott contains the solution of the problem: "Natives must evangelize India." I need not enlarge on this statement. It is clear-cut, unambiguous, true. It is evidently not the divine plan that the missionary, as a rule, should be the direct agent in the salvation of multitudes of souls, nor even the direct agent in the shepherding of all of the individual converts. Were this so what a host it would require. His is a different, even a more difficult, mission! What is it? I answer with a confidence that has increased every day since I first conceived the thought, to develop a strong, self-propagating native Church.

So, while not forgetting that he is to preach the Gospel to the great masses, his chief care should be to nourish, train, organize, develop his little flock, selecting, with jealous care for the safety of the Church and the glory of God, those who are called of God for the work, and giving to them that special care and training he cannot give to all.

When, then, we consider the "difficulties and duties connected with the development of a strong, self-propagating native Church," we have before us the subject which, more than all others, the missionary should set himself to master; and which mastered, and the results put into practice, would enable him to not only do a good work, but the specific work for which God has sent him into the field.

The "difficulties" are as many and as various as the arch-fiend himself, assisted by human depravity, can make them. And I am persuaded that they differ only in degree, some being less, some more aggravated than in other fields of Christian labor.

Caste; the mother and daughter, ignorance and superstition; the baffling inertia of the Oriental; the radical difference between Eastern and Western religions and moral conceptions and methods of thought—these are among the greater, if not the greatest, of the peculiar difficulties. And what need I say about them? Do we consciously come into collision with them every day?

Remembering this, feeling that while we must study "difficulties" our "duties" are the first consideration, and knowing that the "difficulties" will necessarily come before us as we study the "duties," I have thought it wise to simplify the subject by considering it from the one view-point of "duties." And to fulfill our "duties" we need to

I. Inculcate correct doctrines.

II. Insist on a living experience, joined with Christian morality and ethics.

III. Institute, adhere to, work by a strong, easily worked, and far-reaching organization.

IV. Raise up a consecrated, spiritual, capable ministry and corps of other workers.

V. Produce a Christian literature suited to the peculiar needs of the field; and,

VI. Educate and train all our people, and specially the young.

I. Inculcation of correct doctrines.

Here we at once encounter ignorance, superstition, wrong conceptions, and erroneous methods of thought. In the home lands when persons are converted to Christ their moral and religious conceptions and mental standpoint do not, as a rule, change fundamentally. Their whole training and education has been under, to a very large degree, at least, Christian influences and in a Christian atmosphere. Yet, after all, how ignorant they are concerning the real import and relation of even the cardinal Christian doctrines.

But here the convert steps out into an entirely new moral and religious world; his very methods of thought, his very intellectual processes, must be radically

changed. His ideas of God, sin, holiness, judgment, heaven, future life, even when he has advanced far enough to renounce heathenism and accept Christ, are extremely rudimentary and still mixed with a greater or less percentage of the old notions.

But an intelligent, controlling faith requires a clear-cut, well-defined object of faith. And until our converts have a clear comprehension of the great landmarks of Christian doctrine they cannot but be "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4. 14).

That we should attempt to teach any complicated system of doctrine I do not believe; but the cardinal teachings, those which Methodism has ever held high up—God, his holiness and love, his hatred of sin, man's sinful estate, the necessity of a Saviour, universality of the atonement, salvation by a living faith which is manifested by good works, repentance based on real conviction of sin, regeneration, witness of the Spirit, adoption, entire sanctification—these need to be iterated and reiterated time and time again.

II. But we all know that a man may hold intellectually all the doctrines of Christianity without spiritual, ethical profit. To intellectual belief must be added an experimental knowledge of those doctrines which relate to the individual spiritual state, namely, justification, regeneration, witness of the Spirit, adoption, and the inward graces of the Spirit; and an actual conformance to those concerning our ethical, moral relations to self, men, and God.

To inculcate correct doctrines amidst the false and insidious teachings circumscribing us is an appalling task; but to raise up a people who have an experimental knowledge of the truths of revelation and who are governed by the law of God is at once more difficult of accomplishment, and requires a much larger degree of ability, patience, tact, and perseverance, and a greater expenditure of spiritual force. But it is a work that must be done; it is the work of the Christian ministry to raise up a people "holy in the Lord." And he who fails here fails completely.

Can we congratulate ourselves on the spiritual, moral, social condition of the native Christian Church of western India to-day? I readily acknowledge that my personal observation has not been very general. Yet I have diligently sought information on the subject, and am forced to say that I am afraid we cannot say, "It is well." Marriage, modesty, chastity, cleanliness, veracity, manliness—what about these?

I am told that at a recent missionary conference in Poona the assertion was made, and sadly concurred in by those present, that the native Christian community is less thrifty and tidy than the heathen community of the same social standing. I myself have often been shocked by the lack of tidiness and the semi-nudity of many native Christians. I have often heard and read of the flowing white robes of the native Christians of India, but, alas! have only too seldom gazed upon them.

Uncleanliness, nakedness, immodesty, unchastity; cleanliness, decent clothing, modesty, virtue—these are the two families which are of necessity utterly and eternally at variance one with the other.

I do not mean to say that I believe that the native Christian community is more immoral, untruthful, or dishonest than any other class. The contrary I believe to be as a rule true to a very marked degree. But the question is not how we compare with others, but how nearly we conform to the divine requirements. And herein I fear there has not been that degree of success there should have been.

Brethren, we must set our faces as flint against all immorality, untruthfulness, dishonesty, and all the other works of the flesh. Remembering the ignorance of most of our converts, still it must be distinctly, constantly, unyieldingly kept prominent that fellowship with us is conditioned on the observance of New Testament morality.

Now the one great ordained means for raising up an orthodox, spiritual, holy, and zealous Church is, "Preach the word." And would we understand one of the greatest difficulties in our way we must study how to preach. To "preach the word" means to preach it so that the people will understand; so that it reaches their needs. And herein lies our difficulty.

Among the many rugged crags of massive reason in Dr. Whedon's well-known work on the Will are many bright, gleaming jewels, among which this is one (pp. 352, 353):

"The missionary who goes forth into heathen lands goes, in a great degree, on a tour of discovery. He goes to find the men who, tried by the test of a presented Saviour, shall be found freely willing to exercise the spirit of faith and righteousness. As the philosopher, applying the magnet to a heap of sand and iron filings, finds that the metallic particles will adhere to the loadstone, while the sands lie quiet in their own inertness, so the missionary, rightly presenting the cross, shall find it to operate as a test to decide whose wills and purposes may render and prove them the true metal. He may not present the test rightly. It may not be brought into true correlation with the soul of the heathen. But if the true correlation be brought about it will generally prove true that much people will be found unconsciously waiting the desire of all nations."

These thoughts, with a slight change of terminology, apply as well to preaching to the converted as to the unconverted. We complain of the slowness of comprehension in our converts. May not the fault be in our presentation of the truth? I confess that no other phase of my work has caused me more anxiety than this, How may I bring my preaching and teaching within the range of the needs of the people, and produce the most blessed results?

1. In the first place, we must master our respective vernaculars. How difficult it is to present the wondrous truths of revelation to a congregation measurably prepared to receive them, even when we use our mother

tongue! How much more difficult when we preach to the unlearned of this land and in a foreign tongue! Let me emphasize, then, the necessity of mastering our vernaculars, mastering them in two ways. First, we should know the language of the cultured. Second, we should know the vocabulary, the sayings, the pronunciation of the masses. He who uses only the language of the books—even of the Bible—will in his ordinary work shoot over the heads of the masses. I recall an instance in point in a magistrate's court in Baroda. The witness was a poor, ignorant native Christian. One of the lawyers, a Marathi, yet one who had used the Gujarati daily for years, began to question him. The language was correct, but not the language of the people. And soon the poor witness was hopelessly confused, simply because he did not properly understand. The other lawyer, a Gujarati, took up the examination for the other side, and by a few differences in pronunciation, the change of a few words, brought the intelligence gleaming from the eyes of the witness.

The ability to talk is not enough. We must be able to talk so that the people may all understand readily and easily. And this leads to my next point.

2. To get the knowledge and to understand the real needs of the people requires personal contact with them, unbiased and free. Not the ordinary contact, but a contact for the purpose of learning to understand them, to be able to put yourself in their place, to be all things to all men. Only in this way can we obtain the needed knowledge; and only in this way can we learn how to truly sympathize with them. And we need to sympathize with them—our preaching needs to be sympathetic. Not the condescension of a superior, but the true, tender sympathy of a brother. In other words, we should get in touch with our people. For as long as they look upon us as of a different order of being, as many of them seem to do, our words will fall far short of the true mark. But learn how to think as they do, to view things as they view them, become familiar with their every difficulty and need, and then, as with a heart filled with love and sympathy you teach, exhort, lead, they will listen, be moved, follow—recognizing you as not merely a *sahib*, better perhaps than other *sahibs*, yet still a *sahib*, but as a true brother whose heartfelt desire is for their eternal welfare.

This will enable us to strike at the tap-roots of the old superstitions and ignorance so as to not startle unduly, offend, or confuse. That is, it will enable us to so inculcate the spiritual principles of the Gospel concerning experience, state of heart, duties, and privileges as to avoid, except where really necessary, any direct attack on long, deep-rooted ideas, and to lead gently, sometimes almost imperceptibly, from the old and false to the new, pure, and holy. Not that we should hesitate when necessary in the direct, unyielding, persistent insistence on New Testament morality and character; but that the usual rule should be to let the moral and ethical life be the natural fruit of spirit-

ual truth, sown by the word of power in receptive, believing, and experiencing hearts.

Neglecting no method that promises aid, no means that may yield fruit, yet, after all, the supreme means, the divinely ordained method upon which we must place our greatest final reliance is, "Preach the word." Brethren, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," that the people's faith shall not "stand in the wisdom of men, but in the power of God," let us "preach the word," until all attain unto "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that" they may be no longer "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, after the wiles of error; but speaking the truth in love, may grow up in all things into him, which is the head, even Christ" (1 Cor. 2. 4, 5; Eph. 4. 13-16).

III. John Wesley organized his work; George Whitefield did not. We know the difference in the permanency of the results. So our next imperative duty is to institute, adhere to, and work by a strong, easily operated and far-reaching organization.

Fortunately, may we not say providentially, to us is not the task of originating the form or kind of our organization. This we have as a heritage of the fathers, continually being improved, rendered more perfect year by year. I need not sound its praise. From China comes the word that it is just the organization for that field. Germany sends the same message. Dr. J. E. Scott in a late number of the *Witness* tells how it is adapted to India's needs. We have, in short, what I believe to be the best organization yet devised for all the needs of the Christian Church. It is, more than any other, strong, easily operated, far-reaching. That it is perfect no one claims; but it is the most nearly perfect of any now existing, and, moreover, is capable of that change and adjustment needed to conform it to the peculiar needs of India.

What more effective way of training the people than the class-meeting? In this way the missionary, by carefully selecting, training, and overseeing his class-leaders, multiplies many times his power. But where are the suitable men? They are at hand—it may be in the rough. But does the diamond leap unsought into the hand? Is it already the cut, glittering gem? Seek them out, diligently train them, oversee their work, and you will be astounded at the results.

What more effective way of raising up a native ministry than our own, devised and developed for and under just the exigency which confronts us here—the necessity of raising up a ministry speedily without the theological seminary—the ascending scale: the class-leader, exhorter, local preacher—all candidates for the regular ministry as they shall prove worthy, and all in course of training.

And the financial plan! The cry is, **Reach every one**; let the poorest give their mite. Is not this the

essence of the disciplinary plan? And if worked, not trifled with, no plan is more complete or more effective.

We have our Discipline; a matchless system of organization. What then? Are we faithfully setting it in motion in our churches? Are we faithfully adhering to it, working by it? That we should be the slaves of the letter no one holds; but one of the imperative duties, one in which to an immeasurably greater degree than is usually supposed is wrapped up success or failure in the development of a strong, self-propagating native Church, is the faithful adhering to, working by our established rules and Discipline.

IV. Until a consecrated, spiritual, trained, capable ministry, as well as a competent corps of lay workers, is raised up from within itself, no Church can be said to be strong and self-propagating. Strictly speaking, perhaps this is a topic which should be treated as a part of organization. But its pressing importance and the peculiar difficulties in the way demand for it the prominence derived from a separate treatment.

To raise up such a ministry is without doubt one of the most—I had almost said *the* most—important works the missionary has before him. Without such a ministry the evangelization of India is a hopeless task; with a reasonable number of such men raised up and trained the salvation of India is assured even though the missionary hosts were to withdraw from the conflict. We cannot attempt any thing except the presentation of some general principles which should govern us.

1. In all cases it is imperative that certain preliminary moral and spiritual qualifications should be unyieldingly insisted on. I have been pained beyond measure by the carelessness I have seen manifested by some missionaries as to the moral and spiritual character of men doing the work of evangelists or of pastors under their charge. To say the least, no man should be admitted into the ranks of our exhorters or local preachers or other lay workers about whose morals there is the slightest suspicion. We cannot be too particular here. And the missionary who is negligent at this point is simply sowing to the wind, and sooner or later he or his successor will reap a whirlwind.

I realize fully the exceeding difficulty experienced in obtaining good workers; I recognize the fact that we must make all due allowances for the terrible disadvantages under which the native Christian labors; yet with all the urgency at my command I would exhort every missionary to eternal vigilance, stern and uncompromising, at this point.

Better far that our work should develop slowly, painfully slowly, for years to come along these lines than that, with meteoric rapidity, it should flash up for a season only to find us with a Church that will in all probability take years of heart-wearing labor to get it to where it should have been from the first.

2. Another preliminary qualification is spirituality. I do not mean to say that every man who is admitted to the ranks should be able to testify the attainment of perfect love. Nor would I require in every case that

degree of religious experience required in the home work. But we should insist that every one should have with a good moral character a living faith manifested by its works, and an earnest desire to do the Lord's work.

3. These things kept in mind, the missionary should be on the lookout constantly for every available man; and when found he should be seized at once, and diligently directed and trained. Perhaps he cannot read. Let him be taught. No work pays better than that of training workers. And for years to come the individual missionary will have to be the theological professor of his own training-school. This will require time, patience, great labor. But it must be done.

And in this work we must not forget that it is our purpose to train a ministry capable of developing and taking charge of "strong, self-propagating churches." This keeps the end clearly in view. And this thought should also be kept before the men. The man who has no prospect of advancement or of increased usefulness before him is not the man who will strive. Let it be distinctly understood, then, that to the faithful, spiritual soul-winners every door of advancement, every avenue of usefulness is wide open. But at the same time let it be equally as clearly understood that only the man who is ready to toil, sacrifice, and patiently come up along the paths we all have to tread can be successful. In other words, let it be known that with us there is no difference; that the humblest convert in India who is called of God to the work has equal rights and privileges with the more favored convert in this or in any other land.

4. A moment's thought will discover how essential in this work is the inculcation of manliness, self-respect, self-reliance. I fear that there are many missionaries in India who do not trust their native co-laborers. That feeling in the heart will ever most effectually estop the development of the ministry we must have. We must trust them not with a credulous, blind confidence, but with a trust vigilant and rational. Let them know that you trust them; but let them also know that the eye of the Church is not blind or near-sighted, nor yet crossed, and that a breach of that trust will be fraught with the most severe consequences.

Let us only be true to the philosophy of human nature as it exists under the influence of the grace of God, true to the principles of the Gospel, and earnest, careful, persistent, consecrated work in the raising up of a native ministry will inevitably and speedily bring results that will cause us to exult in the fullness of joy, and glorify God for his unspeakable gifts.

In all this I am not unmindful of the fact that I am not directly touching the question of pastor-teachers and some other workers. But to develop such a work requires the antecedent development, to a certain extent, of the ministry we have been considering. Without that, and the preliminary work it will do, the other agencies cannot be successfully worked on a large

scale. And after all the same underlying principles should govern in both cases; and that fact renders a separate treatment unnecessary.

V. Another duty which should go hand in hand with those already treated of, and faithfulness to which is vital to the successful issue of our exertions, is the production of a Christian literature in the vernaculars sufficient to lay broad and deep the foundations of Christian doctrines, experience, and evidences. This is a subject so general and broad that we may not attempt its consideration now. I can only point out its urgency and importance and pass on.

Without such a literature it will be simply impossible to raise up the ministry we must have or to develop a strong and self-propagating Church. It is necessary to prepare and equip the Church for the fierce battles of ideas, doctrines, and philosophy which will inevitably overtake it in the not far distant future. And as the conversion of India will be accomplished by the native Church, so, after all, the general literature of Christian India, as well as of non-Christian India, will be written by native translators, compilers, and authors.

But we must lay the foundations; we must give our native writers of the future such a basal literature as will enable them to rear their superstructure in accordance with the eternal truth, and not leave them to fight over again with their own unaided powers the battles the Church of the ages has with such mighty labor fought and won.

The cry for literary missionaries is a providential indication. But alone they cannot do the work. And I repeat what I said here a year ago as my more and more settled conviction, that every missionary should be an author; every missionary should be expected to add something of value to the Christian literature of his vernacular or vernaculars. For the needed literature can only be produced when many consecrated pens are working for, many active, observing minds are thinking about, and many earnest hearts are throbbing in response to the needs of India's Church, of India's millions.

IV. The last duty to which I call your attention is that of educating our people, and especially the young.

From history and experience we must expect that the bulk of our converts for years to come will be from the uneducated classes. They should be taught to read, write, and enough else to enable them to carry on the business of life intelligently. Many will be too old to learn; but the great majority will either be the young or those who are yet in the prime of life. These should be taught for several reasons:

1. It will give each individual personal access to the Bible.
2. It will wonderfully assist us in training them doctrinally, morally, and in every other way; and will give us a strong hold upon them through our periodic and permanent literature.
3. It will make them more valuable as citizens; raise their social standing; open up new and better avenues of employment—in short, be of incalculable value in

every way, and help very materially in solving the question of self-support.

More especially should we care for the young. They should be diligently sought out and trained, and those who show signs of promise given every means and encouragement for a thorough education. The youth of to-day will be the Church, the workers of five, six, or ten years from now, and this "now," with its rapidly developing youth, is ever with us. And what are five or six or ten years! How quickly they are gone, and with them their opportunities—and the education of a generation! Their opportunities utilized may—yea, will—mark an era in any mission work; disutilized, the on-sweep of the age will leave us far behind, struggling and weak, still tottering in our first attempts to walk alone! I repeat, conserve the youth of to-day and the Church of to-morrow is safe.

Difficulties? Duties? Yes, difficulties such as will baffle, buffet, play with every unaided human effort; duties so various, so divergent, so complex, so overwhelming that it were utter hopelessness to attempt their performance without the support of the infinite One! But, thank God, "what is impossible with men is possible with God!" In his strength, then, we go forward. By his aid we shall conquer—"for we are laborers together with God."

A Brahman's Testimony to Christianity.

A learned Brahman in India bears the following testimony:

"I have watched the missionaries, and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country, and come to this, to them unhealthy, clime? Is it for gain or profit that they come? Some of us, clerks in government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances.

"He was not discouraged; he opened a dispensary, and we said, 'Let the Pariahs (lowest caste people) take his medicine; we won't; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahman streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come into our inner apartments; and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now, what is it that makes him do all this for us? *It is the Bible!* I have looked into it a good deal in different languages I chance to know; it is the same in all languages. The Bible! there is nothing to compare with it in all our sacred books for goodness and purity, and holiness and love, and for motives of action."

MINUTES OF PROCEEDINGS OF THE GENERAL MISSIONARY COMMITTEE.

(The following is a minute of the proceedings, with the exception of some motions that were not adopted, and the statement that at each session the minutes were read and approved, and that the sessions were closed with the benediction.)

The General Missionary Committee of the Methodist Episcopal Church met in annual session at the First Methodist Episcopal Church in Cleveland, O., at 9:30 A. M., November 11, 1891, Bishop Bowman presiding.

Devotional services were conducted by Dr. Mansell, of the North India Conference.

Dr. S. L. Baldwin was chosen secretary.

The roll was called, and the following members were present:

Bishops.—T. Bowman, R. S. Foster, E. G. Andrews, H. W. Warren, C. D. Foss, J. F. Hurst, W. X. Ninde, J. M. Walden, W. F. Mallalieu, C. H. Fowler, J. N. FitzGerald, I. W. Joyce, J. P. Newman, D. A. Goodsell.

Secretaries.—C. C. McCabe, J. O. Peck, A. B. Leonard, S. L. Baldwin.

Treasurers.—S. Hunt, E. Cranston.

Representatives of the Districts.—J. M. Durell, C. S. Harrower, W. F. Markham, L. L. Stewart, J. C. Arbuckle, W. F. Speake, J. S. Tevis, G. H. Foster, J. F. Chaffee, J. B. Maxfield, M. L. Curl, J. H. Lockwood, G. Abele, M. M. Bovard.

Clerical Representatives of the Board.

—J. F. Goucher, S. F. Upham, J. M. Buckley, A. K. Sanford, J. R. Day, G. H. Gregory. (A. L. Brice was present after Thursday.)

Lay Representatives of the Board.—J.

H. Taft, Alden Speare, J. S. McLean, John French, G. Oakley, E. B. Tuttle, E. L. Dobbins.

Of the bishops two were absent, Bishop Merrill and Bishop Vincent, both absent on account of sickness.

Of the secretaries, Dr. J. M. Reid, Honorary Secretary, was absent.

Only six of the seven clerical representatives of the Board were present.

The hours of meeting and adjournment were fixed at 9 A. M. for meeting, 12:30 for closing, the afternoon session to commence at 2:30.

The bar of the Conference was fixed within the six front seats of the church.

Dr. Sanford Hunt was elected financial secretary, and Dr. Earl Cranston assistant.

Bishop Foss presented the report of the Committee on the Wuhu Property, and after an amendment that the amount should not be counted against the appropriation for this year to Central China, the resolutions were adopted. The conclusion of the report and the resolutions were as follows:

Your committee are clear in the opinion that, although the Board of Managers of the Missionary Society has never entered into a legally binding obligation to purchase the property in question, yet the acts of the General Missionary Committee, of sundry sub-committees of the missions, and of the Board taken altogether, constitute a ground of moral obligation to make such purchase.

The Woman's Foreign Missionary Society is a society of our own Church, working in our fields, and in none other, at all points aiding us and aided by us. The acts of our officers and agents have awakened and maintained in the minds of its officers a positive conviction that we have agreed to purchase this property in Wuhu.

We therefore recommend for your adoption the following resolutions:

Resolved, That \$2,455 be appropriated for the purchase of the property of the Woman's Foreign Missionary Society at Wuhu.

Resolved, That the Board of Managers be recommended to make such purchase as soon as practicable.

Dr. Edwards made a statement respecting Bishop Merrill, who is seriously ill in Chicago, and the senior bishop was requested to communicate to Bishop Merrill the sympathy and prayers of the Committee.

Dr. Baldwin moved the following resolution, which was adopted:

Resolved, That three committees be appointed, each to be composed of four or five of the bishops, two of the officers of the Society, four or five of the district representatives, and four of five of the representatives of the Board: one on Africa and Asia, one on Europe, South America, and Mexico, one on domestic missions, to which committees respectively shall be referred all matters referred by the Board of Managers to this committee.

Secretary Peck presented a report from the committee to provide for the consideration of domestic missions first, and also of the committee appointed to prepare a plan of making domestic missionary appropriations. Dr. Goucher moved to take up the rules and consider them for the purpose of making such changes as are needed, and the whole subject was finally referred to a committee of five, to report in the afternoon. The committee appointed was as follows: Bishop Andrews, Bishop Fowler, Secretary Peck, Dr. Goucher, Dr. Buckley.

An invitation from the Methodist Social Union was read, proposing a tour of the city this afternoon or Thursday afternoon, and the invitation was accepted if the time could be set for Saturday.

An invitation to visit the Cyclorama of Jerusalem was presented. Thanks were returned, with the information that the business duties of the committee would prevent its acceptance.

The treasurer presented his annual report, as follows, for the year closing October 31, 1891:

RECEIPTS.

CONFERENCES.	Apportionments.	From Nov. 1, 1890, to Oct. 31, 1891.
Africa.....	\$110	.....
Alabama.....	663	\$510 00
*Arizona.....	790	684 00
Arkansas.....	1,421	988 56
Austin.....	1,149	1,379 50
Baltimore.....	44,269	42,541 45
Bengal.....	215	.....
*Black Hills.....	790	750 00
Blue Ridge.....	547	387 42
*Bulgaria.....	110	.....
California.....	11,405	20,529 75
*California German.....	625	948 00
Central Alabama.....	659	891 96
*Central China.....	210	76 12
Central German.....	9,246	8,315 02
Central Illinois.....	20,354	20,355 23
Central Missouri.....	600	480 03
Central New York.....	20,267	19,524 73
Central Ohio.....	22,823	21,161 89
Central Pennsylvania.....	41,274	39,103 21
Central Tennessee.....	879	550 00
Chicago German.....	4,838	4,070 00
Cincinnati.....	31,215	25,192 17
Colorado.....	7,245	5,411 95
Columbia River.....	3,375	2,500 00
Dakota.....	3,523	643 77
Delaware.....	3,313	2,481 31
*Denmark.....	750	.....
Des Moines.....	24,712	26,192 66
Detroit.....	20,431	16,493 45
East German.....	7,795	7,844 00
East Maine.....	3,504	2,822 45
East Ohio.....	32,878	27,744 85
East Tennessee.....	493	580 09
Erie.....	21,703	17,077 14
Florida.....	824	792 80
Foochow.....	433	302 98
Genesee.....	23,743	22,633 50
Georgia.....	349	241 25
Germany.....	2,085	.....
Holston.....	3,148	1,270 44
Idaho.....	485	376 47
Illinois.....	31,353	30,000 93
*Indian Territory.....	110	.....
Indiana.....	14,428	11,161 40
Iowa.....	13,809	12,615 76
Italy.....	320	293 00
Japan.....	275	158 00
Kansas.....	9,069	6,222 41
Kentucky.....	5,450	3,108 42
*Korea.....	60	.....
Lexington.....	1,002	566 37
Little Rock.....	281	371 97
Louisiana.....	1,657	1,248 78
*Lower California.....	65	.....
Maine.....	6,902	5,021 19
Malaysia.....	110	.....
Mexico.....	800	514 86
Michigan.....	19,184	15,593 84
Minnesota.....	14,614	11,065 73
Mississippi.....	1,580	464 80
Missouri.....	6,923	5,330 05
Montana.....	1,800	1,674 96
Nebraska.....	7,261	4,045 41
*Nevada.....	800	964 00
Newark.....	39,960	36,474 67
New England.....	32,223	29,340 28
New England South'n.....	16,066	13,637 06
New Hampshire.....	8,653	8,442 03
New Jersey.....	32,870	30,070 66
*New Mexico Eng.....	550	684 55
*New Mexico Span.....	350	350 00
New York.....	52,646	46,120 78
New York East.....	53,083	48,856 80
North Carolina.....	736	571 00
*North China.....	520	1,078 09
North Dakota.....	3,204	3,603 35
Northern German.....	2,770	2,814 60
Northern New York.....	15,668	13,184 69
North India.....	800	.....
North Indiana.....	17,866	13,311 80
North Nebraska.....	4,140	3,352 70
North Ohio.....	16,326	12,206 25
*North Pacific Ger.....	520	511 25
N.-W. German.....	2,431	2,720 61
N.-W. Indiana.....	15,522	13,839 13
N.-W. Iowa.....	8,188	8,640 10
N.-W. Kansas.....	3,500	1,570 29
*N.-W. Nor. & Danish.....	330	427 00
N.-W. Swedish.....	5,880	5,768 11
Norway.....	1,400	1,320 16
Norwegian and Danish.....	3,180	3,221 67
Ohio.....	28,982	21,085 14
Oregon.....	4,300	4,508 08
Philadelphia.....	61,744	54,041 73
Pittsburg.....	29,453	23,861 84
Puget Sound.....	4,102	4,057 80
Rock River.....	32,201	30,704 71
Saint John's River.....	768	433 73
Saint Louis.....	16,360	9,280 98
Saint Louis German.....	6,327	6,534 00
Savannah.....	1,485	1,146 57
*South America.....	320	.....
South Carolina.....	4,156	3,708 54

* Mission.

We therefore recommend that a special committee of seven, consisting of Alden Speare, Bishop Fowler, John French, Dr. Buckley, Dr. Goucher, Dr. Harrower, and Dr. Maxfield, be appointed to consider the resolutions and report later in the session.

Secretary Peck presented a memorial from India respecting a theological seminary, and it was referred to a committee consisting of Bishop Foss, J. H. Taft, and Secretary Peck.

The following papers, referred by the Board of Managers to this committee, were referred to the committees as ordered this morning:

On Albuquerque College, New Mexico, to the Committee on Domestic Missions.

On Appropriation to Teacher in Monrovia Seminary; on return of family of Rev. I. H. Correll to Japan, to Committee on Africa and Asia.

On Church Building at Puebla; on appropriation for property at Buenos Ayres; on Girls' Schools at Buenos Ayres; on the Press in Mexico; on Martin Mission Institute in Germany, to the Committee on Europe, South America, and Mexico.

The Committee on Readjustment of Appropriations to Foreign Missions presented the following report, which was accepted and placed on file.

The report, signed by Secretary Peck, Secretary Baldwin, J. S. McLean, Dr. Saxe, J. H. Taft, G. Oakley, and Dr. Sanford, was as follows:

Your committee to whom was referred the readjustment of appropriations to the foreign missions, respectively having carefully considered the subject, respectfully report that in their opinion appropriations should be made to our respective foreign missions in the ratio of 16½ per cent. to Protestant countries, 25 per cent. to Roman Catholic and Greek Church countries, and 58½ per cent. to heathen countries.

On motion of Secretary Leonard, a Committee to consider the Normal School in South America at Buenos Ayres was appointed. It consists of Bishop Warren, Secretary Leonard, Bishop Walden, Alden Speare, Dr. Harrower.

The appropriations were made to Welsh Missions as follows:

Northern New York.....	\$400
Philadelphia.....	600
Rock River.....	600
Wisconsin.....	250
Wyoming.....	400
Total.....	\$2,250

Appropriations to Scandinavian Missions:

Austin (Swedish).....	\$2,700
California (Norwegian).....	*1,500
Colorado (Swedish).....	500
Louisiana (Swedish).....	*750
New York (Swedish).....	1,000
New York East (Norwegian).....	2,200
New York East (Swedish).....	2,900
of which \$500 is for new work.	
New England (Swedish).....	4,500
of which \$500 is for new work.	
New England Southern (Swedish).....	1,900
of which \$500 is for new work in Pontiac and vicinity.	

Committee adjourned.

* At the disposal of the resident bishop.

THURSDAY MORNING, NOVEMBER 12.

The General Committee met at 9 A. M., Bishop Andrews presiding. Hon. E. L. Dobbins conducted the devotional exercises.

The consideration of appropriations to domestic missions was resumed, and the following appropriations were made:

SCANDINAVIAN MISSIONS.

North-west Norwegian and Danish.....	\$6,800
of which \$800 is for new work in Montana, and available at once.	
Northwest Swedish.....	11,000
of which \$1,500 is for new work.	
Norwegian and Danish.....	9,000
California (Norwegian).....	*1,500
California (Swedish).....	1,500
Philadelphia (Swedish).....	1,000
Puget Sound (Swedish).....	2,500
Southern California (Swedish).....	1,500
Utah (for Scandinavian work).....	5,400
Utah (for Scandinavian schools).....	1,300

Total to Scandinavian missions.....\$57,950

GERMAN MISSIONS.

California German.....	\$5,000
Central German.....	5,000
of which \$500 is for new work.	
Chicago German.....	4,250
East German.....	6,500
of which \$500 is for new work in Syracuse.	
Northern German.....	4,000
North Pacific German.....	5,000
of which \$500 is for new work.	
North-west German.....	4,000
St. Louis German.....	4,000
Southern German.....	5,500
West German.....	7,000
of which \$200 is for new work in Oklahoma, to be available January 1, 1892.	
Total for German missions.....	\$50,250

FRENCH MISSIONS.

Louisiana.....	*\$1,700
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Committee adjourned with benediction.

THURSDAY AFTERNOON.

The General Committee met at 2:30 P. M., Bishop Foss presiding. Devotional exercises were conducted by Dr. Sanford.

The following appropriations were made:

FRENCH MISSIONS.

New England.....	\$1,200
New England Southern.....	1,200
of which \$400 is for new work.	
New Hampshire.....	1,200
North-west Indiana.....	500
Rock River.....	1,000
(Afterward \$475 additional appropriated.)	

On motion of Dr. Gregory, the French Mission in the Troy Conference was discontinued.

Appropriations were made to

SPANISH MISSIONS.

New Mexico Spanish.....	\$12,000
New Mexico Spanish, for schools.....	2,000

Committees ordered yesterday to receive certain papers referred by the Board of Managers were reported as follows:

Committee on Africa and Asia.—Bishop Bowman, Bishop Warren, Bishop Fowler, Bishop Newman, Bishop Goodsell, Secretary Peck, Secretary Baldwin, Dr. Curl, Dr. Speake, Dr. Stewart, Dr. Bovard, Dr. Sanford, Dr. Goucher, Dr. Upham, J. H. Taft, E. B. Tuttle.

Committee on Europe, South America, and Mexico.—Bishop Foster, Bishop

* At the disposal of the resident bishop.

Hurst, Bishop Walden, Bishop Joyce, Secretary Leonard, Treasurer Hunt, Dr. Buckley, Dr. Brice, J. S. McLean, E. L. Dobbins, Dr. Abele, Dr. Tevis, Dr. Harrower, Dr. Maxfield, G. H. Foster.

Committee on Domestic Missions.—Bishop Andrews, Bishop Foss, Bishop Ninde, Bishop FitzGerald, Bishop Mallieu, Secretary McCabe, Treasurer Cranstons, Dr. Durrell, Dr. Markham, Dr. Lockwood, Dr. Chaffee, Dr. Arbuckle, Dr. Day, Dr. Gregory, John French, Gilbert Oakley.

The roll of attendance of the Board of Managers was presented and referred to a committee consisting of Bishop Goodsell, Dr. Maxfield, and J. S. McLean.

On motion of Bishop Andrews, it was resolved that the Committee on Papers from the Board of Managers meet at 9 o'clock to-morrow morning, and that the General Committee meet at 10 o'clock.

A letter was read from Dr. Reid, Honorary Secretary of the Missionary Society, asking to be excused from attendance on account of inability, and praying the Lord's blessing upon the Committee.

On motion of Alden Speare, the excuse was granted, and the secretary was requested to express the cordial sympathy of the Committee and regret at his absence.

The Committee adjourned.

FRIDAY MORNING, NOVEMBER 13.

The General Committee met at 10 o'clock, Bishop Warren presiding. Devotional exercises were conducted by Dr. T. C. Iliff.

The appropriations of the Woman's Foreign Missionary Society for 1892 were presented and approved.

North India Conference.....	\$56,174
South India Conference.....	25,060
Bengal Conference.....	8,843
Malaysia.....	2,553
North China.....	25,680
South China.....	17,691
Central China.....	10,604
Japan.....	53,604
Korea.....	9,436
Mexico.....	25,759
Bulgaria.....	4,450
South America.....	15,475
Italy.....	4,689

Total for the work.....\$260,108
For sending out new missionaries, buildings, and contingent fund.....17,892

Total appropriations.....\$278,000

On motion of Secretary Baldwin, the fixing of the place of the next session of the Committee was made the order of the day for 11 o'clock Tuesday morning next.

The Special Committee on the Division of the Society into a Home and Foreign Society reported, and it was resolved that the report be made the order of the day for Monday afternoon next, after the reading of the journal, and that it be printed for the use of the Committee.

The report was in favor of the division of the society.

On motion, the report of the Committee on the Readjustment of Appropriations to Foreign Missions was withdrawn from the file for consideration, and on motion of Bishop Foss the report was laid on the table.

The appropriations to domestic missions were resumed, and the following made :

CHINESE MISSIONS.	
California.....	\$8,900
New York.....	1,000
Oregon.....	500
Puget Sound.....	500
Southern California.....	500

Bishop Foss presented the following resolution, which was adopted :

Resolved, That we have learned with deep regret of the serious physical injury sustained by Bishop Taylor while in Rotterdam, Holland, and request the secretary of the Committee to assure him of our sincere sympathy, and of our prayers for his speedy and complete recovery.

The following appropriations were made:

JAPANESE MISSIONS.	
California.....	\$5,000
California (Honolulu district).....	2,000
at the disposal of the Board for any need of the mission.	

Dr. Bovard moved to appropriate \$5,000 for a site of a building for the Japanese Mission in San Francisco, and on motion of Treasurer Hunt the consideration of the subject was passed until after the completion of the regular appropriations.

The appropriations were continued :

BOHEMIAN AND HUNGARIAN MISSIONS	
Baltimore.....	\$600
East Ohio.....	2,000
Philadelphia.....	500
for Shenandoah and vicinity at the disposal of the resident bishop.	
Pittsburg.....	1,250
Rock River.....	3,000
of which \$1,000 is for new work.	

Total.....\$7,350

By request, Dr. W. P. Stowe, just arrived from Chicago, reported the condition of Bishop Merrill as more comfortable, and the bishop himself as hopeful.

The following appropriations were made:

ITALIAN MISSIONS.	
Louisiana.....	*\$1,300
New York.....	1,000
Philadelphia.....	*1,500
Rock River.....	950

Total.....\$4,750

Committee adjourned.

FRIDAY AFTERNOON.

The Committee met at 2 P. M., Bishop Hurst presiding. Devotional exercises were conducted by Dr. Day.

Resolutions presented by E. L. Dobbins were referred to the Committee on Excess and Deficiencies of Apportionment.

Appropriations for domestic missions were resumed :

PORTUGUESE MISSIONS.	
New England Southern.....	\$300

A communication from Rev. Clark Crawford, in regard to a mission among the Armenians in Providence, R. I., was referred to a committee consisting of Secretary McCabe and Treasurer Hunt.

*At the disposal of the resident bishop.

Appropriations were made to the

AMERICAN INDIANS.	
California.....	\$400
California, available at once.....	400
Central New York (for Onondagas).....	600
Central New York (for Oneidas).....	900
Columbia River.....	1,000
Detroit.....	600
Genesee (Tonawanda).....	300
Genesee (Cattaraugus).....	200
Michigan.....	600
Minnesota.....	500
Navajo Mission.....	2,500
Northern New York.....	600
Oregon.....	400
Oregon (available at once).....	400
Puget Sound.....	350
Wisconsin.....	300

Total.....\$2,350

Appropriations were then made to English-speaking work for Conferences north of the Potomac and Ohio and east of the Mississippi River.

On motion of Dr. Goucher, it was resolved that the Conferences which received appropriations last year be first called ; and if there are applications from Conferences which have not received appropriations, they be referred to the Committee on Domestic Missions to consider and report.

Appropriations were made :

Detroit.....	\$4,500
East Maine.....	2,000
Michigan.....	3,700
Michigan (available at once for the two northern districts, to be administered by the Board).....	800
New Hampshire.....	1,500
Northern New York.....	1,500
Vermont.....	1,500
West Wisconsin.....	4,125
Wilmington.....	1,000
Wisconsin.....	4,500

Committee adjourned.

SATURDAY MORNING, NOVEMBER 14.

The General Committee met at 9 A. M., Bishop Ninde presiding. Devotional exercises were conducted by Dr. Tevis.

The Committee proceeded to the consideration of domestic missions, and the following appropriations were made :

Black Hills.....	\$5,000
Black Hills (for schools, at the disposal of the Board).....	1,000
Dakota.....	10,500
Des Moines (for work in Council Bluffs).....	1,000
Indian Mission.....	10,000
Kansas.....	1,800
Minnesota.....	10,600
Minnesota (available January 1, 1892).....	400
Nebraska.....	2,800
North Dakota.....	10,000
North Nebraska.....	6,000
North-west Iowa.....	3,500
North-west Kansas.....	7,000
South Kansas.....	2,250
South-west Kansas.....	6,000
West Nebraska.....	10,000

WHITE WORK IN THE SOUTH.

Alabama.....\$3,500

of which \$350 is for new work.

Committee adjourned until Monday morning.

MONDAY MORNING, NOVEMBER 16.

The General Committee met at 9 A. M., Bishop Walden presiding. Devotional services were conducted by Dr. Curl.

On motion of Treasurer Hunt, it was ordered that the rules be suspended, and that in further discussion of Domestic Missions the time of each speaker be limited to three minutes, except that of

the bishop last visiting the field and the district representative.

Resolutions of the East German Conference, favoring the publication of a missionary periodical in the German language, were presented by Dr. Abele, and on motion of Bishop Fowler, the consideration of the resolutions was postponed until after the appropriations were made.

A message of cheer and encouragement from Dr. William Butler was read, and on motion of Bishop Mallalieu, it was ordered that the sympathy and cordial regard of the Committee be conveyed to Dr. Butler by the secretary.

Dr. Durrell presented a request in regard to Norwegian and Danish work in the New England Conference, which was referred to the Committee on Domestic Missions.

On motion of Bishop Mallalieu, it was ordered that at eleven o'clock a hymn be sung and Dr. Peck lead the Committee in prayer for the work of the Church throughout the world, in accordance with the action of the Methodist Ecumenical Conference appointing a week of prayer.

A communication was presented and read from the Cincinnati Preachers' Meeting, in regard to our success and increased appropriations, and hoping that the appropriations to the foreign field would be increased.

Appropriations to white work in the South was resumed :

Arkansas (\$600 for new work).....	\$6,000
Austin (\$500 for new work).....	5,000
Blue Ridge (\$450 for new work).....	4,500
Central Tennessee (\$370 for new work).....	3,700
Georgia (\$300 for new work).....	3,000
Holston (\$450 for new work).....	4,500
Kentucky.....	5,500
Missouri.....	4,000
St. John's River (\$360 for new work).....	3,600
St. Louis.....	5,500
Virginia (\$450 for new work).....	4,500
West Virginia (\$600 for new work).....	6,000

Total for white work.....\$59,300

(The requirement that the Austin Conference use \$500 of the appropriation for new work was afterward withdrawn.)

Colored work in the South was taken up, and appropriations were made:

Central Alabama (\$340 for new work).....	\$3,400
Central Missouri.....	3,500
Central Missouri (for colored work in Iowa in case the General Conference attaches said work to this Conference).....	300
Delaware.....	1,500
Delaware (for new work).....	400
East Tennessee.....	2,200
Florida.....	1,400
Lexington.....	3,300
Little Rock.....	3,250
Louisiana.....	6,000
Mississippi.....	2,600
North Carolina (\$500 for new work).....	3,600
Savannah (\$500 for new work).....	3,500
South Carolina (\$500 for new work).....	4,300
Tennessee.....	2,500
Texas.....	4,000
Upper Mississippi.....	3,400
Washington (\$200 for new work).....	2,400
West Texas.....	4,500

Total.....\$57,800

At eleven o'clock the order of the day was taken up, a hymn was sung, and the Committee was led in prayer by Dr. Upham and Secretary Leonard.

Rocky Mountain Work was taken up, and the following appropriations were made:

Arizona (\$500 for new work).....	\$7,500
Colorado.....	9,100
Idaho.....	3,500
Montana.....	10,500
Nevada.....	4,200
Nevada (for schools, at disposal of the Board).....	850
New Mexico English.....	6,500
New Mexico (for schools, at the disposal of the Board, available from January 1, 1892).....	500
New Mexico (for debt on Albuquerque school, if it will pay the debt by November 1, 1892).....	500
Utah, for the work.....	10,000
Utah, for schools.....	7,000
Wyoming (\$1,000 for new work).....	6,500

When schools in New Mexico were under consideration, the Committee on Domestic Missions reported in favor of allowing the use of \$992 of last year's appropriations for school purposes toward the payment of the debt on Albuquerque College, and it was so ordered.

They also recommended that \$500 be appropriated at the disposal of the Board for the same purpose, when the Board shall be assured of the validity of the title, and that this amount will complete the payment of the debt before November 1, 1892, and this report was adopted.

Appropriations to *Pacific Coast* were made as follows:

California.....	\$8,000
of which \$1,000 is for Van Ness Avenue Church, San Francisco, available January 1, 1892, at disposal of resident bishop.	
Columbia River.....	6,500
Oregon.....	3,000

An encouraging telegram from Chicago in regard to the condition of Bishop Merrill was received.

Committee adjourned.

MONDAY AFTERNOON.

The General Committee met at 2 o'clock, Bishop Mallalieu presiding. The devotional exercises were conducted by Dr. Maxfield.

The order of the day was taken up, which was the report of Committee on Division of the Missionary Society, which was as follows:

The special committee of five appointed by the General Missionary Committee, held at Boston, 1890, "to report to the next meeting of the General Missionary Committee upon the propriety of recommending to the General Conference of 1892 that the supervision of the missionary work of the Methodist Episcopal Church be placed under the management of two societies, one to supervise the missionary work in the United States, the other to supervise the missionary work in foreign lands," has carefully considered the matter referred to it, and begs leave to recommend the adoption of the following resolution:

Resolved, That this General Missionary Committee recommends to the General Conference of 1892 that the supervision of the missionary work of the Methodist Episcopal Church be placed under the management of two societies, one to supervise missionary work in the United States, the other to supervise missionary work in foreign lands.

(Signed,) JOHN F. GOUCHER,
A. S. HUNT,
S. F. UPHAM,
GEORGE G. REYNOLDS.

Non-concurring—A. B. LEONARD.

Bishop FitzGerald moved the previous question; but it did not prevail, 24 voting in favor and 17 against.

Treasurer Hunt moved to amend the resolution so that it shall read as follows:

Resolved, That the General Missionary Committee recommends to the General Conference of 1892 that the supervision of the missionary work of the Methodist Episcopal Church be retained under the management of our Society, and that the work of the Society be divided into two departments, one embracing the work in the United States, and the other the work in foreign lands.

After discussion, the amendment was lost by a vote of 16 to 24, and the original resolution was also lost by a vote of 18 to 24.

The consideration of domestic missions was resumed, and the following appropriations were made:

Puget Sound.....	\$5,400
Puget Sound (to be available at once).....	600
Southern California.....	6,500

Bishop Andrews presented a report from the Committee on Domestic Missions, as follows:

Applications for appropriations were presented and acted upon.

Maine Conference.—The committee recommend an appropriation of \$1,500.

Rock River Conference.—The committee recommend an appropriation of \$200 for work in East Dubuque.

Philadelphia Conference.—The committee recommend an appropriation of \$1,500.

Central Ohio Conference.—The committee recommend an appropriation of \$500 for work in Toledo.

Newark Conference.—The committee recommend an appropriation of \$500.

On motion of Bishop Andrews, \$1,500 was appropriated to the Maine Conference.

On motion of Bishop Foss, the remainder of the report of the special committee was laid on the table.

Bishop Foss presented the report of the Committee on Bareilly Seminary, as follows:

Your committee have carefully considered the urgent printed appeals submitted to them, and also the full explanations of one of our returned India missionaries, and recommend the adoption of the following resolution:

Resolved, That if the General Missionary Committee shall judge it wise to continue the policy of appropriations contingent on special donations, \$5,000 be so appropriated to aid the work of the India Theological Seminary and Normal School.

C. D. Foss,
J. O. Peck, } Committee.
J. H. Taft, }

The consideration of the report was postponed until contingent appropriations were considered.

It was moved, that inasmuch as the appropriations already made for domestic missions were between four and five thousand dollars beyond the amount that was decided should be appropriated to this part of the work, there should be a scaling down of all the appropriations.

Bishop Foster moved that there be a scaling down of one per cent. on the appropriations made, as nearly as may be done in even dollars, and that any balance of the \$495,000 thus remaining be added to the French work in the Rock River Conference, to be available at once.

Secretary McCabe moved to suspend the rule requiring the exact appropriations to domestic missions to be made before foreign missions were considered; but the motion did not prevail.

Bishop Walden moved that the reduction be made from the Conferences which have received an increased appropriation at this session.

Secretary McCabe offered the following substitute:

Resolved, That the secretaries and treasurer be instructed to scale down the appropriations of the Conferences that have received increased appropriation in the proportion of such increase, until the total shall not exceed \$495,000.

On motion of Bishop Andrews, the substitute was laid on the table.

Bishop Foster moved that the amendment of Bishop Walden be laid upon the table, and the motion prevailed.

Bishop Foster's motion that there be a scaling down of one per cent. was then adopted.

It was decided that an evening session be held, and the Committee adjourned to meet in the chapel at 7:30 o'clock.

MONDAY NIGHT.

The General Committee met at 7:30, Bishop Fowler presiding. Devotional exercises were conducted by Dr. Gregory.

A cheering telegram in regard to Bishop Merrill was read.

The consideration of appropriations to foreign missions was resumed.

Africa was taken up. Secretary McCabe presented a report from Bishop Taylor respecting the Liberia work.

The sub-committee recommended:

For the work.....	\$2,500
For Contingent Fund.....	500
For teacher for Monrovia Seminary.....	\$1,000
For schools in Liberia.....	\$1,500
For arrears of salary, Monrovia Seminary.....	200
Total.....	\$5,700

The following appropriations were made:

For the work.....	\$2,500
For Contingent Fund.....	500
For teacher for Monrovia Seminary.....	\$1,000
For schools in Liberia.....	\$1,200
For arrears of salary, Monrovia Seminary.....	500
Total.....	\$5,400

South America was taken up. The sub-committee recommended:

For existing work (including \$5,000 for Peru).....	\$46,880
For property in Asuncion.....	2,500
For property in San Juan.....	1,000
For theological school.....	2,000
For Montevideo school.....	1,000
For mission press.....	1,000
For transit fund.....	1,000
For moving expenses of Dr. Wood to Peru.....	1,652
Total.....	\$57,032

* At disposal of the Board.

Bishop Walden moved to appropriate \$43,750 for the work.

Alden Speare moved to appropriate \$50,545 for the work, schools, press, transit fund, and moving expenses, to be distributed by Bishop Walden, Bishop Warren, the secretaries, and Dr. Drees, with the approval of the Board, and it was so ordered.

China was taken up.

The sub-committee recommended as follows:

FOOCHOW.	
For the work as it is.....	\$221,998
For new chapel.....	1,350
For hospital at Ku-Cheng.....	4,456
CENTRAL CHINA.	
For the work as it is.....	\$38,943
For salary of new missionary.....	1,100
NORTH CHINA.	
For the work as it is.....	\$37,817
For purchase of W. F. M. S. property at Peking.....	5,000
For purchase of lot at Tientsin.....	1,400
For purchase of roadway at Tientsin.....	315
For new chapel at Tsun-hua.....	1,800
For two new missionaries.....	2,400
WEST CHINA.	
For the work as it is.....	\$5,200
For two married men to be sent.....	2,000
For salary of same to end of year.....	300
Total for China.....	\$124,079

J. H. Taft moved to appropriate \$115,572 to China, and refer it to a committee to apportion, and it was so ordered.

The apportionment was referred to a committee consisting of Bishop Foss, Bishop Fowler, Bishop FitzGerald, Bishop Goodsell, Secretary McCabe, Secretary Baldwin, and J. H. Taft, to report their recommendations to the General Committee in the separate items of existing work, property, and new work, as required by the rules.

The Committee adjourned.

TUESDAY MORNING, NOVEMBER 17.

The General Committee met at 9 o'clock, Bishop FitzGerald presiding. The devotional exercises were conducted by Dr. Tevis.

Appropriations to foreign missions were considered.

Germany.

The sub-committee recommended:

For the work.....	\$22,000
For interest on Berlin debt.....	600
For chapel debts.....	7,000
For additional instruction in Mission Institute.....	1,000
For purchase of property for Martin Mission Institute, on condition that the remaining \$10,000 be secured—\$5,000 in Germany and Switzerland, and \$5,000 by friends in the United States.....	5,000
Total.....	\$35,600

Bishop Walden moved that all the Missions in Europe be referred to a committee consisting of all the bishops having charge, Secretaries Peck and Leonard, and Dr. Abele, and it was so ordered.

North India was considered.

The sub-committee recommended:

For the work as it is.....	\$82,500
Amount contributed for support of G. C. Hewes.....	726
Total.....	\$83,226

On motion, \$77,000 was appropriated to North India, and the item of \$726 was included in the \$77,000.

South India was taken up.

The committee recommended \$29,792, Bishop Thoburn guaranteeing a special contribution of \$1,000 toward it.

On motion, \$22,500 was appropriated. (\$100 was afterward added.)

Bengal was considered.

The sub-committee recommended:

For the work.....	\$31,506
For one unmarried missionary.....	520
Total.....	\$32,026

On motion, \$22,000 was appropriated. (\$129 additional given afterward.)

The order of the day was taken up, namely, fixing the place of the next session of the General Committee.

Invitations were presented from Baltimore and Chicago, and, on motion, it was voted that the next session be held in Baltimore.

The cordial thanks of the Committee were ordered to be sent to the Chicago Preachers' Meeting for their kind invitation.

Malaysia was taken up.

The sub-committee recommended:

For the work as it is.....	\$11,370
For new work among the natives.....	550
For new press machinery.....	300
Total.....	\$12,220

On motion, \$9,000 was appropriated.

On motion, it was ordered that the appropriations to India and Malaysia be re-distributed by the respective finance committees and Bishop Thoburn, with the approval of the Board.

Mexico was considered.

The sub-committee recommended:

For existing work, including, if possible, salary of one new man, together with outgoing expenses, to be re-distributed by the Mission, with the approval of presiding bishop.....	\$53,000
Current press expense.....	2,000
Puebla church.....	3,000
Press debt at disposal of the Board.....	5,000
Total.....	\$63,000

On motion, \$51,000 was appropriated, to be re-distributed by the Mission with the approval of Bishop Fowler, who presides at the next session of the Mexican Conference.

The Committee adjourned.

TUESDAY AFTERNOON.

The General Committee met at 2:30 P. M., Bishop Joyce presiding. Devotional services were conducted by Dr. Arbuckle.

Appropriations were continued to foreign work, and the following made:

GERMANY.	
For the work.....	\$22,000
For interest on Berlin debt.....	600
For chapel debts.....	7,000
For additional instruction in Mission Institute.....	1,000
Total.....	\$30,600

Switzerland was taken up.

The sub-committee reported, recommending:

For current work.....	\$6,500
For debts.....	3,500
Total.....	\$10,000

On motion the appropriations were made:

For the work.....	\$6,500
For debts.....	3,500
Total.....	\$10,000

On motion of Bishop Walden, it was ordered that no portion of the appropriation for debts to Germany and Switzerland be appropriated to the payment of any debt contracted within the last ten years.

Norway was taken up.

The Committee on European Missions recommended:

For current work.....	\$14,000
For new work.....	250
Total.....	\$14,250

On motion, \$14,000 was appropriated.

Sweden was taken up.

The Committee on European Missions recommended the appropriation of \$25,600 for the work, and, on motion, this appropriation was made.

Denmark was taken up.

The Committee on European Missions recommended the appropriation of \$8,570, and this amount was appropriated.

Bulgaria was taken up.

The Committee on European Missions recommended an appropriation of \$20,000, to be re-distributed by the secretaries with Bishop Mallalieu and Bishop Walden, and, on motion, it was so ordered.

China was taken up.

The Committee on China reported the following recommendations:

Foochow, for the work.....	\$21,600
" for hospital at Ku-cheng.....	4,000
Central China, for the work.....	39,000
North China, for the work.....	41,872
" for lot at Tsunhua.....	800
" for land at Tientsin.....	1,400
" for purchase of W. F. M. S. property.....	1,000
West China, for the work.....	5,200
" for sending out new missionaries.....	1,300
Total for China.....	\$115,572

The following appropriations were made:

Foochow, for the work.....	\$21,600
Central China, for the work.....	39,000
North China, for the work.....	41,872
West China, for the work.....	6,500

Other appropriations for China were made the next day.

Italy was taken up.

The Committee on European Missions recommended:

For the work	\$34,334
For payment on Turin property for 1891.....	5,000
For interest on Piazza Poli property, Rome.....	680
For second payment on Via Venti Settembre property and interest.....	9,120
Total.....	\$49,134

On motion, the following appropriations were made:

For the work	\$34,334
For payment on Turin property.....	5,000
For interest on Piazza Poli property, Rome.....	680
For interest on Via Venti Settembre property.....	1,120
For payment on Via Venti Settembre property.....	2,500
Total.....	\$43,634

The Committee on European Missions reported the following:

Whereas, The Protestant Churches in Italy, and generally through Europe, even where they derive their main support from missionary societies, do nevertheless raise in their own congregations in many instances enough to defray all their current expenses, and in all cases a considerable part of said expenses, therefore,

Resolved, That our churches and missions in Italy and Bulgaria be required to do their utmost to meet their current expenses in harmony with the usages of other Protestant Churches.

Resolved, That the Missionary Committee approve the proposed conference between the representatives of our Mission and of the Wesleyan Church in Italy, to consider the question of reducing the salaries paid to our missionaries, and re-adjusting the respective schedules so that there shall be a relative equality in the salaries, and we hereby express the conviction that there should be no such disparity in the salaries of different native missionaries in the same field as to create dissatisfaction among the native missionaries.

The report was adopted.

Japan was taken up.

The sub-committee recommended:

For the work as it is.....	\$61,577
For salary of one new missionary.....	1,200
For outgoing of one new missionary.....	600
For Kanda Church, Tokyo.....	5,000
Total.....	\$68,377

On motion, \$61,000 was appropriated for the work.

Korea was taken up.

The sub-committee recommended:

For the work as it is.....	\$15,062
For the lot at Fusan.....	375
Total.....	\$15,437

On motion, the following appropriations were made:

For the work.....	\$15,062
For return of Rev. H. G. Appenzeller.....	1,000
For sending out a new missionary.....	1,500
Total.....	\$17,562

On motion of Bishop Walden, it was ordered that the district representatives and the secretaries be a Committee on Apportionments.

Bishop FitzGerald moved to suspend the rules with a view to so increase the appropriations as to give to domestic missions \$500,000, and the rules were suspended by a vote of 28 to 12.

Bishop FitzGerald then moved that the appropriation to domestic missions be \$500,000. Bishop Foss moved as an amendment that the appropriations to the Conferences and Missions be restored to the amounts decided upon before the scaling down was ordered, and the excess to be

appropriated to the French work in the Rock River Conference, to be available January 1, 1892, and the amendment was adopted.

A vote was taken on Bishop FitzGerald's motion as amended, which was twenty-seven in favor and two against, less than thirty-five members voting.

Bishop Foss moved to suspend the rules in order to entertain this motion, and the motion prevailed.

Bishop FitzGerald's motion was then adopted, as follows:

Resolved, That the appropriation to domestic missions be \$500,000; that the appropriations to the Conferences and Missions be restored to the amounts decided upon before the scaling down was ordered, and the excess be appropriated to the French work in the Rock River Conference, to be available January 1, 1892.

The Committee adjourned.

WEDNESDAY MORNING, NOVEMBER 18.

The General Committee met at 9 o'clock, Bishop Newman presiding. Devotional services were conducted by Dr. L. L. Stewart.

The Committee on Apportionments presented their report, as follows:

Your committee recommend that, as last year, the apportionments be referred to the Board of Managers, with the request that every presiding elder be considered a corresponding member of the sub-committee when his district is under consideration.

The consideration of the report was postponed until after the appropriations had been made.

Lower California was considered, and on motion \$1,000 was appropriated to the work of the Mission.

On motion, it was ordered that the entire list of foreign missions be called for property estimates, and it was so ordered.

South America was called.

Bishop Fowler moved that whatever order may be given concerning the payment of the amount of \$8,000 which was not sent forward last year, it shall not be a part of this year's appropriation, and it was so ordered.

The Committee on Normal School at Buenos Ayres reported in favor of appropriating \$5,000 to the same, provided it be placed under the control of the Missionary Society.

Alden Speare presented a minority report against making the appropriation.

Bishop Foss moved to adopt the minority report.

Bishop Fowler moved, as a substitute, to make an appropriation of \$8,000 for the school property at Buenos Ayres, conditioned on the contribution of an equal amount by friends in South America or elsewhere, if this would place the property

free of debt in possession of the Missionary Society.

Bishop Walden moved to amend by making the amount \$10,000 with all the conditions, and the amendment prevailed.

The substitute of Bishop Fowler as amended was then adopted.

On motion, the further consideration of property in South America was postponed till the property question in other countries was considered.

China was called.

The sub-committee recommended an appropriation for Ku-cheng Hospital of \$4,000, and this amount was appropriated.

An appropriation of \$2,200 was made for a house in Central China.

An appropriation of \$2,600 was made for sundry items in North China.

An appropriation of \$4,000 was made for a dormitory in Peking.

The sub-committee on Europe recommended an appropriation of \$5,000 for purchase of property for benefit of Martin Mission Institute, on condition that \$10,000 be raised elsewhere, and it was so ordered.

North India was called, and on motion \$100 was added to South India and \$129 to Bengal on the regular appropriations.

Bulgaria was called, and an appropriation of \$2,000 for property was made, to be at the disposal of the Board, by a vote of 18 to 12.

Mexico was called.

An appropriation of \$3,000 was made for the Puebla church.

An appropriation of \$5,000 for the press debt was made, and the amount was placed at the disposal of the Board.

Japan was called.

Secretary Leonard moved to appropriate \$5,000 for the Kanda church, at the disposal of the Board.

The motion was amended by requiring that the church be built on plans approved by the Board, and the motion as amended was adopted.

Korea was called, and it was moved that \$375 be appropriated for the purchase of a lot at Fusan, but the motion was lost.

Italy was called, and a contingent* appropriation of \$5,000 was made for property in Rome.

Korea was again called, and Dr. Goucher moved a contingent appropriation of \$5,000 for a hospital in Korea, and it was so ordered.

Secretary McCabe moved an appropriation of \$200 to the Rock River Conference for East Dubuque, but the motion was lost.

On motion of Secretary Leonard, it was

* A contingent appropriation is one that depends upon the amount being contributed especially for the purpose indicated.

resolved that the Board of Managers be instructed to send out \$8,000 to South America for property, which amount should have been forwarded last year, and charge it to the Incidental Fund.

Bishop Mallalieu moved as contingent appropriations for Mexico \$5,000 for Puebla property and \$5,000 for schools, and the motion prevailed.

Bishop Foss moved a contingent appropriation of \$5,000 for the Bareilly school in India, and it was so ordered.

Secretary Leonard moved a contingent appropriation of \$3,000 for a church for the Navajo Indians.

Bishop Mallalieu moved that an amount not to exceed \$5,000 be appropriated for church and school buildings in the Navajo Mission, but it did not prevail.

Secretary Leonard's motion was adopted by a vote of 18 to 15.

Secretary Peck moved that a contingent appropriation of \$10,000 be made to the India Missions, to be distributed by the Secretaries, but the motion did not prevail.

Bishop Foss moved to reconsider the vote by which \$605,000 was fixed as the limit of appropriations to foreign missions, and the motion was adopted.

Bishop Andrews moved that the total appropriation for foreign missions be the sum of the particular appropriations now made, and that the whole appropriations for domestic and foreign missions be confirmed, and it was so ordered.

Dr. Maxfield moved the following resolution, which was adopted:

Resolved, That we recommend the General Conference to request the Bishops to send one of their number to visit our foreign missions presided over by our missionary bishops at least once in each quadrennium.

The bishops did not take any part in the discussion and had no share in its recommendation, and requested to be excused from voting, which request was granted.

On motion of Bishop Fowler, it was ordered that the appropriation of \$2,000 to the Japanese work in the Hawaiian Islands, and the amount remaining from this year's appropriation, be placed at the disposal of the Board for Japanese work in California.

The Committee on Attendance of the Board of Managers reported, recommending that on account of the near approach of the General Conference no action be taken, and their report was adopted.

Bishop Fowler moved a contingent appropriation of \$2,500 for property in Asuncion, in South America, and it was so ordered.

Dr. Bovard moved that a contingent appropriation of \$5,000 be made for a church in San Francisco for the Japanese Mission, and the motion prevailed by a vote of 15 to 12.

The report of the Committee on Apportionment was taken up and adopted.

Bishop Walden moved a contingent appropriation of \$5,000 to India, to be distributed by the Secretaries, but the motion did not prevail.

On motion of Dr. Goucher, the Bishop resident at New York, the Corresponding Secretaries, and Treasurer were made a committee to make report of the General Committee to the General Conference.

On motion of Secretary Peck, the following contingent appropriations were made to India: For Lucknow College, \$5,000; Naini Tal schools, \$1,667.

On motion of Dr. Abele, the report in regard to a German missionary paper was taken up, and on motion of Bishop Walden it was referred to the favorable consideration of the next General Conference.

On motion of Bishop Walden, the appropriation to the French work in the Rock River Conference was placed at the disposal of the resident bishop.

Bishop Goodsell moved that the condition on the appropriation to the Austin Conference, that ten per cent. be for new work, be removed, and it was so ordered.

Dr. Harrower moved a contingent appropriation of \$2,500 for work in Jersey City and Hoboken, in the Newark Conference, conditional on being raised outside the regular contributions for this particular purpose, but the motion did not prevail.

Dr. Harrower moved that an appropriation for the support of the widow of Rev. J. M. Erickson, of the Swedish work at Perth Amboy, be referred to the favorable consideration of the Board, and it was so ordered.

Resolutions of thanks were adopted to the presiding elders, pastors, churches, and members of the Methodist Social Union, and to numerous citizens of Cleveland, for their generous and painstaking hospitality to the General Missionary Committee; also to the representatives of the press of Cleveland, for their very faithful and courteous attention to the deliberations of the General Committee.

The report of the Committee on Africa and Asia, on widows and orphans of those missionaries who died while in the employ of the Society, was adopted, placing aside so much of \$2,000 for the Incidental Fund as should be needed for their support.

After religious services the Committee adjourned *sine die*.

Summary of Appropriations.

I. FOREIGN MISSIONS.

Africa.....	\$5,400
South America.....	60,545
China.....	121,772
Germany.....	35,600
Switzerland.....	9,500
Norway.....	14,000
Sweden, including Finland.....	25,600
Denmark.....	8,570
North India.....	79,000
South India.....	22,600
Bengal.....	22,129
Malaysia.....	9,000
Bulgaria.....	22,000
Italy.....	43,634
Mexico.....	59,000
Japan.....	66,000
Korea.....	17,562
Lower California.....	1,000

Total.....\$622,912

II. DOMESTIC MISSIONS.

Welsh Missions.....	\$2,250
Scandinavian Missions.....	57,950
German Missions.....	50,250
French Missions.....	7,275
Spanish Missions.....	14,000
Chinese Missions.....	11,400
Japanese Missions.....	7,000
Bohemian and Hungarian Missions.....	7,350
Italian Missions.....	4,750
Portuguese Missions.....	800
American Indians.....	9,350
English-speaking Conferences.....	327,625

Total.....\$500,000

III. MISCELLANEOUS.

Contingent Fund.....	\$25,000
Incidental expenses.....	34,000
Office expenses.....	25,000
For disseminating Missionary information.....	10,000
For the purchase of Wuhu property.....	2,455
For payment on Dalles Claim.....	6,000

Total.....\$102,455

Total Foreign Missions.....	\$622,912
Total Domestic Missions.....	500,000
Total Miscellaneous.....	102,455

Grand total.....\$1,225,367

Contingent Appropriations.

<i>South America:</i>	
For property in Asuncion.....	\$2,500
<i>North India:</i>	
For Lucknow College.....	5,000
For Bareilly Seminary.....	5,000
For school-house at Naini Tal..	1,667
<i>Italy:</i>	
For property in Rome.....	5,000
<i>Mexico:</i>	
For property in Puebla.....	5,000
For schools.....	5,000
<i>Korea:</i>	
For a hospital.....	5,000
<i>Navajo Mission:</i>	
For a church.....	3,000
<i>California:</i>	
For a lot for Japanese church in San Francisco.....	5,000

Total.....\$42,167

Monthly Missionary Concert.

SUBJECTS.

January.....	THE WORLD.
February.....	CHINA.
March.....	MEXICO.
April.....	INDIA AND BURMA.
May.....	MALAYSIA.
June.....	AFRICA.
July.....	UNITED STATES.
August.....	ITALY and BULGARIA.
September.....	JAPAN and KOREA.
October.....	SCANDINAVIA, GERMANY, and SWITZERLAND.
November.....	SOUTH AMERICA.
December.....	UNITED STATES.

Under the above heading, and in articles in other parts of the magazine, we shall continue to give, during next year, information respecting the great fields where the Methodist Episcopal Church is doing mission work.

Missions in the United States.

The mission work in the United States may be divided as follows:

1. Missions among the Indians.
2. Missions among the freedmen.
3. Missions among the foreign-speaking people.
4. Missions in new settlements, or among peoples in old settlements weakened religiously by emigration.
5. Missions in large cities.

The missions among the Indians are being prosecuted by several Churches with fair success. It is to be regretted that greater efforts are not being made for their evangelization. They number about one fourth of a million. It is not a very hopeful field.

The missions among the freedmen have paid well in soul-saving. The Negro generally prefers that his preachers and teachers should be of his own color. The freedmen are growing in intelligence, education, and wealth, and many are getting to believe they are able to manage their own affairs without the assistance of philanthropists or missionary societies.

The missions among the people speaking foreign languages, and who are constantly entering our country from Europe and Asia, are of the first importance. Many of them either have no idea of Christianity or a distorted view of it. Their Christianization is important to the perpetuation of our republican institutions, as well as for their own salvation. Their numbers increase more rapidly than our facilities for giving them the Gospel.

The pushing out of our people into portions of our great West as yet sparsely settled, and beyond the settlements where the gospel services are regularly held, and where either poverty or indifference prevent the support of pastors, makes it necessary that preachers shall be sent there and be supported by missionary money

until self-supporting churches are established.

Even in the East there are communities in which the Protestant element has been so weakened by emigration of many of its best citizens, and the introduction of foreigners has so changed the community, that without help from abroad there cannot be a proper support of Protestant services.

One of the greatest needs is the prosecution, wisely and vigorously, of missionary work among the masses of our great cities. Large and well-arranged places of worship in the midst of the poor and depraved portions of the city, with services calculated to attract, and with ministers possessing special gifts for such a work, are urgently demanded. Would that we could be inspired by the "Forward Movement" from London to use similar means for the salvation of souls!

For all of these various kinds of missions much money is needed. The Missionary Society of the Methodist Episcopal Church will, during 1892, expend in this field over one half million of dollars. This represents the amount that it is believed can be used for this purpose by the Society from its receipts. One million of dollars could be used to great advantage if it were contributed.

Fifty of the Protestant denominations in the United States expended last year on home mission work about six millions of dollars, and as the fruit of this mission work they are constantly organizing self-supporting churches, who in their turn contribute to give the Gospel to others.

Last year the Missionary Society of the Methodist Episcopal Church reported 3,526 male missionaries employed in the United States, divided as follows: Among American Indians, 10; Welsh, 4; French, 8; Germans, 264; Scandinavians, 139; Chinese and Japanese, 13; Bohemians, 5; Italians, 3; Spaniards, 5; in the Indian Mission Conference, 20; in Arizona Mission, 10; Black Hills Mission, 18; New Mexico Mission, 14; Utah Mission, 20; Nevada Mission, 21; Wyoming Mission, 11; in Conferences chiefly in the South, 2,961.

The Commissioner of Indian Affairs on Mission Work Among the Indians.

In the report of the United States Commissioner of Indian Affairs, dated October 1, 1891, we find the following by the Commissioner, Mr. F. J. Morgan, respecting missionary work among the Indians:

"I would not be understood as wanting in appreciation of the good that may be accomplished for the Indians by the churches through distinctively missionary work. Untold good has already been done; much more can be done, and there

perhaps never has been a time in the history of the Indians when they were so susceptible as now to religious influences. There never was a better opportunity for the churches to establish schools or missions and prosecute Christian work among them than at the present; and while it is not the function of the government to evangelize or to propagate any particular creed, it is desirable that all proper facilities should be afforded to the various religious denominations, without distinction, partiality, or favoritism, for the prosecution of their legitimate missionary work among the Indians.

"I think, too, that it will be conceded by all friends of the Indians that it is desirable at present, while these people are passing through the transition period from barbarism and heathenism to civilization, that those great fundamental principles of morality which are recognized by all denominations in common should be inculcated in the young Indian mind with the view that they may grow up not simply informed as to their intellect, but formed as to their moral character; that they may be not only intelligent, but moral and upright.

"During 1891 the following grants to benevolent societies of the use and occupancy of lands upon Indian reservations have been made: On the Gila River Reservation, Arizona, two tracts of 3 acres each to the Board of Home Missions of the Presbyterian Church; on the Yakama Reservation, Washington, four tracts, containing respectively 150, 5, 8, and 12 acres, to the Methodist Episcopal Church; on the Nez Percés Reservation, 1 acre to the Board of Foreign Missions of the Presbyterian Church; at the Navajo Agency, New Mexico, a building site to the Missionary Society of the Methodist Episcopal Church; on the Crow Reservation, Montana, 1 acre to the Board of Catholic Indian Missions; on the Blackfeet Reservation, Montana, not exceeding 160 acres to the Brooklyn Woman's Indian Association; on the Siletz Reservation, Oregon, not exceeding 10 acres to the Methodist Episcopal Church; on the White Earth Reservation, Minnesota, not exceeding 160 acres to the Swedish Christian Mission Society; on the Devil's Lake Reservation, North Dakota, not exceeding 7 acres to the Episcopal Church; and on the Oneida Reservation, Wisconsin, not exceeding 5 acres to the Catholic Church.

"In each of the above cases the amount of land assigned is exactly the amount asked for by the society desiring to occupy it. It is customary to allow also to such societies the use for building purposes of stone or timber found on the respective reservations."

Notes and Comments.

Dr. Homer Eaton has been appointed Acting Treasurer of the Missionary Society, to serve during the absence of the Treasurer, Dr. Hunt, in Mexico.

The Missionary Society of the Methodist Episcopal Church received into its treasury from all sources for the year closing with October 31, 1891, the largest sum ever received during any one year. The receipts amounted to \$1,251,057.27. A part of this came from lapsed annuities, legacies, and special contributions for contingent appropriations. The Society asks that during the coming year the *contributions from collections only* shall be \$1,250,000. This can be done. It only requires that every pastor shall present the importance of the subject to his people. Let the regular advance of the collections from the Conferences be maintained.

"A New Jersey Sunday-School Class."

Under the above title Dr. W. H. Morse will contribute a series of twelve articles to THE GOSPEL IN ALL LANDS for 1892. The writer's experience in teaching a Sunday-school class of young ladies will form the basis upon which the articles will be written. In the regular Sunday-school lessons for the coming year this class endeavors to discover, for the benefit of our readers, important facts of a missionary character.

The studies follow the regular order of missionary topics. During January missionary lessons on the lessons in Isaiah will be undertaken, with "The World" as the special topic. In February the topic is "China," and the lessons in Jeremiah will be illustrated by Chinese missionary matters. In March the topic is "Mexico," and the words of Jeremiah, Ezekiel, and Isaiah will be analyzed to discover Mexican encouragement. India and Burma will be found out in April; Malaysia, in May; Africa, in June. In July the lessons in the Acts will inspire a searching out of the United States as the topic. The same book furnishes the study of Italy and Bulgaria in August; Japan and Korea in September; Europe in October; South America in November; and the United States again in December.

The doctor says in a note to the editor:

"Mine is not an ideal class, but is composed of plain New Jersey girls, with a plain New Jersey teacher. It is a real class, made up of real flesh-and-blood members. But it is a class that is supposed to have an 'Idea' (with a capital I), and that Idea is to find a missionary lesson in every Sunday-school lesson."

Tribute of Hon. Charles Denby to Missionaries.

(Extract from a letter written to Bishop Goodsell by Hon. Charles Denby, United States Minister to China.)

"My acquaintance with missionaries of all denominations in China has taught me that they are doing good to humanity. They are the forerunners of commerce and diplomacy. They are the pioneers of progress. They blaze the way for art and science and sound morality.

"The best men and the best intellects among foreigners in China respect and esteem them. I have done my best to protect them, to extend their influence here and at home, because I know that they are honest, industrious, unselfish, and that while their main object is to save human souls, collaterally and necessarily they benefit civilization as much as they advance the cause of true religion."

Annual Meeting of the General Missionary Committee.

The Annual Meeting of the General Missionary Committee of the Methodist Episcopal Church, held in Cleveland, O., November 11 to 18, was the third experiment in holding it away from New York city. It did not awaken the enthusiasm which was manifested in Kansas City in 1889, nor were the sessions as well attended by the community as those held in Boston in 1890. The most beneficial effect was witnessed on Sunday, when the visitors preached in the different churches. These were crowded with interested listeners, and the missionary collections were largely increased.

The hospitality of the people was unbounded, and the banquet given to the Committee on Tuesday night has not been surpassed. The Committee was indebted to Mr. O. M. Stafford for a most enjoyable visit to President Garfield's tomb and monument, and afterward to a ride through the part of the city inhabited by the foreign-speaking population. It was a revelation as to the urgent necessity of greatly enlarged missionary effort among these people in Cleveland. Mr. Stafford is the very successful superintendent of a large Bohemian Methodist Sunday-school.

MEMBERS OF THE COMMITTEE.

The Committee is composed of 51 members, embracing the bishops, secretaries, and treasurers of the Missionary Society, 14 representatives of the 14 districts into which all the Methodist Episcopal Church is divided, and 14 representatives elected from and by the Board of Managers of the Missionary Society. Forty-eight members were present. Two of the sixteen bishops belonging to the Committee were absent—Bishop Merrill and Bishop Vin-

cent both being absent on account of sickness. Dr. Reid, Honorary Secretary, was also absent.

There was a full representation of the districts and the Board. New members of the districts were Dr. J. F. Chaffee, of Minnesota, representing District IX, and Rev. George Abele, of Brooklyn, representing District XIII. Two of the ministerial delegates of the Board, Dr. Crawford and Dr. A. S. Hunt, could not attend, and their places were filled by the reserve delegates, Dr. A. L. Brice and Dr. G. H. Gregory. There were but eight laymen who were members of the Committee, Mr. G. H. Foster, of Evanston, Ill., representing District VIII, and the seven laymen from the Board, Messrs. J. H. Taft, Alden Speare, J. S. McLean, John French, Gilbert Oakley, E. B. Tuttle, and E. L. Dobbins. It would be well if there could be an increase in the number of laymen. Those belonging to the Committee were wise in judgment and often very able in debate.

Bishop Goodsell delighted the Committee by his masterly representation of the China, Korea, and Japanese Missions, having lately returned from their personal inspection.

Nearly all the members of the Committee have long been identified with the supervision of the Missions of the Church and were qualified for the work for which they were assembled.

THE TREASURY.

The receipts for the year had been \$1,228,888.04 for the regular appropriations and \$22,169.23 for the contingent appropriations, a total of \$1,251,057.27; an increase over last year of \$93,626.22 from the usual sources, or an increase of \$115,895.45 when the receipts for contingent appropriations are added.

"The Society is out of debt and has \$25,303.09 in the treasury," was the report of the treasurer, and the Committee stood up and with glad hearts sang.

"Praise God, from whom all blessings flow."

In 1884 the total receipts of the treasury were \$735,225.86. In that year the cry "A Million for Missions" was raised, and each year the Church has been inspired to a greater giving, until the receipts of the past year show an advance of seventy per cent. on the receipts of seven years ago.

For this increase the Church is greatly indebted to Secretary C. C. McCabe, generally known as "Chaplain" McCabe. His enthusiasm, his faith, his wise planning, and his untiring energy have united in bringing about this grand result. The other secretaries, the Board of Managers, the Missionary Committee, the Board of

Bishops, the Presiding Elders, and the pastors have ably seconded his efforts. All honor to the gallant leader!

THE APPROPRIATIONS.

The Committee resolved at the beginning to appropriate \$1,200,000 for the year 1892. They closed with making appropriations aggregating \$1,225,367. Of this amount \$500,000 was for missions in the United States and \$622,912 for missions in foreign lands, and they also placed money in the hands of the Board of Managers to increase these amounts by special appropriations during the year as may be most needed. In addition to this, several appropriations were made contingent on the money being specially contributed for this purpose, amounting to \$42,167.

The usual protracted debate was had on the proportionate amount to be given to the home and the foreign missions. If the decision had rested upon those who had either visited the foreign field or had been the most careful students of its great need the division would have been different. The debate on this question, as well as that on the division of the Missionary Society, increased the conviction of many of the hearers that much advantage would result from separate collections for the home and foreign work. There would be a clearer and fuller presentation of the needs of both fields and an increase in the liberality of the people. Our best givers are not those who give because they are urged, but those who believe themselves to be stewards of God, and one more collection during the year would be no objection to them. To the objectors it might prove a means of grace.

Our Missionaries and Missions.

Rev. G. S. Miner, A.M., and family sailed for China from San Francisco November 25. Mr. Miner will teach in the Anglo-Chinese College, Miss Lewis, of the Woman's Foreign Missionary Society, sailed at the same time for Korea.

Rev. R. L. McNabb and wife sail for Foochow December 6 to re-enforce the mission at Hinghwa, China.

Rev. W. J. Hall, M.D., sailed from Vancouver for Korea November 25.

On November 25 eight ladies of the Woman's Foreign Missionary Society sailed from New York to re-enforce the India missions: Miss S. M. De Line, returning to Bombay; Miss Clara Downey, to Moradabad; Miss M. E. Layton, to Calcutta; Miss Julia E. Wisner, to Rangoon. The following are new mission-

aries: Misses Louisa Heafer, Mary E. Bryan, M.D., Mary E. Kennedy, Harriet Kemper.

On Sunday, October 18, Rev. A. W. Prautch, of Thana, Bombay, India, baptized 11 converts, making 121 in all this year, chiefly from the low castes.

Rev. S. Ohlinger, of the Korean Mission, announces that, commencing with January, 1892, he will publish a monthly entitled *The Korean Repository*. It will give special attention to Korean laws, customs, missions, etc. Price, \$2 a year.

The California Christian Advocate of October 28 reports that in the Japanese Mission in San Francisco five adults were baptized the previous Sunday, making fifty-seven since Conference.

There is a gracious season of revival in the Baldwin High-schools, Bangalore, India: "A number of the boys have professed conversion, and those who had previously been converted have been greatly quickened in their spiritual life."

Rev. E. S. Busby, of Merut, India, writes under date of October 2: "We have baptized 270 converts the past week, making 613 this year in Merut Circuit."

Rev. C. L. Bovard was appointed in October the Superintendent of the New Mexico English Mission. The Mission now reports 438 members, 87 probationers, 9 churches, 5 parsonages.

On the night of November, 22 a large audience at the New York Avenue Methodist Episcopal Church, Brooklyn, were addressed by Miss Downey, Miss Wisner, and Miss Heafer, who were about to leave as missionaries to India, and Miss Clara Cushman, of China, and the meeting was one of exceeding interest and spiritual power. Such a meeting is greatly needed in other churches.

Hearty Co-operation in China Educational Work.

BY REV. MARCUS L. TAFT, PEKING, CHINA.

The hearty co-operation of many influential and distinguished Americans and Europeans in joining our Board of Managers in China makes most manifest that the organization of Peking University, like Robert College, Constantinople, "founded and conducted," as its constitution declares, "upon strictly Christian and evangelical, but not sectarian principles," is most opportune.

The Board of Trustees in New York, of which Bishop Andrews is President, Dr. J. M. Buckley Vice-President, Charles H. Taft Treasurer, and Dr. S. L. Baldwin Secretary, is "the ultimate authority in all the affairs of the institution."

In order to the more effective working of the University, and especially to avoid

the necessity of waiting three or more months for answers from an antipodal body in New York, the by-laws provide that the trustees shall elect a Board of Managers, not exceeding twenty-four in number, from among the Americans and other foreign residents in China.

The cheerful readiness with which these gentlemen accepted the invitation to become members of the Board of Managers strongly emphasizes the opportune organization of the Peking University. Exclusive of our Mission quota, there is certainly special cause for encouragement that not a single person invited to serve on the Board of Managers has declined.

Providing science with Christian instructors, we are able to accomplish much in removing superstitions. "Colossal systems, hoary with age," as Professor F. Merriek recently wrote to the *Western Christian Advocate*, "are tottering." Science is proving their falsity. It is a John the Baptist going before and crying, "Prepare ye the way of the Lord!" In fact, science on a Christian basis accomplishes in China to-day what miracles did in Palestine in the time of Christ. "Greater works than these," said Jesus, "shall ye do, because I go unto my Father."

His excellency Hon. Charles Denby, United States Minister Plenipotentiary and Envoy Extraordinary to China, "our able and distinguished representative," as General J. H. Wilson justly characterizes him, heads the list.

Sir Robert Hart, G.C.M.G., Inspector-General of the Chinese Imperial Maritime Customs, the most influential European with the Chinese government, and who has control in this customs service of over one thousand persons of nearly all nationalities, and who annually collects for the Chinese government a revenue of about twenty million dollars, is in hearty sympathy with our work. Sir Robert is an Irishman of Methodist parentage, and has won his spurs by his own ability and energy. On inviting him to accept a place on the Board of Managers, he not only accepted, but voluntarily offered to take a graduate annually to serve as linguist in the Imperial Maritime Customs. In this way a Christian Chinese may receive good pay. This may prove one solution to the problem of self-support. Last year a Christian Chinese educated in America subscribed more liberally than any other native to our work in Tientsin. Of this kind we want hundreds and thousands, and we hope to do our share in raising up Christian Chinese of this self-supporting stamp.

The fame of Dr. Joseph Edkins, at present translator in the Chinese Imperial

Maritime Customs, whose numerous works on China are to be found in every well-selected library, is world-wide.

It is almost superfluous to refer to such a versatile scholar as Dr. L. N. Wheeler, well known in Methodist circles as the founder of two of our China Missions as well as an author, and at present agent of the American Bible Society, and also editor of *The Chinese Recorder*, in Shanghai.

Messrs. Cousins and Wilson, merchants at Tientsin, are prominent representatives of the mercantile class on this Board.

United States Vice-Consul Pethick is of Methodist parentage. He formerly was a scholar in a Methodist Sunday-school.

Without portraying in detail each member of the Board of Managers, suffice it to say that not only this notable list from the diplomatic, financial, mercantile, and literary ranks, but also eminent, experienced Protestant missionaries from the American Board of Commissioners for Foreign Missions, the London Mission, the American Presbyterian Mission, and the English Baptist Mission, all co-operate to aid the Peking University by serving on this Board of Managers.

Such an array of distinguished and influential foreign residents in China, unanimously agreeing to assist this Christian educational undertaking, most emphatically shows that "many men of many minds" regard the organization of the Peking University as most opportune.

The positive opinion of such competent judges here on the spot exactly coincides with the comprehensive view of the foremost historian of Methodism, Dr. Abel Stevens, who about two years ago wrote that it was "a matter of astonishment" to him that such an institution as the Peking University had not been started before.

Upon consideration of these facts more than one reader may ask, "How can I improve this opportunity?" How can I help raise up for China men with the spirit of Paul the missionary and of Luke the physician? "How can I aid in letting the light of modern science dispel the inherited superstitions of centuries?"

Here is the way: Thirty dollars will provide an annual scholarship; \$600 will establish a perpetual scholarship; \$7,500 will establish a native tutorship; \$15,000 will establish a native professorship; \$30,000 will establish a foreign professorship.

It is not necessary that the full amount should be paid at one time. Yearly installments toward the above objects, for which receipts will be furnished by the treasurer, Charles H. Taft, P.O. box

1116, New York city, may be arranged. No one need think that bank-bills, marked with a V or an X will be unacceptable. All bequests and devises should be made out to the "Trustees of Peking University, China, incorporated by the Legislature of the State of New York."

If possible, however, draw out your check now for large and small amounts, so that *within one year*—not ten—we may gladly join in singing "with the Spirit and with the understanding" hymn 866 of the Methodist Hymnal.

Notes from the Italian Methodist Episcopal Mission.

BY REV. WILLIAM BURT, D.D.

We have favorable reports from nearly all our stations. The season for work has opened well.

At Milan, Rome, and other places special meetings are being held.

A good work is being done in several places through the evening schools.

We have greatly enjoyed and have been benefited by the visit of Bishop Vincent and Dr. Hurlbut.

The pastor at Geneva writes: "The peace of God reigns in the church and the members heartily help in all the work. All our meetings are now well attended. We have sought in various ways to invite to our services the Italian laborers that are in the city and we have been encouraged beyond any thing that we had hoped. We have a special class for singing, believing this to be an important part of our work."

We are always glad to see the growing spirit of union among the various denominations in Italy. Our pastor at Palermo writes: "This year there is to be but one Christmas-tree. All the children of the various schools we unite in one large public hall, thus demonstrating our real union."

From Venice comes this report: "Seven new subscribers to our paper, *L'Evangelista*; sold three copies of the Discipline, and three of the *Life of Wesley*, and two hundred and fifty portions of the gospels." Probably five hundred persons were spoken with to obtain this result.

Our pastor at Modena is very much discouraged in his public services, because of the wretched hall we have in that city. He notes, however, one encouraging incident in his pastoral work. "The other day I baptized the baby boy of one of our brethren. The mother has always been a bigoted Catholic. Our conversation and instruction on that occasion has had its desired effect, and she will now join her husband in our church." He writes also that at Careszo two have asked to be received on probation.

One of the students in our theological school, who a few months ago was a Capuchin monk, writes me that he is so happy, feeling sure that he has been born again to a new life in Christ Jesus. "I cannot describe to you the joy I have in my soul. It is so great that several times I have written to my brother (also a monk), in order that I may first remove the darkness from his eyes. I shall never forget your kind words to me when I first met you about six months ago. I had such a horrible conception of a Protestant as all Catholics have in Italy. Now I glory in the name. Let them call me renegade, apostate, heretic, excommunicated, or whatever they please. Christ is my all, and I am ready to go to prison or the stake for him."

Pisa, Italy, November 5.

The Bombay Gugerati Work.

BY REV. GEORGE W. PARK.

Probably a few words about the Bombay Gugerati work of the Methodist Episcopal Mission will not come amiss to your many readers. This work was started in 1888, and the first convert, who is now, I trust, in heaven, was baptized in November of that year. Since then the work has steadily grown, until now we have about one hundred and sixty names on our register. This may not seem very much to an American reader, but we who are out here and know the ins and outs of the work take courage, thank God, and intend to go on. Bombay is noted as being one of the hardest, if not quite the hardest, place in India for mission work, and these precious souls who have been gathered have come out of the lowest and grossest heathen darkness.

I suppose Bombay is one of the most peculiar cities in the world. Here you meet with almost every nationality. The Parsi, with his long white cotton coat, crimson silk trousers, pointed-toed shoes, and most peculiar hat, is very difficult to make into a Christian, but he makes a good one when he is made.

Next comes the Borah, the Mohammedan peddler of western India. He wears a dress similar to the Parsi, and at all hours of the day you can hear his cry of "Bori-eee mem, sahib."

The shylock of India comes next—the Marwari—a Hindu money-lender. Once get into his clutches and it is hopeless to think of getting out again. Only recently I read of a native who borrowed five rupees from one of these men; he worked all his life to pay off the debt. His son and his son's son worked all their lives, and on the second grand-son becoming a Christian his missionary paid the original

sum, five rupees, to the Marwari's descendants, and refused to do any more. I never heard of one of this class becoming a Christian.

Next comes the Vaniya—the Hindu merchant—a very respectable and well-to-do class as a rule, who make very fair Christians. Then we meet Arabs, Afghans, Persians, Africans, Chinese, Moghuls, and a long line of many nationalities.

Our Gugerati work lies among the lowest class—the sweepers, or bungies, people who are looked down upon by all other classes as being lower than dogs—people whom nobody will touch. Would you like to come with me and see them "at home." We'll visit Oomade, a late convert. Oomade means hope, and he is a very hopeful case.

We come presently to a three-story tenement, divided into small rooms, eight by ten feet. In one of these, on the ground floor, lives our man with his wife and two little children. The latter are sick with fever, and one wonders how it could be otherwise in such a place. The floor is of mud, and muddy, too; the roof is lost in a mass of cobwebs and smoke; on a fire built on the floor in one corner of the room dinner is cooking. Soon a motley crowd fill the small room and block up the door-way (there are no windows) and listen most attentively while we sing, pray, and plead with them to give themselves to Jesus. This poor man, owing to his caste, is compelled to live here, and it is impossible to better his condition.

Another visit is to Narayen, who lives in a room in the compound of the Roman Catholic college. He has been a Christian, and a faithful one, too, for about two years. His wife is also a Christian, and they have two bright little girls in whom I see future workers for Jesus. In this place are some sixteen or eighteen priests, but none of them have ever spoken to Narayen about his precious soul.

Another visit will bring us to the outskirts of Bombay, to a little hut made of cocoa-nut leaves—a hut whose roof is so low that you cannot stand upright, and whose sides are open to the weather. This is the way our people live, and surrounded by a mass of heathenism and very ignorant themselves; yet we have some "who will shine as the stars" among them.

A few months after this work was started Brother Delamater took charge, and although laboring under many difficulties, such as a want of the language, poor helpers, etc., the work steadily grew and prospered. Then in last June when he went to America I was called on to take charge of the work. I did it with much fear and trembling, but, praise the

dear Lord, he is helping me and has given me thirteen precious souls.

We have two Sunday-schools and a congregation of some thirty or forty on the Lord's day. Many of our people live so far away that they cannot attend church. Another difficulty is that a great many of our people go back to their country (Gugerat) after a few months' work in Bombay.

The other station of our Gugerati mission is in Baroda, a city of more than one hundred thousand and the capital of the State of Baroda. Brother Frease is in charge here, and has amidst much sickness, persecution, and difficulty laid the foundation of what we hope and trust will be a veritable light-house in this dense mass of heathen darkness and idolatry. He has a promising Christian school from which will come our future Gugerati pastors and teachers. The Woman's Foreign Missionary Society has a very promising medical zenana work here, together with a Christian girls' school.

Now in conclusion I would like to state that the only hope for these thousands of low-caste people is the Gospel. This, and this alone, will lift them up. Instead, in the future, of the haughty high-caste looking upon them as worse than dogs, they will have to look up to them, and then will they be convinced that ours, and ours only, is the true religion—that our Christ is indeed the Sat Guru.

Shortly Christians will occupy the highest and most important positions in India, and the nations of India shall become the nations of our 'God and of his Christ. Pray for us; also pray the Lord to send more laborers through this widely opened door into the whitened harvest-field. Who will come? We want men filled with God's Spirit—men with warm hearts—men who are willing to deny themselves for Jesus's sake.

"He who winneth souls is wise." Here they are waiting to be won. Here the noblest calling on earth is open to you. Will you come?

Bombay, India.

The Memorial of the Tsung-Li Yamen.

BY REV. MARCUS L. TAFT.

This memorial of the Tsung-Li Yamen (Chinese Board of Foreign Affairs) to the throne makes the following truthful as well as complimentary statements concerning missionaries in China. The complimentary references to the charitable efforts of missionaries in contributing and distributing funds in the famine-stricken districts form an entirely new departure on the part of these learned

Chinese officials. Until lately they have viewed all foreigners as barbarians, if not "foreign devils." In this memorial these conservative representative Chinese not only have learned to discriminate concerning missionaries, but also to commend them in a public document.

This memorial is also noteworthy as the precursor of the recent remarkable imperial edict, authorizing any Chinaman to profess Christianity without in the least dissolving his allegiance to the Chinese government.

Colonel Denby, our deservedly popular United States Minister to China, has arranged with the Chinese authorities to have an official copy of this memorial of the imperial edict, and of the local viceroy's proclamation, sent to every American mission in China.

The translation of the memorial reads as follows:

"The Yamen ministers, on account of the riots against foreign religious orders that have occurred in the various provinces, request the throne to issue stringent orders to the governors-general and governors to take immediate and urgent measures to restore quiet to the land and to prevent future disturbances.

"The memorialists, hearing in the first part of the fourth moon that churches in Wuhu were destroyed, at once wired to the High Superintendent of Nanyang to dispatch gunboats to suppress the riots and to give protection to the foreigners; at the same time to send deputies to make investigations and settle the cases.

"Then at the same time there were anonymous placards posted and rumors spread about Shanghai, Nankin, and other places. We also desired the provincial authorities to take care and to devise precautionary measures. Afterward a telegraphic message was received from the Nanyang superintendent and the Anhui governor, to the effect that the trouble at Wuhu took its origin from rumors that female doctors belonging to foreign religious orders were stealing children after drugging them; that the suspicions of the people could not be explained away; that a crowd gathered to make trouble; that, upon this, churches were burned and destroyed; that two rioters were executed and their heads placed upon exhibition; and that the place had settled down to its usual quiet. Not long after, however, churches in Tanyang and in Wusueh in Hupeh were set on fire and pulled down, with the murder of two foreigners in the latter place. The details have not been reported. Evil characters were causing trouble in Nankin and Kiukiang, but their attempts were frustrated, and they were

dispersed by the government soldiers, who were keeping watch and who give protection.

"If these disturbances continue, the hearts of both natives and foreigners will be full of apprehension and distrust. The reason is this: Discharged soldiers and secret societies are to be found in every province along the Yang-tze River. Anonymous placards are posted for the purpose of agitating and misleading the minds of the populace, so as to find a favorable opportunity to create disturbances. It is certain that no peaceful and law-abiding people are guilty of these acts.

"The memorialists find that the religion of the great West, that is, Europe and America, persuades people to follow the paths of virtue. It has been promulgated in all the Western countries for many years. Since China commenced commercial intercourse with foreign countries the treaties stipulate that in all China the believers and promulgators of the Roman Catholic and Protestant religions should one and all find protection both in person and property, and that they are permitted to congregate to offer prayers and to sing hymns. The hospitals for the sick and asylums for infants are all good works. Of late years in all the places in the different provinces visited by calamities there were many missionaries who contributed large sums and helped to alleviate the sufferings of the people. Their love to do good and their generosity in giving are certainly commendable.

"Though among the native converts good and bad are to be found, still they are subjects to China and are amenable to the jurisdiction of the local authorities. In case of law-suits and disputes missionaries cannot interfere, so that the people and religion ought to be able to live quietly side by side.

"Lovers of mischief often fabricate groundless rumors and spread about and raise suspicions among the mass; and evil-disposed persons cause trouble under these pretexts with the hope of plunder. Unless strict precautions are taken it is to be feared that Chinese and foreign merchants and people may not be able to live in peace. This has an important bearing upon the state of the country.

"The memorialists beg the throne to order the tartar-generals, governors-general, and governors of every province to proclaim to the people, warning them not to listen lightly to rumors nor to make trouble. In case anonymous placards are written and rumors are fabricated to mislead the people, stringent and severe measures should be adopted to arrest and severely punish the authors. The local

authorities are to afford at all times protection to the merchants, people, and missionaries of all nationalities, and also to their properties, with great care. Should their precautionary measures be ineffectual, or protection useless, let the higher authorities report them and have them cashiered or punished.

"As to the present outbreaks, the leaders of the Wuhu disturbance have been decapitated; the governors-general and Governors of Liang Kiang, Hukuang, Kiangsu, Anhui, and Hupeh will be directed to discover, capture, convict, and most severely punish the guilty leaders in connection with the riots at other places, so as to be a warning for the future.

"The previous unsettled cases of the various provinces let the tartar-generals, governors-general, and governors find means to settle as quickly as possible, and not permit their subordinates, apprehensive of responsibility, to cause further delay, so that matters which have accumulated may be cleared off."

Peking, China.

Churches and Societies.

The Evangelization Society for South America.

A new society has lately been formed in London for the benefit of South America. The "South American Missionary Society" is under the control of members of the Church of England, but this society is undenominational. Some time ago a generous donor placed at the disposal of the Missionary Bureau that is connected with the Y. M. C. A. of London a considerable sum of money to be used in seeking to evangelize the Indian tribes of Brazil, Peru, and Bolivia. The committee directing the Missionary Bureau were unwilling to undertake the work, and it was decided to organize a new society.

At the meeting of the committee, held on August 11, 1891, some general principles on which the society is to be conducted were drafted. The following is a summary:

1. *Name*—The Evangelization Society for South America.
2. *Basis*—That of the Evangelical Alliance.
3. *Object*—The Evangelization of South America.
4. *Character*—Undenominational.
5. *Co-operation*—The society will seek, as far as possible, to co-operate with other evangelical organizations in the South American field.
6. *Needs*—The society is dependent on free-will offerings, and solicits the prayerful and personal interest of the Lord's people. Mr. W. H. Seagram, 186 Aldersgate Street, has been appointed treasurer to the society.

Missionary Literature.

In Brightest Asia is a very interesting and vivid description of scenes in Japan, China, Malaysia, Burma, and India, written by Dr. Henry C. Mabie, Corresponding Secretary of the American Baptist Missionary Union. Dr. Mabie visited these countries in 1890 and 1891 chiefly that he might become acquainted with the Baptist Missions of Asia. The book is well illustrated with excellent pictures, and is published by W. G. Corthell, Boston. Price, \$1.25.

Indika.

Indika is the title of a new book on the country and people of India and Ceylon, written by Bishop J. F. Hurst, D.D., and published by Harper & Brothers.

The vivid description of the country and people, the six maps, and the 248 illustrations make it an interesting book to the general reader.

To those specially interested in missions the book contains a new charm. It is largely the result of a visit to India by the writer in the interest of the Missions of the Methodist Episcopal Church.

The title of the book is peculiar. Bishop Hurst justifies its use by the example of the Greek scholar Megasthenes, who was the first writer to reveal the inner life of India to the Western world. He went to India as the ambassador of Seleucos Nicator, the founder of the Syrian monarchy, remaining there many years and traveling extensively. On his return to Greece he wrote his book *Indika* (Indian Things), which was an account of his travels and observations in India.

Considerable of the information given is not new, such as "India in History," "Natural History," "Government," "Religions," etc., but there is a freshness in the view in which it is presented, as read in the light of to-day. The chapters referring to Education, Native and English Writers in India, The Somajis of India and of Protestant Missions in India are of special interest and profit.

We rejoice with the writer when he says: "India is now open to missionary work. All the Indian gates are down; the bars are shattered into small fragments; the locks are ground into fine dust. Every stream sings a welcome to the evangelist of peace. The King of nations is entering."

He writes respecting the Roman Catholic missions as follows: "Have Roman Catholic missions been an advantage to India? On this point the Protestant missionaries are divided. We believe that any agency which prepares the pagan mind for casting off its idolatry is helpful toward the full truth. The greatest harvests of Protestants so far have been in South India, where the mission was begun by Xavier, among the Tamils. No force which breaks the bond of polytheism is to be despised. The least spark of truth, on any shore, is better than none at all."

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